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THE


Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."


BY THE

EVANGELICAL ASSOCIATION OF NEW-YORK.

——
EDITED BY HENRY FITZ.

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"God is our refuge and strength, a very present help in trouble. Therefore, will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Ps. xlv.

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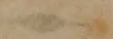
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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW-YORK, SATURDAY, MAY 18, 1822.

NO. I.

PROSPECTUS.

The present may with propriety be termed an era of Liberal Investigation. The iron hand of civil despotism is palsied beneath the touch of reason; ecclesiastical tyranny and oppression are fading, like the mists of the morning, before the steady, scrutinizing, and triumphant march of TRUTH.—TRUTH, a divine effulgence from the God of Nature, of Reason, and of Love, has pierced the gloom which centuries have witnessed, fostered by every degrading and repugnant principle abhorrent to humanity, and, pointing a celestial index, invites man to more genial climes—a brighter sun, and kindlier heavens. In the impressive language of Inspiration, "*Life and Immortality are brought to light by the GOSPEL.*" The revelation of the Word and Will of God, the common Father, taking "the wings of the morning, is visiting the remotest corners of the earth." Instead of slumbering in the cell of the ascetic, fettered with monkish legends, and the dreams of fanatics, the Scriptures, stripped of the illegitimate apportionments of men, are dazzling with all their lustre, and shining into the once benighted minds of rejoicing thousands. The *fagot* has ceased to blaze. The *embers* are cold; warmed only with the frozen relics which moulder in the bosoms of superstition's ghastly train. Bursting upon the world, after the slumber of ages, the *NEWS*, or, "*good tidings of great joy*," is heard, for "you, and all mankind." God has unlocked futurity to man. The destinies of a world are proclaimed; and the Father, Friend, and Saviour of mankind, viewed through the medium of his own communications, is seen, the unchangeable Benefactor and Lover of the souls that he *truth* made!

Involved with these considerations are questions, momentous in their nature, universal in their application, and glorious in their import. The character and purposes of God, the origin and destination of man, in the aggregate, furnish sublime contemplation to him, who, reading with unclouded eyes the Testament of his heavenly Father, finds God his Friend, mankind his brethren, and heaven his home! In exchange for the husks of a mongrel theology, the fruit of darkness, gendered in the seclusion of bigoted error, accept the viands of Heaven, and feast at the banquet of TRUTH! Reason, ever attendant, waits, the cheerful assistant, at the repast. And a joy, more delicious than the fabled nectar of the gods, will succeed, with fruits, which will flourish in never-ending bloom.

In accordance with the foregoing sentiments, PROPOSALS for publishing the *Third Volume* of the GOSPEL HERALD are now offered to the Public.

Its columns are open to the world. No conditions incompatible with reason will be required, even of our bitterest opponents in principle, and those, who in sentiment are our foes. Sound reasoning, and strong arguments, will always have a decided preference in our columns, particularly when *opposed* to the Editor's sentiments and those of his compeers; with the only condition of decency in expression, and a prolixity compatible with the size of this work.

Truth is the object; reason, the means to obtain it; and the Scriptures of the Old and New Testaments, the source from which alone it is to be obtained. Impartial discussion, not dogmatical opinions, sanctioned only by tradition and the *ipse dixit* of fallible men, will refute error and elicit truth. Friends and opponents, in religious sentiments, therefore, are invited to patronize this Paper, by giving their aid in subscriptions, and enriching its columns with mental support.

To those who fear the prevalence of the doctrine we advocate, our motto says, "*FEAR NOT; for behold, I bring you good tidings of great joy, which shall be to ALL people.*" To those who would oppose the stale objection of the licentious tendency of the faith we confess, an *apostle* says, "For the *grace* of God that bringeth salvation to all men hath appeared, *teaching us*, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might *redeem* us from *all iniquity*, and purify unto himself a peculiar people, zealous of good works."

CONDITIONS.

This Work will be of the *Super-Royal Octavo* size; each Number containing *eight pages*, of two columns each; on fine Super-Royal paper, at *TWO DOLLARS* per year, payable in advance.

It will be commenced, (and the First Number issued) May 18th, and be published every Saturday, devoted to theological discussion and inquiry, without regard to name, sect, or party.

This Paper will be printed on a new *Bourgeois* type, of which this is a sample, and make a Super-Royal Octavo volume of 420 pages annually, including an Index to the contents, which will be delivered to Subscribers at the close of the year to complete the volume.

No Subscription for a less term than one year, (which includes one whole volume) will be received.

TO THE EDITOR OF THE GOSPEL HERALD.

SIR,—The last Number of the Second Volume of the GOSPEL HERALD has come to hand, and I can say, of a truth, that I rejoice that the work is to be continued; for I think such a work is very much needed at the present day, because many of the inhabitants of our land are inquiring and seeking after truth, and throwing off the traditions of their ancestors. I would recommend to my fellow-citizens a patient and candid inquiry into the principles we profess; and I have not the least doubt, if men will throw off prejudice, read, compare, and examine, for themselves, there can be no doubt as to the final result of our cause. I believe the Gospel Herald has, and will be the means of many considering and pondering on the truths of the Gospel of our Lord Jesus Christ, and exclaiming that God is LOVE! That he has not, nor ever will consign any of the human family to a burning hell.

Consideration is the first step to Universalism, and I rejoice to see and hear that multitudes are throwing off the yoke of bondage, and "stand fast in the liberty wherewith Christ has made them free." I would invite our fellow Christians of all denominations to join with us in a free, impartial inquiry, into the truths of the Gospel. This great work is spreading in almost every direction; and I hope that it will continue to spread like a devouring flame, till it sweeps off all "the refuge of lies." It is *forty years* since I embraced, what is now called, Universalism. The more I ponder upon the ways of God to man, the stronger is my faith that God will save the *whole* human family, and reinstate them in their pristine perfection. I can adopt the language of the young convert, and say, "Bless God for this belief, and for what I feel." And I hope the time is not far distant, when *all* shall be taught of God. "The harvest is great and labourers are few;" but as the cause of truth prevails, I have no doubt but that labourers will increase. O may the time soon come, that the inhabitants may hear the voice of glad tidings in this vicinity. As I am a believer in the final salvation of all men, I feel willing to become an agent for the Gospel Herald, and will do all that I can to promote so glorious a cause.

T. P.

FOR THE GOSPEL HERALD.

"Therefore at that time, &c., all the people, the nations, and the languages, fell down, worshipped the golden image, &c." Dan. iii. 7.

MR. FITZ,—Sir, Having been a constant reader, for some time past, of your very lucid and well applied expositions and remarks on different subjects, and having been pleased at your able attempts to dispel the mists of error that cloud the atmosphere of Christendom, I have taken the liberty to hand you the enclosed article, which I have cut from the NEW-YORK Daily Advertiser, of April 9th, and should be pleased to see it appear in the next Gospel Herald, with such remarks, &c. as you may think proper to make.

I am, Sir, (although a stranger,) yours,
with most respectful esteem, E. H.

LUTHER'S MONUMENT AT WITTENBERG.

The following account of the public exhibition of the monument lately erected to the memory of Martin Luther, at Wittenberg, is extracted from a German newspaper.

"The erecting of the monument was commemorated with great solemnity on the 31st of October. The day being extremely fine, the concourse of people was very great, and the whole ceremony was conducted with a degree of order and solemnity suitable to the occasion, and which made a profound impression on the spectators. The statue of the great reformer, by M. Schadow, is a masterpiece. Before the statue was uncovered, the ancient and celebrated hymn, "Ein feste Berg ist unser Gott," was sung in chorus, and had a surprisingly sublime effect. Dr. Nitset then delivered a suitable discourse; at the conclusion of which, a signal being given, the covering of the monument fell, and disclosed this noble work. Many of the spectators, overwhelmed by their feelings, fell on their knees in adoration of the Almighty, who gave us this great man. The preacher then put up a solemn prayer, concluding with the Lord's Prayer; after which, the whole assembly sung the hymn, "The Lord appeared, and restored to us his work through his servant."

"In the evening, a bright fire was kindled in iron baskets placed around the monument, and was kept up the whole night. All the houses, not excepting the smallest cottages, were illuminated; the town-house, the lyceum, the castle, and the barracks, were distinguished by suitable inscriptions, and a lofty illumination between the towers of the town announced the feeling with which the inhabitants of Luther's native place honoured his memory. The students from Halle, Berlin, and Leipsic, conducted themselves in the most exemplary manner, and went at eleven at night to the market place, where they sung several academic songs. The memory of this day will leave in the hearts of the people of Wittenberg, and of all Protestants, an impression of respect and gratitude to his majesty the king of Prussia, to whom we are indebted for this solemn commemoration.

REMARKS.

The above may be considered as indicative of that disposition to praise and extol the creature instead of the Creator, which is so prevalent in our age and country. Pharisaism has been called "the besetting sin of our nature." It winds itself, by imperceptible degrees, into the inmost recesses of the mind, fastens upon the affections, and intertwining itself with every purpose and principle, stamps, with an indelible impress, the character of the man. We believe it will be conceded by every person acquainted with human nature, that it follows of consequence, that in proportion as men cherish a disposition to exalt themselves, they are solicitous to debase others. Relative to the case in question, there certainly appears something very ridiculous and absurd, to say the least, in talking of erecting a monument, &c. with "*great solemnity*," to the memory of a frail, ignorant mortal.

ATHANASIAN CREED.

This creed is left out of the book of Common Prayer used by the Episcopal Church in this country, though it is still retained and used by the Church of England.—*Christian Register*.

"Whoever will be saved, before all things, it is necessary that he hold the Catholic faith.

Which faith, except every one do keep the whole and undefiled, without doubt he shall perish everlastingly.

And the Catholic faith is this, That we worship one God in trinity, and trinity in unity.

Neither confounding the persons, nor dividing the substance.

For there is one person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal;

And yet they are not three eternals, but one eternal.

As also there are not three incomprehensibles, nor three uncreated; but one uncreated, and one incomprehensible.

So, likewise, the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty;

And yet they are not three Almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God;

And yet they are not three Gods, but one God.

So likewise, the Father is Lord, the Son Lord, and the Holy Ghost Lord;

And yet not three Lords, but one Lord.

For like as we are compelled by the Christian verity, to acknowledge every Person by himself to be God and Lord;

So we are forbidden by the Catholic religion to say there be three Gods, or three Lords.

The Father is made of none, neither created nor begotten.

The Son is of the Father alone, not made nor created, but begotten.

The Holy Ghost is of the Father and of the Son; neither made nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this trinity, none is afore or after other, none is greater or less than another;

But the whole three Persons are co-eternal together, and co-equal.

So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He, therefore, that will be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation, that he also believe rightly the incarnation of our Lord Jesus Christ;

For the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man:

God of the substance of the Father, begotten before the world; and man of the substance of his mother, born in the world:

Perfect God, and perfect man, of a reasonable soul, and human flesh subsisting;

Equal to the Father, as touching his Godhead; and inferior to the Father, as touching his manhood.

Who, although he be God and man, yet he is not two, but one Christ.

One; not by conversion of the Godhead into flesh, but by taking of the manhood into God;

One altogether; not by confusion of substance, but by unity of person.

For as the reasonable soul and flesh is one man, so God and man is one Christ;

Who suffered for our salvation, descended into hell, rose again the third day from the dead;

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty; from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies, and shall give account for their own works.

And they that have done good, shall go into life everlasting; and they that have done evil, into everlasting fire.

This is the Catholic faith, which, except a man believe faithfully, he cannot be saved.

THE ART OF DREAMING.

An article, under the head "*The Summer Evening Dream*," recently appeared in the *CHRISTIAN HERALD*. The dreamer dreamed (in a large city,) that "the patience of Heaven was exhausted, and He, whose is vengeance, was about to bestow recompense," &c. But adds, "I was disappointed;—for a few men, whom I had not before observed, retired into a secret corner, and there prayed to God that he would avert his threatening wrath," &c. He says, "Mercy once more took the place of judgment," &c. The city was spared. The dreamer says, "This, thought I, this is a *revival of religion*!" It is lamentable that a disposition exists among men to feed upon such husks as this dreamer furnishes. "*The patience of Heaven was exhausted.*" A "*few men*" prayed, in a corner, and the "*patience of Heaven*" was recruited!!!

Reader, what is your opinion of Deity? Is He *infinite*? Can you exhaust *infinity*? We believe we should be justified in calling this by another name than *trifling*.

Note.—When the prophet David declared, twenty-six times, in one Psalm, (cxxxvi.) that the "*mercy of the Lord endureth for ever*," did he mean that the "*patience of Heaven was exhausted*?"

FOR THE GOSPEL HERALD.
THE MORALIST, NO. I.

"Treasures of wickedness profiteth nothing; but righteousness delivereth from death."

How fatally are mankind misled by the wiles of sin! Hurried down the stream of vice, they are precipitantly dashed against the rock of destruction. Allured by the false appearances of sin, they are induced to plunge themselves into the vortex of dissipation. "Vices gather by unseen degrees," until the vicious are arrested in their iniquitous course, by that God who searcheth the heart and chastiseth the guilty. Though we may be persuaded to believe that the "treasures of wickedness" are worth possessing, the voice of experience and wisdom, proclaims the transgressor's way hard, and the wicked destitute of mental peace. Why should intelligent mortals flatter themselves with delusive hopes and false appearances? Why should moral beings reach forth the hand in quest of that which will load them with moral oppression, disease and death? Stop, rash mortal, in thy mad career, though it be late, and learn this instructive, though unwelcome lesson, that the treasures of wickedness are not worth possessing, but are calculated to lead you down the broad road to destruction. Flatter not yourself that you will escape the hand of justice, and go unpunished for your iniquitous deeds; Heaven has proclaimed, wisdom sanctioned, justice demanded, and experience has confirmed, that the wretch who indulges the evil propensities of his nature, shall not go unrecompensed for breaking the laws of Heaven, and violating principles of justice, virtue and righteousness.

Turn, I beseech you, from the practice of vice, and hear the voice of wisdom. Forsake the road to ruin, a road that is strewn with thorns and every noxious weed, and walk in the paths of wisdom, whose ways are ways of pleasantness, and *all* whose paths are *peace*. Here your eyes may be gratified in contemplating the most delightful scenery. Here you may feast on the delicious fruits of righteousness. Here you may wear the garments of salvation. Here you will not be entangled again with sin's delusive charms. Here joy will gladden, peace enrapture, and consciousness of rectitude delight thee. O, why will you listen to the syren voice of error, until it transforms you into beasts? Why will you be decoyed by the froward, until you are landed in the dismal cell of ruin? Pause and consider. Remember, "That treasures of wickedness profiteth nothing; but righteousness delivereth from death." L.

From the Christian Herald.

TRINITY CHURCHYARD, OR THE FIELD OF DEATH.

It requires no time for imagination to call up unseen realities, or to transport itself to past and future ages; and faith can rest upon things unseen, and upon the most distant futurity, as intently and as firmly, as sight, upon present things and passing events. It is profitable in the highest sense, amidst the cares and bustle and hopes of this world, to indulge, not a wild, wandering imagination; but a

sacred and scriptural imagination which calls up in authorised forms those unseen realities, which bear an awful relation to our present condition. Who that will do this can have his mind engrossed and enslaved by "things seen and temporal?" While he mingles with unseen and future realities, and dwells upon the hidden scenery which revelation discovers, he feels the sacredness and the responsibilities of his passing hour. Born but yesterday, and living for a day, I need not bury my soul in the present and the visible. There are other realities, in which I am infinitely more concerned. I love to recall the imagery of ages past, which history and Scripture warrant, and to throw myself into the midst of that untried futurity of which inspiration portrays the instructive and awful scenery.

Often when walking the streets of our great and busy city, do I turn away my mind from the passing scenes, and lose myself in the vivid conception of the unnoticed realities which have a present existence—of the revealed realities, which I conceive are yet to have existence on the very ground we now tread upon—and never with deeper interest than upon Trinity Churchyard, that "*Field of Death*," situated at the very confluence of the business and pleasure of our city.* From what a commanding position, and with what a ghastly aspect, thought I, does Death look down upon the great arena of our city's business: How he seems, with his hundred thousand victims, to block up the very avenue of our wealth, our speculations, and our commerce; and what a chilling frown meets the expecting and the successful speculator, as he strives to pass by unheeding and unheeded. Did they see the frown of Death—did they see his heaps of long slain victims, piled rudely upon heaps, what an appalling thrill and dread would come upon the throng who give all their activity and earnestness, to the gettings of this fleeting hour! How are their eyes holden that they see him not! Was it for nought that He who directs the destinies of our citizens, whose Providence concurs with the gracious invitation of his word to lay hold on eternal life, should have placed on such a commanding eminence, Death's crowded field! O, was it for nought that the parade, and fashion, and pride, which glory in the vanishing realities of the moment, must all pass the Field of Death?—that vanity must strut and vapour its fleeting hour, that giddy thoughtless folly should all day long tread on the border of the Field of Death?

How silent is this crowded field! Was ever crowd so still! They utter no complaints, they teach no lessons, save with the silent eloquence of death. Once they were moved by our motives, and mingled in the affairs of men: but now how silent! The rattle of the crowded streets disturb them not. The anxieties, and hopes and desires, which hold the passing throng of living mortals in eager pursuit, and which mingle with the air from a multi-

* "It is ascertained that more than 100,000 persons have been interred in Trinity Churchyard alone; and it has long been impossible to inter one, without disinterring another." † Wall-street.

tude of tongues, as all day long the ceaseless procession of "a proud, and gay, and gain devoted city" passes on, disturb not the breathless silence of the Field of Death. If the sun shine, or the heavens blacken; if summer cover their habitation with the green grass and the flowering shrub, and gently wave the foliage of its elms and willows with its southern breeze; or if winter strip away the vegetation of the Field of Death, and overspread it with an icy covering, howling among the surrounding tenements of the living, around the death environed church, and across the graves—this mighty congregation heed it not: the Sabbath, with its symphony of prayer and praise, seeming to disenfranchise the death-field of its terrors; the week day, with its jar and noise, and confusion—are alike to them. Along the avenues of business and pleasure they cast no anxious looks. Who owns the real estate; who manages the banks; whose richly laden ships come safely into port; who rolls in splendour, and who rules the state—they ask not, care not. Gathered from the east and from the west, the children of two continents and many islands here sleep together. The rich and poor, the honourable and the base, crowd each other in their narrow house—moulder and mix their earthly frames together. They lie unnoticed, but not unnoticed. He, who sustained their living frames, watches their sleeping dust. The fair and garnished habitation here lies in ruins. But the immortal tenants stay not in this Field of Death. It is sown with the bodies, not with the spirits of men. They live, but where? O, who can tell me where? Live they in the bliss of Heaven, or in the pains of Hell?

We know not where. Yet we believe, that to every ruined habitation, there is some untried region, a living but absent spirit. As many bodies moulder, sown in earth, so many spirits live, awaiting the day of their reunion. Immortal spirits wait to re-occupy their long deserted habitations, and often cast a look through the distance to those mouldering ruins, once so precious, now so vile, and yet again to be restored by the power of God.

When the walls of Trinity shall have been several times rebuilt, and have served a thousand generations as the temple of earthly worship; when many ages more shall have rolled over the sleeping thousands of this crowded death-field; when the vacant squares of our wide extended city shall be each a garden of the dead; when many millions shall have slept with us and with our fathers, and mingled quietly with the dust of the island of our habitation; when, after many ages of the reign of Jesus, countless millions await a glorious resurrection, and Satan for a little season beguiles again the sons of men:

THEN, on such a morning as I now behold, when the sun is mounting to his midday height, tracing his track, trodden from the foundation of the world, and seen as he has been seen in the splendour of an unclouded morn, by the countless millions of the human race—when busy crowds are careering their way along our avenues of business and pleasure, and their hearts are beating high with hopes of long life and large inheritance:

THEN, shall the heavens thicken with a mighty cloud, and in the twinkling of an eye a trump shall sound, arresting in the street and in the house, on land and on sea, the thousands of our city, and the millions of our world—and every eye from pole to pole shall in an instant turn to gaze upon the portentous signs of an abused or received Redeemer in the air: then shall the hidden dust ascend a great and living congregation of the Field of death, a spectacle to an amazed city, mingling in the rising ruins of the whole family of man—A momentary prelude to the ascension of the living and the conflagration of the world.

Reader—thou wilt shortly be a tenant in a Field of Death—In the day of thy souls reunion to its mouldering body, mayest thou hear thy Saviour say, "Enter thou into the joy of thy Lord."

REMARKS.

The above is inserted at the request of a friend. It has merits superior to the common productions of modern religionists. The style is pure, the diction lofty, and the language peculiarly descriptive. But the sentiments, with some exception, are of *sombre hue*;—traditionary prejudices fettered the mind which dictated, and error, *blind* as fabled Fortune, curtained futurity, and landed the writer in the wilds of doubt, without one cheering ray to gild the gloomy and uncertain prospect. That man must be an adept in the science of self-knowledge, have a mind chastened by experience, and enlightened by wisdom's brightest inspirations, who can stand secure from the corruptions of his own heart, and prove invulnerable to the delusive cheatings of his own imagination. The *shadow* may be mistaken for the *substance*.

For a moment, secluded from the bustle of the world, retired from the cares which perplex and distract the mind, in sober meditation, and with chastened motive, I view the passing scene. Remote from the world, in delightful perspective, rises Zion's hill. The colours of the rainbow are outvied in the variegated scenery. The air, bright as coruscations of etherial fire, and sweeter than Arabia's scented vales, proves the universal panacea to all the ills that mortality is heir to. "Peace, like a river," flows through every breast, and delightful anticipations sweeten the present moment, emanating from the immutability of God's perfections, and cherished as the eternal guarantee of future bliss. All that *desire* can ask, or *imagination* conceive, is enjoyed; and the enjoyment heightened with the certainty of future and increased glory. Love and admiration succeed tumultuous passions; pleasure is swallowed up of happiness; and rapture succeeds to joy. 'Tis in vain to attempt further particulars. Imagination cannot enumerate—fancy cannot describe—neither can judgment estimate the stupendous glories of the blissful clime.

But what of these to men, who are *blind*, and *deaf*? Whose senses are steeped in corruption! Reverse the scene. Let the picture assimilate with the feelings, wishes, and conceptions of the hoodwinked spectator. Tremendous description—terrific grandeur—convulsed worlds—globes on fire—creation

in ruins—and man, once susceptible of all that is dignified in character, honourable in motive, and good in practice, destined by his Maker to immortality and heaven, hurled, like the dust of a tornado, amidst the “war of elements, the wreck of matter, and the crash of worlds.”

There is a species of theology afloat in the world, which savours much of the gossip’s fortunetelling. Reason is altogether out of the question. Judgment would be an intruder. Even common sense must be secluded, ere the orgies of fanaticism can be chanted with effect. *Uncertainty* is the very essence of the science. The *passions* are secured as principals and accessaries, and *doubt* and *suspense* are the only trophies of the completest victory. Certainty is called presumption; and faith, which pierces the horizon of time, rests with perfect confidence on the promises, and enters within the veil, has been denounced as the “doctrine of Devils!”

Behold the “FIELD OF DEATH!” Repeat your interrogatories. “They live, but where? *O, who can tell me where?* Live they in the bliss of *Heaven?* or in the pains of *Hell?*”

Ans. Paul. “For none of us liveth to himself, and *no man* dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s. *For to this end* Christ both died, and rose, and revived, that he might be Lord both of the *dead* and of the *living*. But why dost thou judge thy brother?” &c. Rom. xiv. 7—10. “Then shall the dust return to the *earth* as it *was*; and the *spirit* (to *Hell*—no!) to *God* who gave it.” Ecc. xii. 7.

“As many bodies moulder sown in earth, so many spirits live, awaiting the day of their resurrection.” Does skepticism interrogate? Christ answers, “Do ye not therefore err, because ye know not the Scriptures, neither the power of God? For when they shall rise from the dead, they neither marry nor are given in marriage; *but are as the angels of God in heaven.*” Mark xii. 24, 25.

Quere. Are the *angels* of God in Heaven, and the *devils*, in an imaginary future hell, alike?

Reader, these things are worthy your serious consideration.

From the Hartford Religious Inquirer.

GOD’S SECRET WILL.

Some clergymen are much engaged in telling the people about GOD’S SECRET WILL. Now as that which is revealed cannot be a SECRET, and as the Bible is considered to be a REVELATION of GOD’S HOLY WILL and purposes respecting man, it is certain this secret will cannot be found in the Bible; nor, is it taught, in the system of nature. We therefore humbly request some learned divine, to enlighten our weak benighted minds on this all important subject, and inform us how the knowledge of this secret will is to be obtained; and by what means this SECRET WILL, which is in direct opposition to the REVEALED WILL OF GOD, was first discovered and brought to light. The revealed will of God, as it is taught in the Bible, stands thus: “Having made

known to us the mystery of his WILL, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times, he might gather together in ONE all things in Christ, both which are in heaven, and which are on earth, even in him.” Eph. i. 9, 10. “Who will have all men to be saved, and come unto the knowledge of the truth.” 1 Tim. ii. 4.

It is difficult for us to receive the Bible as a revelation of God’s holy will, with regard to man, and as a guide unto all truth—a precious gift from God to man—and believe in a secret will, which is directly opposed to the revealed, without beholding something very like HYPOCRISY and DECEIT, on the part of Almighty God, whose revelation can only be meant to mislead and deceive his dependent creatures, by putting a book into their hands as their guide to heaven, which declares one thing as the will of God, while HE secretly determines another.

Desirous of believing the truth, yet unwilling to charge our Heavenly Father with *hypocrisy* and *deceit*, we earnestly repeat our request, that some Divine would inform us, how the knowledge of this secret will has been obtained, and by what authority we are called upon to set aside the written testimony, in order to believe in it? *This* we are the more desirous of knowing, as in our minds the knowledge of this SECRET WILL, must render the Bible USELESS. Hence the enormous expense of printing presses, &c. to furnish millions of the heathens with Bibles, may be saved, by a short treatise describing, or revealing the secret will of God, the belief in which is to be preferred to God’s written word.

FOR THE GOSPEL HERALD.

MR. EDITOR.—I consider it a favour, that you published a former communication from me; I shall deem it a continuation of that favour, to publish this also. The object in publishing this paper, I conclude, is to exterminate error, if possible, from the face of the earth, and disseminate the truth as it is in Jesus; which shall make us free, yea, free even from death. To publish the opinions of all, gives the reader an opportunity to prove all things, and hold fast that which is good. It may be that I have a fragment, which will contribute a part in filling the twelve baskets. May it not be asked, if it is thought that any one now on earth is wholly exempt from error? To become susceptible of the whole truth, we should at all times doubt our own infallibility, and think it possible that we may yet learn. If every one should be in this frame of mind, we should see among men more humility; truth would spread with greater rapidity, and all men would be more happy.

I have made the foregoing observations, to prepare the minds of my readers to examine with attention, what I, in my plain manner, have yet to exhibit; and not pass over it lightly, because novel and unpopular.

The Editor, in his remarks on a former communication, says, “that so considerable and prominent

parts of it are obscure, that we do not understand the writer's meaning." In this communication I will endeavour to be more explicit, and also explain my meaning in the former.

When I said, in my former communication, that it was usually the case for men to fly from one extreme to the other, many things were implied. The limits I have prescribed to myself at this time, will not admit of a general discussion. One of the few particulars that I shall mention now, is, that some Universalists, discovering the impropriety of *endless* punishment, have taken the other extreme; concluding that there will be no retribution after the resurrection of the body, for sins committed in the body before death, and thereby, rather than unveil the Scriptures, have cast a covering over many important texts, which testify of judgment after death. "It is appointed unto men once to die, and after that the judgment." The death intended to be understood from this passage, I think, is of soul and body. Therefore, it must be *after* the resurrection that the judgment here spoken of will be extended; for there is no change in the grave. Many texts would be absurd to prove the point in question. Every theologian, either opposed to, or in favour of, the doctrine of *judgment after death*, are well acquainted with all such texts, and can turn to them at their leisure. Such passages have been cited by many writers in the Herald, and the Editor has made his remarks thereon, I suppose, to his full satisfaction, but not to mine. As for the idea that God will punish the creature beyond the grave for the sake of punishing him, is blasphemous to believe. But the creature dies unprepared to enter the mansions of holiness and happiness. Many a vile creature is suddenly cut off, in the full career of his abominations, having had no faith in the atonement made by Christ. Millions of heathen, who never so much as had an opportunity of hearing the name of Jesus, in whose *name* all *must* be *saved*. Do not all these need a preparation *after* this life, before they can enter into glory? "As the tree falleth, whether north or south, as it falleth so it lieth." As the person dieth, so he will be in the grave, until the resurrection morn. The preparation will be made by judgment.

I would here hint to my readers, that I believe the soul sleeps at death, and so will continue until the resurrection day; which I shall hereafter attempt to prove. On these premisses, and on these only, can I, or any other person, predicate a system, which shall extend to every creature that just recompense of reward, which was held up to view, when the revelation was made to St. John, in the isle of Patmos, at the opening of the third seal, the going forth of the black horse, and he that sat thereon, having a pair of balances in his hand. All things will be justly balanced. Judgment is, and will be severe towards iniquity. Like a skilful surgeon, who probes the wound to the bottom, but saves the life of the patient. If all be not balanced here, it must be hereafter. I, for one, must say, I do not believe that all people of all nations, which have been, are, and will be, have borne the same weight of misery, and enjoyed the same degree of felicity—have been

scourged all, equally, alike in proportion to their deserts, and rewarded all, equally, alike in proportion to their morality, so as to be all equally alike entitled to the same degree of holiness and happiness, at the resurrection from the grave.

(To be continued.)

Not having room at present in our columns, our remarks on the above communication are necessarily deferred until our next Number.

Ed.

WONDERFUL CONVERSION.

We have the extraordinary satisfaction of informing our friends and the public, that the *whole* "BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS," have rejected their Calvinistic and Arminian errors, and turned *Universalists*! This very important and unlooked for information, is contained in the "AMERICAN MISSIONARY REGISTER," for (the present month,) May, 1822, as follows:

"What can more clearly show the benign tendency of the religion which is preached, than well-directed efforts to make its blessings *co-extensive with the human race*? What can operate more powerfully to raise the tone of piety and the standard of Christian charity, than the united and concentrated action of those who are set for the defence of the Gospel, and who apply to the promulgation of the Gospel all the advantages which God has put into their hands?"

We congratulate our new brethren on their treading the threshold of humanity, and extending salvation "*co-extensive with the human race*." We assure them that they may rely upon our hearty co-operation, and that we will mutually rejoice in view of the "*restitution of all things*;" and "apply to the promulgation of the Gospel all the advantages which God has put into our hands."

TO THE FRIENDS OF TRUTH, GREETING:

After experiencing many difficulties in the prosecution of this work, difficulties which are more or less inseparable from the nature of the cause engaged in, and increased by the vascillating minds of error's votaries who are slaves to superstition, prejudice, and bigotry, the editor of this Paper once more treads the threshold of public investigation, and congratulates the Friends of Truth on the commencement of the *Third Volume* of the GOSPEL HERALD, under new and more propitious auspices. Already had the tocsin been sounded in the camp of the enemy, and the foes to truth were proclaiming our defeat, and rejoicing, when *Principle* triumphed over every inferior consideration, and the columns of the HERALD OF GLAD TIDINGS again bristle with testimony in the presence of the foe!

For ourselves, with the blessing of Heaven, we look forward to new and greater exertions. The Sampson of Truth, unlike the blinded prisoner of Philistia, has *eyes* as well as *arms*. He will not only pull down the *pillars*, which support the tottering fabric of antichristian heresies, but will scatter the very fragments of the *foundation* to the four winds of heaven!

The present is an eventful period in the Christian world. Error, sick with contradiction, and crazed with a superabundance of inconsistency, is flying to falsehood as a remedy, and expiring from the venom of its own fangs. The night of superstition has passed away—the purple morn of reason has dawned—already do the tints of truth appear—while the gloomy mists fade in the distance, and sink below the horizon to rise no more. A cloudless day is breaking around us.—Merging from the ocean of infinite LOVE, the Sun of salvation is rising, refulgent in light, brilliant with truth, and resplendent in glory. The hallowed name of *Saviour*, more fragrant than the spicy gales of Arabia, more balmy than Gilead's air, thrills the bosom where despair once revelled, and whispers, *Good tidings for all mankind*. Trophies of victory, in smiles and peace, deck the brows of those who once were saddened with doubt and uncertainty, and sunk with sorrows to the depths of hell.

"Parent of Good, these are thy works." Thou art the great Mover in the mind of man; and will turn him, "as the rivers are turned," until he shall see thy glory, bask in the sunshine of thy righteousness, and drink living waters at the wells of thy salvation.

PRINTING OFFICE

of the

NEW-YORK EVANGELICAL ASSOCIATION.

This Association, who are now the Proprietors of the Establishment of the GOSPEL HERALD, have established a Printing Office, No. 67 Chrystie-Street, where this Paper will, in future, be published. The materials are all *new*, and of the best quality. Other printing is contemplated to be executed, at this office; and when it is understood that the profits which may accrue from such printing will go to constitute a fund to be devoted to the dissemination of the TRUTH, it is presumed that the friends of TRUTH will aid in this laudable undertaking, by affording every assistance and facility which their means or convenience may authorize.

UNIVERSALIST MAGAZINE.

The publisher has the satisfaction of announcing to the Friends of the MAGAZINE, and to the Public, that he has engaged the Rev. HOSEA BALLOU, of Boston, the Rev. HOSEA BALLOU, 2d, of Roxbury, and the Rev. THOMAS WHITEMORE, of Cambridgeport, to edit this paper in future. It is presumed that these gentlemen are too well known to render any remarks respecting their abilities necessary.

As every attention, necessary to render this work promotive of the knowledge of the Sacred Scriptures, the religion of our blessed Saviour, and the harmony of divine truth, will be rendered both by the Editors and the Publisher; strong hopes are entertained of an increased patronage, and the still more extensive utility of this means to enlighten our fellow heirs of salvation.

The Universalist Magazine is issued, every Saturday, from No. 10 Congress-Street, Boston. The

terms are, *Two Dollars and Fifty Cents, to be paid in advance*. Those who may wish to become *new* subscribers, are requested to give notice to the Publisher before the 30th of June next, as the 4th volume of this work will commence at that time.

Gentlemen who will be so kind as to become Agents for us, in other towns, shall receive one copy gratis for every ten for which they shall obtain subscribers and forward payment; and in that proportion for any number, greater or less.

HENRY BOWEN, *Publisher*.

Subscriptions to the above work will be received at this office.

SELECTED.

"WHAT IS CHARITY?"

'Tis not to pause, when at my door
A shivering brother stands;
To ask the *cause* that made him poor,
Or why he help demands.

'Tis not to spurn that brother's prayer,
For *faults* he once had known:
'Tis not to leave him in despair,
And say that I have *none*.

The voice of CHARITY is kind—
She thinketh nothing wrong;
To every fault she seemeth blind,
Nor vaunteth with her tongue.

In penitence she placeth faith—
Hope smileth at her door;
Believeth first—then softly saith,
"Go, BROTHER, *sin no more!*"

NOTICES.

The Editor has removed to No. 30 Chrystie-Street. Those of our friends who have not sent for their volumes, (which are bound,) are requested to send for them immediately; the person who bound them leaving the city this day.

Subscriptions.—Holders of Prospectuses are requested to give, if convenient, immediate notice of the *names* and *residences* of the Subscribers they have obtained for this Paper, that the Paper may be forwarded to them, &c.

Removals.—Subscribers who have changed their residence, and, in consequence, are omitted by the Carrier, are requested to give information at this Office.

In consequence of establishing an Office for the G. H. delay has been unavoidable. Our subscribers in distant towns may expect their Numbers regularly, and seasonably, after the ensuing week.

Ed.

All Communications, forwarded by Mail, for publication in this Paper, must be post paid. City Correspondents are informed, that a Letter-box is stationed at the entrance of the Printing-Office, for the reception of their Communications.

N.B. Subscriptions for this Paper are received at No. 454 Pearl-Street.

PRINTED AT THE OFFICE OF THE GOSPEL
HERALD.

No. 67 Chrystie-Street.

The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW-YORK, SATURDAY, MAY 25, 1822.

NO. II.

From the Philadelphia Reformer. PRIESTLY ARROGANCE.

In reading the two last numbers of the "*Theological Repertory*," printed at Washington city, we have been a little surprised, to see the bold manner in which the Episcopal clergy have lately began to raise themselves up, and the lofty tone they have assumed. Our national representatives are made to smart under the scourges laid upon them, for electing an obnoxious chaplain; and the President himself is arraigned before the bar of their tribunal, and lashed in the severest manner, for not being regular, morning and evening, in his attendance on what they call public worship. Whether it is consistent with our present Constitution to single out any individual, even in the most common rank of life, and fix a stigma on him, for not regularly attending worship in some sanctuary, so called, we leave for others to determine; but of this we are confident, that such a procedure is calculated to make many hypocrites; while it will never make one saint.

The practice of drilling or dragooning people into religion, in the way these men have attempted it, is attended with the worst consequences. It serves to produce in the mind an aversion and opposition to that holy religion, which ought and must be the *free choice* of every one who ever truly embraces it. It was not by such means that Christ and the apostles brought people into obedience to the Gospel. And to pass over without notice and rebuke such overbearing and priestly assumptions, when clerical influence is in full stretch to obtain an ascendancy in the government of the nation, would be a remissness and disregard to the rights of the people highly culpable.

Such is the pomp, formality and fashion, exhibited in most of the meeting-houses where these men would wish an attendance, that it admits of a doubt, whether it is the Christian duty of any one to resort to them; but rather, is in duty bound to *come out from among them, and be separate*. For wherein do the professed worshippers at these places differ from the men of this world, except, like the Pharisees, in mere external ceremonies and observances? It is only this corrupted and degenerate Christianity that courts the aid and the support of civil power; for pure Christianity neither requires nor desires any such alliance. That this is what these men wish, appears, without any disguise, in the following extract from their *Theological Repertory* of last month, when speaking of the appointment of the obnoxious chaplain:—

"We cannot take leave of this subject, without

an expression of our feelings upon the indispensable necessity of the conjunction of pure Christianity with the civil government of a country. 'The experience of every age, and the pages of all history concur in the sentiment, that permanent national felicity is completely dependent on the maintenance and propagation of Christian truth; and pestilential opinions—opinions which poison the fountains of morality and religion, are the secret worms which eat into the very beams and pillars of society, and undermine the principles of private happiness and public greatness.'

[These men, as a matter of course, are to determine what *Christian truth* is, and what are *pestilential opinions*—and if they obtain rule, and sway the sceptre of the civil power, how many of us might be pronounced heretics, and be consigned to dungeons or led to the stake, it is now difficult to decide.

We regret that the limits of our work will not admit of our making lengthy extracts from the arrogant and intolerant productions of the Episcopal clergy, in their *Theological Repertory*; but a pretty correct idea may be formed of their character, from the following passages:]

"It is a subject of general notoriety, that the election of a chaplain in congress occasions among most of the members but very little solicitude—that so far from feeling any concern in having a clergyman of sound evangelical views [one of their own order undoubtedly] to expound the oracles of God, a large number would peaceably acquiesce in almost any appointment, and any doctrine, though the tendency should be to rend asunder the essential principles of divine and human laws; could it only be done without the sacrifice of *their dearest interests—their reputation in the opinions of their constituents*.

"Every real Christian knows full well, that, to ensure the blessing of Heaven upon our beloved country, it is of the greatest importance that our rulers should be men fearing God and working righteousness." [Orthodox, zealous churchmen, these men, no doubt, consider the right stamp. From such rulers, it becomes us to pray, "*Good Lord, deliver us*." Tithes and other exactions would soon be established amongst us.]

"That the members of either house of congress have a *legal* right to choose any character they may think proper for their chaplain, no one will presume to question. Nor will any one hesitate to admit that they have a perfect right, if they feel so disposed, to rush down to everlasting perdition. But the *propriety* of their conduct in departing so widely from the prevailing religious sentiments of their constituents, by openly placing themselves, in their

collective capacity, in opposition to the Redeemer of the world, will no doubt have its influence among the people, by increasing or diminishing the confidence which they have reposed in them. It is also a matter in which every individual of the nation has a deep interest, involving temporal and eternal concerns."

[We are by no means partial to the principles against which these men have directed their force: but when we see manifested, much the same spirit which has shown itself in the church of Rome and among the Pharisees of old; and hear a public avowal that the civil government ought to be coupled with orthodoxy, in order by the force of law to extirpate pestilential opinions, it becomes an imperative duty to warn the community of the danger with which they are threatened.]

It is but too evident, that a high toned and imperious clergy already rule over the minds of a majority of the inhabitants of this country, from the circumstance, that scarcely an individual dare attempt to withstand their intrigues and machinations. And if they can only elect a sufficient number of representatives of their own stamp, to alter our present Constitution, it is easy to perceive from these extracts, that persons holding "pestilential opinions," would be punished with a vengeance. What might be termed *pestilential opinions* it is now impossible to divine, as this matter would be termed solely by the established order of the day—but it is reasonable to suppose that every thing would be so denominated, which did not bring honour to the priesthood, and favour their emoluments.]

"Notwithstanding the unchristian doings of the majority of the national representatives, [in electing a chaplain not sound in the faith,] we trust there is a redeeming spirit among the people."

"To leave this false step of our rulers to the constitutional remedy, in the indignant frown of an abused and insulted people at the next elections, I proceed to my main object, which is to assure you that you do not stand alone in giving your public testimony against this outrage upon all Christian feeling and decency, or in the opinion that the persons whose tenets you have been constrained to notice, are in no shape entitled to the Christian name or character."—"On ascertaining the fact, (the election of a Unitarian chaplain,) I lost no time in denouncing it in my own parish, and afterwards both in Richmond and Petersburg before large congregations."

[Here we see, after the most evident attempts are made to disparage the representatives of the nation, (because they have not had sufficient respect to orthodoxy in appointing a chaplain) a rod is held over their heads, threatening them with their fate at the next elections. Has not the tyranny of priestcraft indeed already commenced its reign in this land! Where is an editor of a journal, or a ruler, that dare make a stand or a remonstrance against them, or expose their designs? What a change has taken place in this country within a few years, since theological seminaries have been set up, and hiring and pompous priests have begun to multiply!

Happily for this country, Congress, as yet, in a collective capacity, have manifested no predilection towards any particular persuasion. They have, from time to time, elected for chaplain a Baptist, a Methodist, Presbyterians, and members of the Episcopal Church. As the Unitarians are now becoming a pretty numerous sect in this country, why should not the members of Congress be allowed to follow the apostle's advice, "*Prove all things*," as well as other men, without being subjected to such severe chastisement, and terrified with threats. We can view this conduct in no other light than a very high degree of priestly arrogance. It shows, moreover, that these men intend to rule and to be obeyed, and Congress, and all others, forsooth, must be vassals under them. Had a body of clergymen proceeded in the same manner a few years back, it would have brought forth the most severe animadversions from our public prints, and they would have been covered with shame and confusion: but now, such is their influence, such their ability to raise up or to put down, that we question whether an editor of a paper, or a candidate for office, will dare to touch upon the subject. If it has already come to this, what will it be by and by? The number and the influence of the clergy are rapidly on the increase; and, judging from appearance, nothing remains for us, as things are now going on, but to prepare our necks for the yoke.]

We cannot dismiss this subject without once more calling the attention of the public to theological seminaries. To us they present a most threatening aspect, both in regard to pure Christianity and the liberties of this country. The religion inculcated by those instructed in these places of human invention, (to say the least of them,) will only be the fashionable religion of this world; and being moreover, themselves of the world, their chief concern will be to obtain the favour of the world, and secure its honours and emoluments. Therefore for the population of this country to contribute their money to erect these institutions, and lend their aid to augment the number and add to the influence of high-toned and pompous clergymen, (seeking pre-eminence and demanding large salaries) is not only a violation of Christian principle, but it may be attended with the most fatal consequences, and put an end to our religious privileges sooner than we are aware. The whole system of manufacturing ministers in theological colleges by means of money, is radically wrong. It has no countenance in the example of Christ and the apostles, or the practices of the first Christians. Consequently, all who are produced by such means, cannot be expected to be any better than false teachers; who, not being sent of God, will never profit the people, but aspire after earthly honours and emoluments, and seek to obtain the rule and government of the country. We now come to the lashing given the President, for not attending what is called public worship, extracted from the same work.]

"There can be no doubt of the propriety of saying something in your pages of an example so prejudicial to the people, as that which the head of this

Christian country exhibits, in relation to the duties of the sanctuary. It is much to be wondered at, that so little notice of it has hitherto occurred in the periodical publications of Christians. The truth is, that the President of the United States is bound by the interests of a soul, which undoubtedly can go to heaven but by that strait and narrow way which the most obscure of the people must tread; bound by the interests of his soul, as much as any immortal in the world, to be as regular, morning and evening, in his attendance on public worship, as the humblest saint in the church of Christ. To comply with this duty, is a tribute of respect which he owes to the people of the United States, hundreds of thousands of whom have little suspicion that the first officer in the nation is one of their most deficient examples of attention to the external acts of the Christian religion. It is a debt which every patriot must feel, and every American President largely owes, to exhibit conspicuously a high respect and reverent attention to those public services of our religion, on the maintenance of which, every one that is fit for the station of President must know, such a large portion of public peace, morality, and excellence, is dependent. The nation is deeply concerned in the estimate which its rulers appear to place upon the value of religion, and on the importance of a strict attention to all the Christian ordinances.* The nation is deeply concerned in the examples of its rulers in every thing relating to that faith which is the only sure and lasting basis of all law, liberty, and morality; and especially in the example of him who is placed at the supremacy of the government, and who, for the discharge of his high responsibilities, should not only be endued with all the qualifications of a wise politician, but with the ennobling, though rare endowments of a good Christian. It is a melancholy fact, that not only by the tenant of the Presidency, but by the majority of those who are the best able to value the utility of the public duties of the Church, and who well know their indispensable influence upon all those moral excellences of the nation which they are bound to promote, there is a very great and lamentable deficiency in the conduct they show to the people in regard to the worship of the sanctuary, and by which the people cannot help being influenced and prejudiced. Of all this the people have as good reason to complain, and as much right to complain, as if the authors of those examples were betraying the interests of the nation by an indolent attention to their political duties, or undermining the liberties of Americans, by sapping the funda-

mental pillars of the national constitution. All the people know, that it is of vast importance to the interests of religion that examples of devout and regular attendance on its ordinances be exhibited upon the high places of the country, so that the thousands who are accustomed to believe and act with an almost exclusive reference to the creed and practice of their more learned or exalted neighbours, may have the telegraphs of their conduct full in their view, and (since they will live by imitation) may have well drawn models to copy after.

[George the IV. we suppose, being head of the Church in England, exhibits what these men term an example of *devout and regular attendance on the ordinances of religion*: but we should consider him a very unfit model to copy after, notwithstanding. It will be observed, these men, as intimated before, say very little about experimental and practical religion. It is the outward part, concerning which they feel so solicitous. They are for making fair the *outside of the cup and platter*—the *inside*, with them, does not appear to be a matter of so much consequence. The rulers are to attend outwardly to religious services, so called, if it is only out of "respect to the people," "to gratify the nation," &c. &c. We have ever considered this a very poor sort of doctrine, and it is exactly calculated to fill a country with hypocrites.]

"To many of the public and principal functionaries of the nation, a very great degree of respect is due, not only on account of their offices, but their private characters. To the President, especially, should a very high respect be paid, because of the many excellences of his personal character. But this character of the President, so amiable, and in many respects so excellent, is that which urges, in the wishes of his Christian friends, that he would add another and essential ornament to his life, by appearing regularly in the church as the strict and devout worshipper of God. Certainly, it is no great inconvenience to go from the government house to a neighbouring church." Certainly, it is worth while for the President, if no higher motives operate, to gratify the nation by making an exertion to get to the house of God, whenever circumstances on the Sabbath admit. Certainly, it would be more pleasant to the feelings of a patriot and a Christian, instead of perceiving the usual emptiness of the President's pew, to behold it occupied, as it ought to be, on every occasion of public worship, by an honourable representative from the palace."

[We do suppose it would be very agreeable to these church ministers, to have the President, and heads of department, show a high deference to their particular religion, and regularly attend in what they term their sanctuaries; and also have their houses filled to overflowing with the citizens of Washington, that their pews might be well rented out, and yield handsome annual revenues for their support. But it seems they cannot have things as they would wish. It is much the same with people in this country as it was in Israel when there was no king, *every one did what was right in his own eyes*. Hence they announce to the public in their *Repertory*,

* The obvious tendency of such writings is to make people become hypocrites in religious profession, for the sake of getting into office. True religion cannot be forced into any one; but hypocrites may be manufactured at wholesale, by holding out a prospect of honour and advantage by professing religion: and a set of hypocrites at the head of a nation is more to be dreaded than open infidels.

We would wish to know of these men, if the President and members of Congress would be likely to govern this country any better, by becoming bigoted Churchmen, or the devotees of any sect? For practical Christianity, the main concern, seems hardly insisted upon by these writers. Editors

another very great grievance, as will be seen in the following extract:]

"The different congregations in this city experience considerable inconvenience from the practice which prevails of holding public worship in the Capitol. When Congress sat in the cities of New-York and Philadelphia, the official duties of chaplain were confined to the opening of the two houses, on days of business, and terminated on their adjournment at the close of the week. Not until their removal to this city, did the chaplain ever preach in the Hall of Congress, and the practice was introduced here in consequence of a want of places of public worship, to which the members might resort. The necessity for the continuance of this practice is now done away, there being churches of all those denominations of Christians of which the two houses are composed. But no inconvenience would arise were the members of Congress to occupy the hall on Sundays, as on other days, to the exclusion of the citizens generally. But, instead of that, it is thrown open to all who are disposed to attend, and as there are many in every community, who, like the Athenians of old, have "*itching ears*," and are never satisfied without "*telling or hearing some new thing*,"* the Hall on Sundays is made a kind of *National Religious Exchange*, where, judging from appearance, almost every thing is carried on but devotion."

"All this, however, must be submitted to until congress, or the people, shall think proper to order things in a different manner."

This to be sure must be a very great grievance, as it subjects them to considerable loss; but while they demand such a price for their pews, we think it would have been as well not to have touched upon this subject. In regard to the remark that *almost every thing is carried on there but devotion*, it may be proper to remind them, that in the opinion of very many, nothing much better is carried on in their meeting-houses, where formal prayers, dry sermons, costly organs, and money gatherers, are all combined with the professed worship of God, which, to be acceptable, must be performed in *spirit* and in *truth*.

Address.—A missionary work, recently published, with a view to anticipate objections, &c. assures the public, that "*Large funds are easily managed*." That they have been easily *obtained*, by telling the people fine stories, &c. has been pretty evident. Our missionary projectors can manage *large funds* with considerable dexterity, we presume, from the fact, that *large* as they have been, they grow surprisingly *small* under their management!

* The chaplains to the two houses this year are a Methodist and a Unitarian. Not unfrequently, however, preachers of different denominations passing along have meetings in the Hall of Congress; and in several instances members of the society of Friends have held meetings there. For our own part, we are pleased to see such a liberality of sentiment among the heads of department, and we think it very well that there is one place where people can attend without paying pew-rent, or being saluted at the close of worship with a money gatherer.

FOR THE GOSPEL HERALD.

FUTURE PUNISHMENT CONSIDERED.

(Continued from page 7.)

I believe in a resurrection from the literal grave. Jesus arose from it, and he was our forerunner. Many of the dead bodies of the saints that slept, arose, and appeared to many in the holy city, at the time of the resurrection of the body of Jesus. That there will be degrees of holiness and happiness, both mentally and corporeally at the resurrection, is abundantly proved in the sacred pages. The apostle to the Corinthians, after speaking of the different kinds of flesh, and different glories of the heavenly bodies; observes, thus is the resurrection. It is not my intention to treat on the doctrine of the resurrection; that subject would occupy volumes of itself. I just touch thereon, that the reader may more readily understand my drift, when I say, that different degrees of judgment will be extended to men at that day, who shall receive different degrees of purity, even in the body: all incorruptible—i. e. none inclining to corruption. That reference will be had on that day, to the doing of good and doing of evil, is warranted from the words of Jesus himself. "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice," &c. In my view, there is nothing more evident, than that Jesus meant here, literally, the grave. The language here, is different from that in verse 25—"The hour is coming and now is, that the dead shall hear the voice of the Son of God, and they that hear shall live." Admit this text has reference to them who are dead in trespasses and sins, and then discover the strength and beauty of the whole strain. As much as if Jesus had said; marvel not that they who are in possession of this present life, being dead in sin, who on hearing my voice shall live, and on whom I have authority to execute judgment—but I will inform you of greater power that the Father hath committed unto me: that my voice shall be heard even by them in the grave. "For the hour is coming (not now is) in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation." (*κρίσις*; judgment, or decision.) John iii. 20. As much as to say, my power extends not only to the quick, but unto those also in the graves. All the *sophistry* that can be made use of, or false colourings that can be applied to the text above-quoted, cannot do away its real import intended by its divine author. The apostle saith, "For to this end Christ both died, and rose, and revived, that he might be Lord both of the *dead* and the *living*:" having reference to the verse preceding it: (Rom. xiv. 9.) That death which Jesus died, is that state in which those are, of whom he is Lord in consequence of his dying. Again, "who died for us, that whether we wake or sleep, we should live together with him." (1 Thes. v. 10.)

All the *judgments* of God, whether here or hereafter, are for the *good* of the judged; proceeding from him like the chastisements of a tender parent.

towards his son, in mercy and in love. "Zion shall be redeemed with judgment, and her converts with righteousness." (Isa. i. 27.) I said above, that reference will be had in that day, to the doing of *good*, and doing of *evil*, not that I hold works to be meritorious, but believing with James, that *faith without works is dead*; I hold, that the purity of a man's conduct is a sign of the purity of his faith, and of the degree of the love of God possessed in his soul. "Without holiness no man can see the Lord." If the head of the great mystical body be holy, must not the members be holy? All beings either here or hereafter, must be placed in a situation to choose holiness; and a choice consists in feeling capable of refusing, whether or not.

The above observations I have made to show it to be my opinion, that a judgment exactly proportionate to the deeds done in the body, will be extended to every creature; either *here* or *hereafter*; and have expressed it to be my belief, that with *all it does not take place fully here*. I feel warranted in this opinion from testimony drawn from the revelation of the word of God. ALETHEIA.

(To be Continued.)

REMARKS.

The reader is requested to turn to our last Number, to the commencement of Aletheia's communication. Our correspondent, it appears, considers the doctrine of *endless* punishment, in a *future* state, to be *one* extreme, and the doctrine which denies *any future* punishment, the other. He admits, however, that "As for the idea that God will punish the creature *beyond the grave for the sake of punishing him*, is blasphemous to believe." But he contends that *millions* of the human race die *unprepared* to enter the mansion of holiness and happiness. Now, we ask, What is the creature punished in a future state *for*? A. has decided that it would be *blasphemous* to cherish an idea that God punishes the creature for the sake of punishing him; or, to answer no good end to the punished. But still they must be punished! We ask, Why punish them? Will *punishment prepare the sinner for heaven*? when we read, "For this *is the covenant* (not punishment) that I will make with the house of Israel; after those days saith the Lord, *I will put my laws into their mind, and write them in their hearts*: and I will be to them a God, and they shall be to me a people." Heb. viii. A prophet saith, "The law of the Lord is *perfect, converting the soul*; the testimony of the Lord is *sure, making wise the simple*." Will this *prepare the sinner for heaven*? If so, why try any other method? Why torment mankind in another mode of being, for sins committed in this, when the bare *idea* that God would punish them, for the sake of punishing them, is *blasphemous*? When we are assured by God himself, that "His law will *convert the soul*": that His *testimonies will make wise the simple*," and that He "will put His laws into their mind, and write them in their hearts," &c. You must admit that God will prepare sinners for heaven by *putting his laws* into their minds, and *writing them* in their hearts, and that His law will *convert the soul*, and His testimo-

nies make wise the simple, if you admit the Book to speak the truth.

Aletheia to prove his hypothesis, quotes, (or rather marks for a quotation, not from the Bible, by the way) as follows—"As the tree falleth, whether north or south, as it falleth so it lieth." And adds, "As the person dieth, so he will be in the grave, until the resurrection morn. The *preparation* will be made by judgment." This might pass very well in a modern sermon, but, it will not pass current for *Scripture* nor *argument* in the columns of this Paper! Our Bible contains no such reading nor doctrine. We read, "Then shall the *dust* return to the *earth* as it *was*; and the *spirit* to God who gave it." Not "As the person dieth, so will he be in the *grave*, until the resurrection morn."

Aletheia again marks for a quotation the following—"It is appointed unto men once to die, and after that the judgment." There is a passage something like this in Hebrews ix. 27. "And as it is appointed unto men once to die, but after *this* the judgment; so Christ was once offered," &c.* A. introduces this to prove the judgment *posterior* to the present mode of being. This will be a difficult matter. The reader is requested to turn to the above passage, and read its connexion. He will find the apostle was *contrasting* the priesthood of Aaron, (the dispensation under the law,) and the priesthood of Christ, (the dispensation of the Gospel) together. Not having room in our columns, at present, to enter largely upon this subject, we shall only examine and disprove A.'s view of this passage.

First: The *death* spoken of. Rom. vii. 9, "For I was *alive* without the law *once*; but when the commandment came, sin revived, and I *died*," ONCE! Again, vi. 23. "For the wages of sin is *DEATH*." Again, v. 20. "Moreover, the law entered that the *offence* might abound; that as *sin* has *reigned unto death*," &c. Verse 12th, "Wherefore, as by one man *sin* entered into the world, and death by sin; so *death* passed upon *all men*, for that all have sinned!" Again, 1 Tim. v. 6. "But she that *liveth in* pleasure is *dead* while she *liveth*." Again, John v. 24. "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, *hath* everlasting life, (possesses it) and shall not come into condemnation; but is *passed from death unto life*." Can a man be *dead*, or pass from *death* unto life, or as Paul says, "*I died*," without dying *once*? "It is appointed unto men *once to die*; but after *this the judgment*." *Second*: The *judgment* spoken of. See John xii. 31. "Now (not in another mode of being) is the *judgment* of this world; now shall the prince of this world be cast out." The Scripture declares of God, "All his ways are judgment." When a man is carnally minded he is *dead*. When he is spiritually minded he is *alive*. The dealings of God with his creatures, are his judgments. Under the Gospel dis-

* We earnestly request all our correspondents to read the Bible more frequently, and with greater attention, or not to quote from memory. Give us Scripture as it stands; or, if you can prove the translation erroneous, do so.

pensation, Christ, the Mediator, judgeth the world. And if, about 1800 years ago, it was right to say, "Now is the judgment of this world," it is very incorrect to deny, in our day, that mankind are judged in this life, and that the judgment will not commence until a future period.

A. gives his *unbelief*, in evidence, that all men, in this world, *have not borne the same weight of misery*, and enjoyed the *same degree of felicity*, &c. He then makes their *morality* their merit, and the balance, to decide their future happiness at the resurrection, &c. Now, we think, A, on his own ground, must admit, that no necessity exists to punish men in a future state, to make their conditions and sufferings equal; for he is disposed to treat them according to their deserts; and until he can prove that mankind are treated by God in a different manner from their *deserts*, in this life, he should let another mode of being alone, as respects his retribution system. We, however, submit to A, whether he does not think he shall have suffered according to his demerits, in this life? We believe he will obtain an unanimous suffrage in favour of this opinion. It is only our *neighbours* who deserve to be punished. We can all see ourselves in a very different condition, in point of merit, from others!

We now notice that part of his communication which is inserted in the present Number. A. must admit, notwithstanding his different degrees, at the resurrection, that all will be *immortal*. That is, have an *endless life*. That they will be *incorruptible*, invulnerable to decay, to sin, or any adulteration whatever. Now, if A. should sit in judgment on these *immortal, incorruptible* men, and condemn them to *death*, the sentence would be nugatory; for they have the "*power of an endless life*." And his criminations for sin, would be *slander* of the foulest and blackest kind; for they are in the *heavenly* image of Christ, their head, and *incorruptible*! An *incorruptible, immortal, body*, in power and glory. A *spiritual* body. We think A. had better not attempt to judge them to any *punishment*, for they cannot be made to *suffer*!

A. next quotes John v. 28, &c. His argument is, that the passage with its connexion reads, or appears more *beautiful* with his construction, than with ours; therefore, sophistry can do nothing to destroy his conclusions! As men differ in their conceptions of beauty, and as we should like better evidence than this, to prove the proper application of the passage, we must dissent from A, at the same time taking the liberty to remark, that, if A., at the resurrection of the dead, was to experience the truth of his hypothesis, as relates to John v. 28, and find himself in an inferior and miserable condition, he would lose all sight of the *beauties* he now discovers in his *comments*! As this passage is a very important one, it is proper to notice it particularly.

The reader will please turn to John v. and examine for himself, &c. At the 24th verse, we are taught that the *believer* is actually in possession of *everlasting or eternal life*. The 27th verse informs us, that Christ is to execute judgment. Then we read, "Marvel not at this; for the hour is coming,

in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation:" (*judgment*.) The reader is requested to compare this with Dan. x. 14.; xii. 1, 2. To consider the time agreeably to Matt. xxv. Luke xxi. to be during the generation to whom the words were addressed. Rev. xiv. 6, 7. is illustrative of this. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory unto him; *for the hour of his judgment is come*," &c. This may be considered the preaching of the gospel under the new dispensation, at the destruction of Jerusalem, and the judgment of Christ the Son. At Rev. xx. 6. we read, "Blessed and holy is he that hath part in the *first resurrection*; on such the second death hath no power," &c. John v. is a parable; for without a parable spoke he not unto them. Daniel, and Revelation, are highly figurative. Mankind, previous to the advent of Christ, were, figuratively, in the graves. They were in darkness, buried beneath the ignorance of ages. When Paul preached at Athens, the emporium of Grecian science and literature, and taught the *resurrection* of the dead, he was disregarded as one beside himself. Even the Jews were ignorant of the "*life and immortality*" which is "*brought to light* by the gospel." It was then a secret. It was the mystery, which, an apostle says, "hath been hid from ages and from generations," &c. What figure could be introduced to illustrate this universal ignorance and blindness, so appropriate as the *sepulchre*? None!

It was at this *midnight*, this gross darkness of the human mind, that "a cry was made, Behold, the bridegroom cometh; go ye out to meet him." Then the hour came, when all that are in the graves came forth, at the destruction of the Jewish dispensation, to the *knowledge* of the resurrection of the dead. Those that *believe*, (John v. 24; Dan. xii. 2.) that fear God, and give glory to him, (Rev. xiv. 7.) come to the *resurrection of life*; (for he that *believeth* on the Son *hath* everlasting life,) and, agreeably to Rev. xx. 6. hath part in the *first resurrection*. The *first* resurrection is the resurrection of Christ, who, says Paul, is "the *first* born from the dead." Thus mankind emerge from ignorance to a knowledge of *life* and immortality, which, with every thing pertaining to our salvation and future glory, is predicated on the resurrection of Christ from the dead. But, it is only those who *believe*—those who have a part in this *first* resurrection, on whom the *second death* hath no power. These, believing the record of God, believe they were crucified, buried, and rose with Christ from the dead! They cannot die. For their head has said, and they believe him, "Because I live, ye shall live also." And inspiration declares, He "*hath the power of an endless life*." A life that *cannot be dissolved*. They that have not done good, who

are carnally minded, and *dead*, are *νεκρως*, *judged*. They come out of that state of mental *darkness* to the *resurrection*, (i. e. to a knowledge of it), but to them it is a resurrection of *judgment*. They have no assurance. They deny the testimony of God; and on them the *second* death hath power. They have, in common with all men, believers, as well as unbelievers, experienced the *first* death, appointed for all men, which is the wages of sin; and now they are judged by the Spirit of Truth, whom he declared should come, and who, designated as the Comforter, "will reprove the world of *sin*, because they *believe not* on me: Of righteousness, because I go to my Father, and ye see me no more: Of *judgment*, because the prince of this world is judged." John xvi. 9, 10, 11.

"Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that *believe* are *justified from all things*, from which ye could not be justified by the law of Moses. Beware, therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Acts xiii. 39—41.

(To be continued.)

RECENT OCCURRENCES.

The Anniversary of the "AMERICAN BIBLE SOCIETY" was celebrated in this city, at the City Hotel, on the 9th inst. Many speeches were made on the occasion, from which we extract the following—"The Rev. Mr. WATERMAN, from Bridgeport," among other things said, "In that Holy Book which we receive as our inflexible guide, *we are told* that the *leader* of those apostate angels, who left their own habitations, succeeded in seducing the *man* of Paradise from his allegiance to his Creator, into a state of rebellion, enmity and death." We presume the reverend gentleman had one eye on Milton's *Paradise Lost*, and the other on his own sermons. We never read, our Bible never told us, the story found in the reverend gentleman's Bible. It appears that our mother *Eve* was the "leader of the apostate angels." It was she who seduced the man of Paradise." *Fine* speeches, and fine poetry, stick closer to *form* than to *facts*!

Mr. Waterman eventually preached Universalism in his speech, as follows—He said, "A world was *lost*." He declared that "the coming forth of the Son," &c. was "to *recover the lost dominion*." He added that this "was the *eternal purpose*!!!" Reader, you never heard Universalism preached in stronger language. "A world was *lost*." The Son of God came to "*recover the lost dominion*." Will he succeed? Yes. For it was God's *eternal purpose*! Mr. W. concluded with the following lines of the poet—

"Haste, then, ye heralds, and with rapid wing,
Wide o'er the world the beams of glory fling;
Descend, O Prince of peace, thy word bestow,
Cleanse heathen souls from guilt and endless woe;
With all earth's myriads Israel's tribes unite,
And bid thy kingdom's glory spring to light:

The Gentile world no more in death shall mourn,
Nor female victims the infernals burn;
But wak'd, reviv'd, by thy Almighty power,
All realms shall serve thee, and all hearts adore!"

Of all who made speeches on this memorable day, the Rev. Mr. SOMMERS had the largest views. He asks, "What have *we* done to *redeem* the four hundred millions who sit in gross darkness and the shadow of death, ignorant of the precious Saviour, driven forward by errors the most destructive, victims of a sanguinary superstition, which every hour swells the catalogue of the dying and the damned? Have we laboured, have we prayed for those souls with an ardour becoming the disciples of Christ? Should the heathen, now perishing for lack of vision, challenge us in eternity and say, These devouring flames which consume us, these ponderous chains with which we are loaded down, this dark and horrible abyss, we might have avoided through a more noble zeal of American Christians—we could not plead guiltless."

"What have we done to *redeem* the four hundred millions?" &c. Now we can answer the reverend gentleman's interrogatory. You, nor your compeers, have not done *any thing* to *redeem* them! Never will you do any thing. You cannot *redeem yourselves*; to say nothing of redeeming millions of people whom you never saw. Hear the prophet, in support of our declaration—"None can by any means *REDEEM* his brother, nor give to God a RANSOM for him." The reason is assigned—"For the redemption of their soul is *precious*." Psa. xlix. For ourselves, we must say, that we are disgusted with this religious vapouring. The voice of God, is, "I have *blotted out*, as a thick cloud, thy *transgressions*, and, as a cloud, thy *sins*; return unto me, for I have *REDEEMED* thee. Sing, O heavens; for the Lord hath done it," Isa. xlv. 22. Therefore, the reverend gentleman can rest assured that the *work of redemption* does not depend upon them. They have nothing to do but to rejoice, and proclaim the *glad tidings to all mankind*!

GOLD-STREET CHURCH.

"And ALL thy children shall be taught of the Lord;
and GREAT shall be the PEACE of thy children."

In accordance with the sentiments and wishes of Mrs. Ann Eliza Swain, we publish the following particulars of her dismissal from the "Gold-Street Church;" as introductory to the subsequent letter.

Mrs. Swain had been a member of the church above-mentioned, for a number of years; when it pleased God to enlighten her understanding to see the "mystery which hath been hid from ages and from generations, but now is made manifest to the saints." The church, of which she was a member, coming to the knowledge of her change of sentiments, deputed a committee to wait on her, and bring her back to the Calvinistic faith. After two interviews, which effected nothing, she was cited to appear before the church. On meeting the members, she requested the *letter*, of which the following is a copy, to be read; that her motives and principles might be properly understood, and fairly can-

vassed. This request, reasonable as it was, was unceremoniously refused! The Rev. Mr. Parkinson arose, and interrogated her, "Do you believe in the doctrine of Universal Salvation?" She replied, "I do." Then," said he, "that is enough!"

On the above, we remark as follows—"There is nothing," said the wise man, "new under the sun." In the days of our Saviour's incarnation, the same spirit dictated—the same disposition existed,—"*Crucify him! Crucify him! Away with such a fellow from the earth, for it is not fit that he should live.*"

The admirable consistency of Calvinists may be seen in the following—A member of the committee who waited on Mrs. S. declared, "I was once a Universalist myself, and believed in the salvation of all men." A few minutes afterward, he declared, "I do not believe any person ever believed in the doctrine of Universal Salvation!!!"

When Mrs. S. was refused her request, she observed, that her letter contained no testimony but Scripture. Mr. P. replied, "We know all that the Scriptures contain. We read them before we saw you." This lady was treated with *disdain and contempt*, and endured the *contumely* of a community, professing to be the "meek and lowly followers of the meek and lowly Jesus." We think farther comment unnecessary. But there is one fact connected with this business which speaks volumes. Look at it. Mr. George Wells, a member of the Gold-Street church, meeting, in company, Mr. and Mrs. S. a short time since, was accosted by Mr. S. with the familiar and friendly appellation of brother:—"Don't call me BROTHER," exclaimed the enraged and holy man, "I had rather the devil would come right up out of hell, and call me brother, than a Universalist should call me brother!!!" We kindly inform Mr. W. that we think there is room for improvement!

New-York, April 24, 1822.

TO THE FIRST BAPTIST CHURCH IN THE CITY
OF NEW-YORK:

Brethren,—As I have been cited to appear before this church, and "give my reasons for the hope that is in me," I take the liberty of giving them to you in writing. The Scriptures declare, "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." That "He, by the grace of God, tasted death for every man." God's will is, that "all men shall be saved, and come to the knowledge of the truth." And Christ says, "I came to do the will of the Father." Paul says, "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." Now, if it is God's will, that all men shall be saved, and Christ came to do his will, (and the apostle has shown us that, according to his will, all shall be gathered in Christ,) I think, my friends, not one soul can finally be lost. God declares, that "all nations whom he hath made shall come and worship before him." He

also says, "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth, Righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, In the Lord have I righteousness and strength." God has said, his "tender mercies are over all his works;" and, that "his mercy endureth for ever."

These are a few of the many reasons I have for believing in the final happiness of all men. We who believe these glorious truths, can say, with the apostle Paul, "We both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe."

Brethren, I rejoice in God, who has said, he will "wipe away tears from off all faces, and our iniquities will he remember no more." I look forward with joy, to the time, when death shall be swallowed up in victory." Then will the triumphant song be sung, "O grave, where is thy victory! O death, where is thy sting!" When all shall unite, with one voice, saying, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them shall we hear, saying, Blessing, and honour, and glory, and power, be unto the Lamb for ever."

Brethren, I know that my Redeemer liveth. I can say with the apostle, My soul has entered into rest. The time will soon arrive, when "all shall know God, from the least to the greatest." I rest my hopes on the Rock of ages; for I know he is true and faithful.

A sense of duty obliges me to acknowledge to this church, and to the world, the sentiments of my heart, let the consequences be what they may! May the God of all grace bring you all to see the extent of his grace; which is the sincere prayer of your friend,
ANN ELIZA SWAIN.

SPECIAL NOTICE!

The Editor of this paper establishes it as a general rule, binding on all Correspondents, that, in future, no communication will be considered admissible into this Paper unless the passages marked for quotations from the Scriptures, are correct quotations. Therefore, it will be left optional with the Editor to insert or not, such communications as do not conform to the above rule:—For our Prospectus declares, "The Scriptures of the Old and New Testaments, are the source from which alone truth is to be obtained." Our correspondents must see the propriety and expediency of this measure. The Scriptures are the text-book. And to quote for Scripture, and palm upon the world, the hackneyed sayings of ignorance and fanaticism, can benefit no one.

The above is not intended, personally, for any correspondent; but, collectively, for the whole!

N.B. In consequence of delay in the delivery of the Printing Press, manufactured for this Office, we were obliged to send our First Number to another office to be printed. The impression was very imperfect; and we consider this notice necessary, and sufficient, to account for its appearance. In future, it is intended the Paper shall speak for itself!
EDITOR.

Our Subscribers must levy on their patience for this time. Unexpected delay in obtaining the Printing Press for this Office, deprived us of the pleasure of furnishing even our city subscribers with their regular Number on Saturday. In future, we hope apologies, and their progeny, complaints, will be dispensed with.
Editor.

The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW-YORK, SATURDAY, JUNE 1, 1822.

NO. III.

FOR THE GOSPEL HERALD.

IMMORTALITY OF THE SOUL CONSIDERED.

(Continued from page 13.)

The soul and body of men are naturally so closely united, that they are in unison, in almost every emotion and desire. A rare instance may sometimes be found, which will form an exception to this rule; when the cross of Christ interferes between, and declares war. But I will instance a person dissipated in the highest degree, and ask if the soul of that man does not acquiesce in full, with the inclinations and desires of his corrupt body? Death cuts him off in this state of mind. Now let me ask, again, Is it reasonable? Is it warranted from the Bible? Does it comport with the idea that *enlightened* men entertain of the character of God? that the *soul* of this *vile* man should be suddenly translated from his abominations into unsullied glory—into the full blaze of the sun of the eternal day—into the society of angels and arch-angels—into the presence of Jehovah God? I answer, no! All people must experience the different washings, or purifications, spoken of by Jesus and his followers, and prefigured in the Jewish economy, before they can possibly enter the most-holy place.

Almost all people, in forming their theological systems, have, in my opinion, admitted an error therein, which has produced a multitude of other errors; namely, the doctrine of the natural immortality of the soul. The apostle, speaking of God, says, "Who only hath immortality," &c. (1 Tim. vi. 16.) Christ hath "abolished death and brought life and immortality to light through the gospel." (2 Tim. i. 10.) God is the giver of immortality, man is the receiver, and Christ the medium through which it is to be received; we have not yet received it. We shall receive it, it is in store for us. When the time arrives for us to receive it in reality, and no longer seeing it afar off by faith; then each of us will be enabled to say, with our forerunner, Jesus Christ, "Now, Father, glorify thou me, with the glory I had with thee, before the world was." *Salvation* is nothing more nor less, than to become *immortal*. Show me a man who in reality possesses *immortality*, and I will show you a man holy, harmless, blameless; without spot or wrinkle, whose very body shall be free from *corruption*, can go with the wind, and vanish in a moment from our sight. If my soul were naturally immortal, I should not depend on the gospel to bring it to light. If any should object and say, that man lost immortality by the fall, and a faith in the gospel will actually restore it in us again—I answer, that *immortality* once

possessed, can never be lost, can never die, *for it is God*: it is all we shall ever receive to confirm us in the eternal abode. If once possessed and lost, when repossessed it may again be lost. It would be equally consistent to say, that the devil fell from eternity, as that the soul fell from, or lost its immortality. It cannot lose that which it never possessed. "The *soul* that *sins* shall *die*." (Ezek.) Can *immortality die*? Would it be more blasphemous to say, that God can die, than to say that his essence can die? To say that immortality can die, is incongruity indeed. Mortal—to die. Immortal—free from death. That which dies is mortal: The soul that dies is mortal; not immortal: which proves my doctrine. "God made man to be immortal, and to bear an image of his own eternity; but through envy of the devil, death came into the world, and all they that hold on his side do find it." (Wisdom of Solomon.) "To them, who, by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life." (Rom. ii. 8.) Immortality is eternal life. Do we possess either yet, except by faith?

I ask the sticklers for *endless misery*, to duly consider the terms often used among them; such as miserable eternity—an *unhappy immortality*—the salvation of a poor immortal soul—and remember, that *God only hath immortality*, that God only inhabiteth eternity, (Isa. lvii. 15.)—and that an immortal soul is not poor, for it hath the essence of God in possession; and does not need salvation, for to be immortal is salvation.

I ask Universalists, if the doctrine held by *partialists*, that the devil fell from eternity, may not as well be true, as the idea that *immortal* souls have become corrupted. (All Universalists do not admit this idea.) I say for one, that the soul is not naturally immortal, but is mortal; and so will continue to be, until the Saviour changes this vile body, and fashions it after his glorious body," &c. (Phil.) Therefore, the *soul sleeps*, at the death of the body, and remains *insensible* of all things, until the resurrection.

ALETHEIA.

(To be continued.)

REMARKS.

Aletheia asks, "Is it reasonable," &c. "that the soul of this *vile* man should be *suddenly* translated from his abominations into unsullied glory?" &c. We answer—If it pleases God to "put his laws into their minds, and write them in their hearts," and vile men are pardoned, their "*sins blotted out*," and if it pleases God, to "be to them a God," and that "they shall be to him a people," then, we think it quite as reasonable that this should be done "*sud-*

denly," as to be ten thousand years about it. We ask a plain question; If God has, in his mind and purposes, *blotted out sin, redeemed the sinner*, and loves him, with an *unchangeable* love, is it not more unreasonable to suppose that God will *torment* the sinner in a future state, than to suppose he will *deliver* him from his *sins*, and consequently from his miseries? To Aletheia, we say, pause—Are not *you* a little *vile*? Can *you*, by any effort in your power, *cleanse* yourself? Is it not quite as reasonable to suppose that God will cleanse your *neighbour*, who is a *little* more vile than you may be, as to suppose He will cleanse you "*suddenly*?" &c. Would it not be a great blessing to your *vile* sinner, to be *suddenly* changed, and received into glory? And do not your *own* premisses carry the seeds of their destruction in their *conclusions*? We think they do. You will please to recollect, *you* believe the soul of the *vile* man sleeps "*suddenly*" at the death of the body. The soul of your *vile* man does not wake until the "resurrection morn." And Paul says, "We shall all be *changed*; in a *moment*, in the *twinkling* of an *eye*." Is not this *sudden*? Where is your distinction between the *vilest* sinner, and the most virtuous man? According to your hypothesis, *all* sleep, *suddenly*, at death. The Scriptures are unequivocally explicit, that *all* are changed, *suddenly*, "in a *moment*," at the resurrection! You have decided, that "salvation is nothing more nor less than to be *immortal*!" On your own, and the apostle's premisses, which you admit, conclusions follow, which sweep, with a besom of destruction, your arguments away, and "leave not a wreck behind."

N. B. Of the Jewish economy, we remark, that the washings and purifications, under the law, can only be considered typical of the effectual washing and purification of Christ, our Head, proclaimed by the gospel.* This is illustrated in Acts iii. 26. "Unto you first, God, having raised up his Son Jesus, sent him to *bless* you, (how?) in *turning away every one of you from his iniquities*." This is a purification which will render a man fit for heaven.

Aletheia also confesses, speaking of *immortality*, "It is all we shall ever receive to confirm us in the eternal abode." Consequently, when the souls of all men who, according to his hypothesis, *suddenly* sleep at death, shall *suddenly* waken at the resurrection, they will awake "*immortal and incorruptible*," and *suddenly* be put into possession of "*all* we shall ever receive to confirm us in the eternal abode." Therefore, there is no distinction, according to A. after this life, between the *vilest* sinner, and the most virtuous man. *All* sleep at death—all wake immortal at the resurrection morn, and receive all that can confirm them in their blissful state. Now, if A. will dispense with his *sleeping* interregnum, he can admit, in their full force, the principles and doctrine he dissents from: And whether he dispenses with the sleep or not, he makes the *vile* and the virtuous fare alike well!

Aletheia's saying, that "*Immortality is God*," is erroneous. We conceive the word *immortality*, in the sense he uses it, although a substantive, to de-

note the quality of the life to be possessed. God, strictly speaking, *only hath any thing*. He is the Author and origin of all good, and man the recipient of every thing he receives and enjoys; which includes life, being, health, and all the blessings of existence.

Aletheia, quoting Paul, Rom. ii. 7. falls into an error, saying, "*Immortality is eternal life*." We presume he means the life spoken of by Paul. Now we consider this *eternal* life (*αἰώνιον* life) to be nothing more nor less than the life which Paul said he *lived* by the *faith* of the Son of God, who loved him, and gave himself for him. (See Gal. ii. 20.) This must be admitted; for it is declared, "Verily, verily, I say unto you, he that heareth *my word*, and *believeth* on him that sent me, *hath* everlasting life." John v. 24. The same word rendered eternal in Rom. ii. 7. Therefore, a man may actually possess the *eternal* or *everlasting* life spoken of in the Scriptures, and die temporally. He may lose his faith, and no longer, for the time being, *have* eternal life. The objection, that by *limiting* the words rendered *eternal*, &c. we destroy the happiness of the righteous, in a future state, is nugatory. For a man may enjoy *eternal* life without being immortal, or incorruptible. Consequently, the assurance of *immortality* and *incorruptibility*, make the words eternal and everlasting, &c. superfluous stones in the foundation of our *future* peace. In a word—We have abundant testimony. Our opponents may hang their hopes on *words*! Ours are deep rooted in the counsels, designs, and purposes of Heaven! They are intertwined with the promises. They are "as an *anchor* of the soul, both *sure* and *steadfast*, and which entereth into that within the vail."

The word *immortality*, properly defined, means more than is generally supposed. The Lord Jesus Christ has the "power of an *endless life*." Heb. vii. 16. A life that *cannot be dissolved*. An immortal soul cannot die. By the common remark, that man has an immortal soul, is meant, that man will exist in a future mode of being after the dissolution of the body. Even A. advocates the immortality of the soul, in a qualified sense. For, although he contends that the soul that sinneth shall *die*, still he contends that this soul, after sinning and dying, exists; for he says, "the *soul sleeps* at the death of the body!" Surely, *sleeping* and *dying*, according to the common acceptation of death, dissolution and extinction of the dying part, are two things. The Scriptures declare, "Then shall the *dust* (the material body) return to the *earth* as it *was*; (before the formation of the earthly man,) and the *spirit* to God who gave it." Now, unless God gave a *dead* spirit, (which would be a contradiction in terms,) a *living* spirit returns to him. But A. says, "the soul *sleeps* at the death of the body." Unless the declaration, "The soul that sinneth shall *die*," be qualified, it must be admitted that, all men being sinners, no man has a soul to "*go to sleep*" at the death of the body. A. must admit that the soul of his vile sinner *dies* before it sleeps. The death spoken of is not, therefore, an extinction of being and consciousness; otherwise it could not sleep,

For ourselves, however, we are free to confess, that this sleepy doctrine, or any other which can be named or imagined, is unspeakably preferable to the abhorrent hypothesis of *misery* in a future mode of being. A man possessed of feeling for himself or others, would prefer annihilation for himself and the universe, to the tremendous hypothesis of ceaseless anguish, never-ending woe. The bare suggestion of this execrable idea, is sufficient to paralyze the whole man. Heaven be praised, our choice is not suspended between alternatives to distract the mind; neither are our hopes predicated on doubtful expositions, nor traditional opinions, but grounded on facts, which can neither be disproved nor their evidences set aside. Death could not hold our Head. He burst his bars—destroyed his dominions—holds the keys of death and the grave, and will unlock the portals of Heaven to all the members of his body! We have his assurance, “Because *I live, ye shall live also.*” He passed through the *vale of death* without *sleeping*! We shall tread in his *footsteps*; and the voyage is too *short* to afford time for unmeaning and slothful *slumbers*!

(To be Continued.)

TO THE EDITOR OF THE GOSPEL HERALD.

DEAR SIR,—So far as the circle of my acquaintance extends, I have noticed that the popular objection against the RESTITUTION OF ALL THINGS is, that it is a *pleasing* doctrine, to those who believe it, while *prosperity* elates the mind, and health invigorates the body, but that it is pernicious and inexpressibly awful, when pale disease lays her emaciated yet irresistible hand on the professor of this doctrine, and places him, trembling, on the bed of *death*. There, say they, he *repents* of this heresy, when, perhaps, it is too late. There he abnegates, with his dying breath, the validity of all the arguments which he once advanced in its defence, and acknowledges it to be a *delusion of the devil*. In their own words—They tell one, “It is a *good* doctrine to *live* by, but a *wretched* doctrine to *die* by.” To this assertion I answer,—I know not what will be my emotions in that decisive hour; but that I trust, and humbly pray, that my Lord and Saviour will protect me through life, and comfort me in the hour of death; and also, that he will then be with me, and strengthen me, so that my faith fail not. I add, that it is impossible for any person to tell what his feelings will be, when that moment shall arrive, but I am persuaded, that he who builds his hopes on the Rock of Ages, and the meritorious *work of Christ*, will meet death with more firmness than the man who trusts in his *own works* and corruption, or in delusive and imaginary evidences of election, which are as false and chimerical as the doctrine is partial and discriminating.

I endeavour to obviate the popular objection, made by so many well-meaning people, against our doctrine, by relating instances which I have heard of the immovable faith of Universalists in their dying moments, continuing with them till their last breath announced the emancipation of the soul from

its incarcerated prison, and its “return to God who gave it.”—This does not satisfy them. A bare recital of those facts, without any certainty of their validity, is unsatisfactory to the mind. They wish for some brief statements in writing, containing the *names* of those who have died in the faith of Universalism, with their places of residence, and signed by the communicators. Now, Mr. Editor, would it not be aiding the cause of truth, frequently to publish short communications of the above description, containing the names, &c. of those persons who have joyfully departed on the wings of faith to the mansions of their Father and their God? Many such instances surely abound, where Universalism is prevalent; and the knowledge of the last dying words of our brethren, when wrestling with death, would be highly gratifying to us who must shortly bend beneath the overwhelming pressure of this last enemy of man. It would, I think, in many instances, serve to establish the wavering, whose ears are continually assailed by this erroneous assertion, that “the doctrine will do to live by but not to die by.” Should my ideas be deemed conclusive, Mr. Editor, and the request agreeable to the spirit of your Prospectus, you would oblige your correspondent, and also many of your readers, by publishing, frequently, short accounts of the above description, which you may have knowledge of yourself, and which may probably be communicated by correspondents who have been witnesses of such facts.

S. R. SIBLEY.

THE MORALIST, NO. II.

“Keep my commandments and live.” SOLOMON.

Nothing can be more reasonable, nor better calculated to promote our spiritual enjoyments, than the commands of the all-wise Creator. When put in competition with this, the commands and the inventions of man are nothing. The injunctions of men are the offspring of pride, ambition and deceit. Regardless of the effects to be produced upon others by his inventions, he indulges a revengeful, tyrannical, and cruel spirit toward his fellow beings. Governed by selfish views, he treats with contempt the opinions of others, and claims the boon of infallibility. Inflated with his imaginary greatness, he views his fellow as of an inferior grade of being, and tramples his pretensions to wisdom, knowledge, goodness, and honour, in the dust. Accustomed to eulogize his own character, and talk of his own goodness, he frowns indignantly upon every attempt to diminish his respect for himself. Men extol their virtues, their powers of intellect, and every imaginary quality of goodness, while they pass unnoticed their gross imperfections and reprehensible conduct. Nothing is more true than the fact, that all men can see another's faults sooner than their own. How much sooner will the farmer discern a broken fence and weedy garden of his neighbour's, than his own. Blinded by his own interest, he condemns the conduct, magnifies the faults, and withholds the best gift of heaven, *Charity*, from others. He forgets the injunction of Heaven. Instead of loving his *neighbour* as him-

self, he fosters every principle of malignity that lurks in the human breast. Instead of endeavouring to promote his happiness, he seeks to destroy what little pleasure he may enjoy. Instead of dispensing blessings throughout his society, he uses every exertion to circumvent the good actions of others, and blast their fondest expectations. Instead of regarding the spirit or letter of the decalogue, he makes commands that suit his vitiated appetite, and answers for every emergency.

But, O deluded mortal, hast thou forgotten that Jehovah has enjoined it upon thee to *love thy neighbour as thyself*? Hast thou forgotten the denunciations of Sinai? Death is threatened thee. Condemnation will most assuredly follow transgression. You will be necessitated to drink the very dregs of misery. Restrain not the operations of that benevolence which you possess; keep the commands of God, and enjoy spiritual life. Recollect, that the fruits of the Spirit are *peace and joy*. If you *obey* the Divine mandate you will enter into rest. If you disobey Heaven's holy injunctions, you will writhe with anguish. Think not to elude the pursuit of justice. Justice will have its demand, and you must have your reward. Turn, I beseech thee, from the way of death, and enjoy the precious fruits of righteousness, and thou shalt have *life*.

L. RELIGION.

There is not, in the whole vocabulary of the English language, a word more frequently misapplied than this. That which most commonly passes for religion in the world, appears, by its fruits, to have very little agency in bettering the condition of man, individually or collectively. It is composed mostly of selfishness, and its effects are an injury rather than a benefit to mankind. "Stand aside, I am holier than thou," is heard in words, or seen in behaviour, almost every day; and many is the unfortunate being, who, like the luckless man of old, after having been stripped and beaten by thieves, is left lying helpless in the road, while the rigidly righteous "pass by upon the other side." With these facts before us, it is natural to inquire for the cause that produces them. This, we are of opinion, is found in the present system of religious education. The exertions that have been made in America, for the last twenty years, to spread religious instruction, have not been surpassed in any age or country. Sunday schools, for children, have been established; "poor and pious young men, for the Gospel ministry, have been fed from door to door gratuitously, that they might study and become teachers; Theological Seminaries have been founded to receive these pious youths as soon as their pious tutors dismiss them; and, after all, what is the result? The child at Sunday School has the seeds of uncharitableness sown in the mind by sectarian catechisms; in the charity student these sprout and flourish by the nourishment they receive from antiquated spinsters, with whom he is domiciated; and they are still farther matured, in the Theological Seminary, by sectarian books and preaching. The result is, religion is swallowed up in forms and ce-

remories, or blasted in the heat of sectarian electioneering. Pupils thus taught, go forth spreading their narrow and selfish views wherever they journey, and teaching them to all who are thoughtless enough to listen to their ministrations.

It is the business of ranters, such as we have just described, to produce "religious revivals," or, as they are sometimes called, "awakenings." Descriptions of these are trumpeted forth to the world almost every week in different publications about the country, and the numbers that have been "added to the church," are usually subjoined. The method of bringing about one of these "revivals" is this: Some hot-headed zealot, probably a missionary from a Theological Seminary, visits a town or village, "for the good of souls;" and having assembled the people, proceeds to tell them how awfully wicked they are—that they must listen to him, or be for ever lost—that he has come from afar solely for their good, and is therefore entitled to a hearing, &c. This done, he exhorts them to attend his preaching at all times while he stays with them, and thus grow better. A stir soon commences in the neighbourhood—some are dreadfully afraid of being damned, in the world to come for their sins, and the more they think of it, the more probable it appears. At length these begin to look serious and melancholy—they run to evening meetings—tell strange dreams which they have had about the devil and his place of residence; and at last declare positively there is not so great a sinner in the world as *each one* thinks himself to be! Soon after this, "peace of mind" is restored, and the person who, until now, has been denominated "a hopeful subject," is at once declared a "penitent and sincere Christian." Sometimes much is *said* of "loving enemies," "forgiving them," &c. but the *performance* of these duties, or of making restitution for wilful injuries done, is scarcely once thought of by the "penitent." The "subject," however, joins the church, and ever after is styled one of the "heavenly flock." Now, what does all this avail? The professors of religion, "converted" in this manner, are even willing to pay "tithes of mint, anise, and cummin," but they are as willing to ply all the arts of legal thieving as before. In short, their religion is composed of *certain points of faith, in doctrine*, rather than philanthropy and love. The idea seems to prevail, that while all the points of faith are observed, and stoutly contended for, the man may daily grow better, though he still continue the same sordid, unfeeling, creature he was before. Of this, when considered collectively, we say, in the language of another, "one Christian act is worth it all." We do not mean to include *all* professed Christians in these remarks—far from it: yet they may and will apply to a very great number, who thank God they are not like other men.

Plain Truth.

A RAT IN THE WALL.

A clergyman, and an adherent of John Calvin's faith too, in conversation with a number of persons, lately, was heard to declare, "I am a believer in

Universalism, so is every man of *sense* and *intelligence* in the world. The doctrine is not only *rational* but *scriptural*. A man must be a great skeptic, an arrant fool, or consummate knave, to withstand the flood of testimony in favour of this sentiment. I do really believe *all men will finally be saved*. But it will not do to preach it. (Why Sir?) I cannot get *supported* handsomely and comfortably, if I publicly avow this doctrine."

Poor man, he could not keep the "cat in the bag." The truth will out. Mark ye, our Calvinistic minister tells us, that he shall lose his *SALARY*, (aye, that's the rub,) if he preaches *Universalism*. That is, if he was to become an *honest* preacher, he could not live. Reader, what do you think of this minister? How do you think he would fare should he lay aside his *hypocritical* garb, and put on the robe of honesty? Do you suppose he would suffer as did the renowned Paul, the vénéable apostle of the Gentiles? Such men are a disgrace to the religion of Jesus. Such are his enemies. A good fat *SALARY*, loaves and fishes,—yes, \$8000 a year, that's the object! Good heavens, what would be our situation if preachers had to find themselves? had to minister to their necessities with their own hands? were to receive nothing but stripes, whippings, hunger, thirst, nakedness, and peril, for their preaching, at this age of refinement and wisdom? Soon would the ministerial catalogue become a blank. But very few indeed could be found who would avow the doctrine, imitate the examples, or profess the religion of *JESUS*! Genius of *honesty*, whither hast thou fled!

The would-be, and those that are men, of sense and intelligence, must thank our clergymen for exposing their hypocrisy. We do not think, however, that the gentleman who made the declaration is very much honoured by the confession. What think ye, kind reader, would Calvin say and do to our hypocrite, if he were a member of the Presbyterian synod in America, for this confession of truth? The stake and fagot would be his portion!

ARCTURUS.

From the Philadelphia Universalist Magazine.

BEREAN SOCIETY.

"The grave is the grand preacher of equality; it smiles at the senseless distinctions of human insects; it proclaims the level of sectarians; and in it the wicked cease from troubling, and the weary are at rest: yet all live before that all-seeing Eye that never sleeps."

Sermon.

The subject before the Berean Society relative to the state of the dead, had involved with it the consideration of the nature of man, and has excited some discussion respecting the idea generally entertained that man consists of two parts, differing in their nature, termed *soul* and *body*. I humbly conceive, that whatever hypothesis we may adopt, whether we suppose the human being to be only one material thing, or consisting of an immaterial soul and a material body, it will not alter our belief in a future state, or shake the foundation of that hope we entertain of the final restitution of all

things; for if man becomes extinct at death, the same Almighty power that created can again restore, and manifest to man, that, "as in Adam all die, even so in *Christ* shall all be made alive." Or if we adopt the common opinion that spirit necessarily means an immaterial soul, can we doubt that when the earth returns to the earth as it was, the spirit shall return to the God who gave it, who is the Father of the spirits of *all* flesh. With regard to the corruptions that may be supposed to have originated from the doctrine of a separate soul, we at present have nothing to do, the truth and not the abuse, being the object of investigation.

The only thing of much importance in our eyes is the fact, that the volume of Revelation has long been held as opposed to reason, and men who were otherwise researchers into truth, believing the prejudice of its followers to be the doctrines of Scripture, have rejected with disdain what they supposed to be contrary to the unerring and harmonious laws which Deity had implanted in all the various forms of matter. Thus the doctrines of atonement, the divinity of Jesus, and the pre-existence of souls, has driven many from the profession of Christianity, who would have been an honour, by their talents, respectability and virtue, to the Christian name, whereas had they but examined, they would perhaps have found that Scripture was as silent as reason on the subject. Let no offence be taken at this remark; none is intended, for we have felt as many of our readers do, and are candid to confess that we would reject any doctrine, be it *Scriptural* or not, which we thought incompatible with that light of reason which God has given to every man to profit with.*

According to Herodotus, the Egyptians were the first who maintained that the soul of man is immortal, that when the body dies it enters into that of some other animal, and when it has transmigrated through all terrestrial, marine, and flying animals, it returns in three thousand years to the body of a man again, Ed. Steph. p. 137. Is it altogether improbable that this idea, so common now among the natives of Hindostan, has been imported, with the idea of the Trinity, to those who, in our religious journals, boast so much of the triune faith of the Braminical Priests?

Mr. Toland, in his Letters to Serena, corroborates the Egyptian origin of the soul: "Their way of burying was by embalming the dead bodies, which they deposited in a subterranean grotto, where they continued entire for thousands of years; so that, before any notion of separate and immortal souls, the common language was, that such an one was under ground, that he was carried over the river Achesusia by Charon, (the public ferryman,) and laid happily to rest in the Elysian fields, the com-

*We think the writer of the above was not fully aware of the misconstructions which might grow out of the phraseology he used. Scripture, properly considered, is a revelation of God's will, given by inspiration. Therefore, it would be absurd to the last degree, to suppose the Scriptures of God could teach any thing "incompatible with that light of reason which God has given to every man to profit with."

mon burying place near Memphis," p. 45.—Whether the Jewish idea of Paradise was not derived from this, and modified to the customs of the nation, my readers are at liberty to judge.

That such an opinion is not authorised by Scripture we shall attempt to show, and if successful, how much will it lead us to admire that volume which displayed true wisdom to man, whilst the world lay buried in darkness, or was only illuminated by the *ignis fatuus* of a false philosophy, as opposite to reason, as it was destructive to the dignity of man.

If we view the description of the creation in Genesis as literal, we find that man (of course all that was necessary to constitute him such,) was formed of the dust of the ground, and that God breathed into his nostrils the breath of life, and man became a *living soul*; the word rendered soul is the same that is rendered *creatures*.

"All the *souls* that came out with Jacob into Egypt, which came out of his loins, all the *souls* were threescore and six." Gen. xli. 26.

If they walked about without bodies, it is a wonder that Moses did not give a particular description of them, and their manner of living, whether they could see without eyes, &c.? but if by *souls* we understand *persons*, then there is no difficulty in the account.

Job says, that man lieth down and *riseth not* till the heavens be no more.

St. Paul, in his brilliant and conclusive reasoning in 1 Cor. xv. informs the Corinthians, that "if Christ be not risen your faith is vain, ye are still in your sins. Then those also that are fallen asleep in Christ, *have perished*."

Now would not this argument be indeed shallow if there was a soul, which, *immortal* in its nature, winged its flight, in the article of death, to other worlds, how could the non-resurrection of Jesus be perishing to that which never *can* die? But, on the other hand, should we suppose that the homogeneous nature of man had died, and could not be brought to life but through Jesus, would not the reasoning of a Paul tend to make us, not almost, but altogether, believers?

It was objected, on Scriptural grounds, that a passage which inquires, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward?"

This, if it prove any thing for immaterialism, proves too much; for if the *spirit* is the soul, then the beast has a soul as well as man; an idea, which, perhaps, would not be relished by the pride of man: it may mean nothing but the breath, or perhaps the nature of the two beings.

A passage in Rev. vi. was also brought in opposition, that of the *souls* of those who had been slain for the word of God, &c. If we view this literally, we must wonder that vengeance is in the bosom of those under the altar; but take it in any light, they were beings that could speak, *could be seen*, and be clothed with *white robes*.

The transfiguration on the mount was also addu-

ced, but it was not shown that Elias or Moses had ever existed without bodies.

Some arguments were brought forward in the Society with regard to trances, &c. but if these could not be explained on natural principles, they would have no weight, because they are contradictory. We read of one man who returned to life again after having seen two lakes, in one of which souls were tormented with heat, and in the other with cold; and that when a soul has been so long in the hot lake that it could endure no longer, it would leap into the cold one. If the *cold lake* had been left out, this trance would have passed as Gospel, but unfortunately for its fate, brimstone and fire were in fashion: for a consistent elucidation of trances the reader may peruse the work of Dr. B. Rush, a Universalist, and man of science.

As the Scriptural view of the subject has been treated of at some length in the First Volume of the Messenger, under the signature of Z. we beg our readers to turn to that article for further information on that part of the subject.

(To be continued.)

FOR THE GOSPEL HERALD.

MR. FITZ.—The following is an extract from a volume of sermons left for publication by Dr. Samuel Johnson, author of the English Dictionary, &c. If you should be as well pleased with it as I am, you will give it insertion in the Gospel Herald. The volume is, I understand, now in the press in this city. T.

"Without the most enlarged notions of an infinite and everlasting goodness in the Divine nature, an impenetrable gloom must hang over every mind, and darkness overspread the whole face of being. Neither could any other conceivable sentiment disperse our suspicions, or banish one of our guilty or superstitious fears; for suppose he confined his goodness to *a few*, without any reasonable cause or just ground, and we could be so whimsically partial to ourselves as to conceive that we were of this select number, yet there could be no security of happiness, not even to this little flock. He that chose them by chance, might as accidentally abandon them; and, as the former was without reason or goodness, the latter might be without righteousness or mercy. Therefore it is infinitely desirable to think, and we are confident of the truth of our idea, that 'the Lord is good to *all*, and his tender mercies are over all his works.'

"For if He be self-existent, omnipotent, and possessed of perfect liberty; if it be impossible for him ever to err, or mistake, in what is good or fitting, and if he enjoys an infinite ability to effect, with a thought only, what shall always be for the greatest advantage, he must be originally and essentially, immutably, and for ever good.

"Holy Scripture, as if beauty and goodness were synonymous terms or inseparable qualities, thus describes Him: 'How great is thy *goodness*! And let the beauty of the Lord our God be upon us.' And, as if *glory* and *goodness* signified the same thing, you find, Exod. xxxiii. 18, 19. 'And he said,

I beseech thee, show me thy *glory*.' To which the answer is, 'I will make my *goodness* pass before thee.' And when, as it is written in the next chapter, the Lord descended, and proclaimed his name, or published the attributes in which he is peculiarly delighted, what is this distinguishing name, or what these divine and glorious attributes? 'The Lord, the Lord God, merciful and gracious, long-suffering, and *abundant in goodness* and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin.' The apostle sums up all these in one word, when he saith, '*GOD IS LOVE*.' Which leads me to the second thing proposed, namely, to illustrate the extensive signification and import of this subject by some remarkable instances. "The Lord is good to all, and his tender mercies are over all his works."

"No bounds can be fixed to the divine presence, nor is any part of illimitable space without his inspection and active influence. There is nothing remote or obscure to him, nor any exceptions to his favour among all the works of his hands. Far and wide, then, as is the vast range of existence, so is the Divine benevolence extended; and both in the previous trial and final retribution of all his rational and moral productions, 'The Lord is good to all, and his tender mercies are over all his works.'"

Note.—Dr. Johnson wrote a number of sermons, from one of which the above is extracted, and left them to Dr. Taylor, Prebendary of Westminster, to preach. They are now publishing, for the first time in America, in this city. It augurs well that these Sermons are circulating in England and America. We wish the publishers success, and many editions, provided the whole are of the complexion of this extract, consistent with Scripture and common sense. ED.

FOR THE GOSPEL HERALD.

MR. EDITOR—On the afternoon of the 5th inst. I heard a discourse delivered in the Baptist Meeting-house, in Gold-street, by a young man, whose name I understood was Ludlow, from 2 Chron. xviii. 7. "There is yet one man by whom we may inquire of the Lord, but I hate him; for he never prophesieth good of me, but always evil." The gentleman observed, that the prophets of God, must expect to be *hated* and despised, if they preached the truth; and, that they could never prophesy *good* to the wicked: And, *all* mankind are wicked. He also stated, that many of the professed teachers of the word of God, had been teachers of *lies*. That it was the duty of men and *devils* to repent. Now, I would ask this gentleman, if he suffers *reproach*, because he, like Paul, trusts in, and is a *believer* in, the "living God, who is the Saviour of *all* men (as well as) especially of those that believe." Or, whether he is a believer in a God who saves a *small* portion, and damns the *greater* part with never ending torments?

His second and third propositions, savours of Universalism; but from such Universalism, Heaven in mercy preserve us. (I understand the Church who meet in that place, have excommunicated some

members for professing a belief in Universal Salvation. Does universal *damnation* please them better?) He quoted the parable of the sheep and goats, in the 25th of Matthew, to prove the condemnation of the wicked; had he noticed the 34th verse of the 24th chapter, he would have found when this judgment took place. That many who profess to be sent of God, are teachers of *lies* no one can doubt, who compares their preaching with that of Paul. He tells us we are *all the offspring of God*. They say most men are the children of the devil. If God has determined to punish men and devils to all eternity, is it their duty to repent, and frustrate his designs? The gentleman also stated, that, no man may add to the Scriptures, nor diminish from them; and that preachers should declare the whole counsel of God: But I did not hear him say any thing of the "*restitution of all things*" in Christ, spoken of by "all God's holy prophets since the world began." Wishing him a better memory, and that he may be brought to the knowledge of the truth as it is in Christ, I take my leave. A HEARER.

RELIGIOUS PUFFING.

An article headed "THE MODERN WHITFIELD," is going the rounds in the newspapers. "The modern Whitfield" is Mr. Summerfield, a Methodist preacher. The writer, who heard this extolled preacher, says, "Once, describing the *value* and the *loss* of an immortal-soul, he burst into this magnificent apostrophe: 'What shall sing the dirge of the soul that is lost? what celebrate the obsequies of the *entombed spirit*? The sun hides his face—the stars lose their lustre—the heavens are clothed in sackcloth—the earth is convulsed throughout her whole circumference, and from mountain top to mountain top burst forth the *yell* of despair and desolation.'" If this "magnificent apostrophe" is correct in description, it is evident not one soul is lost to this day. The sun shines, and shows his face daily—the stars are as bright as ever—the heavens are brilliant with constellations—the earth abideth, and her circumference, clothed with fruits and herbage, speaks the praise, and declares the *mercy* of a pardoning God. And, wonderful to relate, on the "*mountain-top*" "shall the LORD of Hosts make unto *all* people a *feast* of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this *mountain* the face of the covering cast over *all* people, and the vail spread over *all* nations: He will *swallow up* death in victory; and the LORD GOD will *wipe away* tears from off *all* faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it." Isa. xxv. Whether this will merit, in the opinion of Mr. S.'s admirer, the epithet of "*magnificent apostrophe*," is uncertain. But all lovers of TRUTH and common sense will prize its beauties; and every humane and merciful man will *rejoice* in the glorious consummation promised; for "the LORD (not the modern Whitefield) *hath spoken it*!"

Quere. When "*Every valley shall be exalted, and every mountain and hill shall be made low;*

and the crooked shall be made straight, and the rough places plain, and the *glory* of the **LORD** shall be revealed, and *all flesh see together*, for the *Lord hath spoken it*," (Isa. xl.) from what "*mountain top shall burst forth the yell of despair and desolation?*" When "*the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it*," (Isa. ii.) from what "*mountain top shall burst forth the yell of despair and desolation?*"

✍ Editors of newspapers who have published the article alluded to, will confer a favour by giving the above an insertion in their respective papers.

MISSIONARY MANIA.

The following is a quotation from a work devoted to missionary purposes.

"Who is there, possessed of an ordinary portion of human kindness, that does not sympathize even with the malefactor on his way to execution? Who is there, possessed of the common principles of benevolence, that would not stretch forth his arm to save a fellow-being from sinking in the deep? Are not Christians, then, with at least the same feelings of kindness, the same principles of benevolence, to manifest a proportionate anxiety for the salvation of the myriads of criminals, daily on their way to a more solemn judgment—a more dreadful execution than any that *this* world has witnessed?"

"Can benevolence, kindness, or liberality, be exhibited in a more becoming manner than in zeal to save from the wrath of an offended God these multitudes of impenitent, unbelieving sinners, thus on the brink of eternal ruin, thus ready to perish?"

Of the above we only remark—the Scriptures declare, that "**GOD IS LOVE**." That "*his anger endureth but for a moment*." That **HE** "*will not cast off for ever, nor willingly afflict the children of men*." Reader—What kind of wrath dwells in the bosom of **LOVE**?

A NEW Advocate for an OLD doctrine.

We have the pleasure of announcing to our friends, in distant towns, that our brother **THOMAS F. KING**, of this city, will devote his time and talents to the promulgation of the **NEWS—the GOSPEL OF OUR SALVATION**. With the blessing of Heaven upon his labours, much may be expected from him. For, although *young* in years, we trust he is *old* in knowledge. There is room for thousands. Heaven grant, ere long, that a phalanx of soldiers in the cause of God, of Christ, and of humanity, may appear in the field of this world, and, armed, at all points, with the "*helmet of salvation, the sword of the Spirit, the shield of faith, the breast-plate of righteousness*," (*mercy*), and their feet shod with the Gospel of **PEACE**," attack the enemy, nor leave the field, till every foe to man's happiness shall be numbered with the host of Amalek!

Get wisdom, with all thy gettings get understanding. SCRIPTURE.

SELECTED.

SACRED MELODY.

There is a thought can lift the soul
Above the dull, cold sphere that bounds it;—
A star, that sheds its mild control,
Brightest when Grief's dark cloud surrounds it;—
And pours a soft, pervading ray,
Life's ills may never chase away!

When earthly joys have left the breast,
And e'en the last fond hope is cherish'd
Of mortal bliss—too, like the rest—
Beneath wo's withering touch hath perish'd;—
With fadeless lustre streams that light,
A halo on the brow of night!

And bitter were our sojourn here,
In this wild wilderness of sorrow,
Did not that rainbow beam appear,
The herald of a brighter morrow,
A merciful beacon from on high,
To guide us to Eternity!

✦ "*If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?*" **Psa. cxxx. 3.**

The interrogatory of the prophet evidently implies a negative. None could stand! Where would be the pharisees of modern times, who swell, like the toad in the fable, in view of their own imaginary greatness? They would sink in the jakes of moral corruption beside their fellows! Nothing would remain but their pretensions; which would emit a satirizing flame, and prey upon their very vitals. But now, they view themselves through the medium of vanity, and exult in a boasted pre-eminence, which is the ephemeral production of pharisaic heads.

ROMAN MISSAL.

A work bearing the above title, was recently published in this city, for the use of the Roman Church in America. In p. 239 we read as follows—"O truly necessary sin of Adam, which hath been blotted out by the death of Christ. O happy fault, which deserved such and so great a Redeemer!"

Who, in his senses, could utter this in sincerity, and then contend for the interminable misery of millions, for "necessary sins," and "happy faults?" Verily, these things are astonishing!

AGENTS.

The following gentlemen are Agents for the Gospel Herald. Rev. Geo. B. Lisher, Albany. Messrs. Ashbell Stoddard, Bookseller, Hudson. Wm. R. Gregory, Ithaca. (N. Y.) N. S. Bailey, Norwalk, (Conn.) Theo. Parsons, Esq. Hohnes Hole, (Mass.) Capt. S. C. Churchill, Portland, (Me.) Horace Burroughs, Boardman, Trumbull Co. Rev. Timothy Bigelow, Palmyra, Portage Co. (Ohio.)

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW-YORK, SATURDAY, JUNE 8, 1822.

NO. IV.

From the Philadelphia Universalist Magazine.

BEREAN SOCIETY.

(Concluded from p. 22.)

The man who views nature with the calm delight of true philosophy, must be sensible that wherever he directs his attention, whether to the animal, vegetable, or mineral kingdoms, or to investigation of the law by which the world's grand machine subsists, there is a circumference of darkness to bound his circle of knowledge, a limit to all his researches, a line which no industry, however great, no abilities, however splendid, will enable him to pass.

These thoughts spring up the moment we attempt to define what matter is, or to lay down, with dogmatical authority, what powers cannot be inherent in its substance; and the more man reflects on this subject, the more will he be convinced that a departure from true philosophy, instead of accumulating knowledge, only gives birth to theories, and monstrous chimeras, which dissipate, like the summer cloud before the light of science.

From what we know of matter, we judge it *penetrable*, and endowed with the powers of attraction and repulsion: that it is not impenetrable, seems to be proved by the numerous facts of the science of optics, that light will pass through the hardest bodies; as glass, crystal, &c. without impinging on any point, and we conclude, from the fact of light being reflected from a point some distance from the body, that the power which it meets with is *repulsive*, and that solidity had nothing to do with the reflection; we observe, in every day's experience, that insects walk on water without wetting their feet, that water fowls have their feathers dry, that the links of a chain are not in absolute contact; nay, the particles which compose a bar of iron are at a distance from each other, as the expansion and contraction will prove if we heat the bar after having fitted it to a hole in another piece of iron; these and many more prove that *repulsion* is connected with matter.

In the works of philosophy we will find facts and experiments proving *attraction*, indeed unless there be such a power, we would not be able to conceive how the planetary bodies are kept in their spheres, nor how any atom of matter can be connected with another; and if we should suppose that there is no solidity in nature but the *union* of these powers, in different propositions, perhaps we would not stray far from the mark, yet that this would afford us a knowledge of what matter is we doubt, because *attraction* itself, the Newtonian lever of philosophy, is unknown as to its nature.

"Causa latet vis est notissima."

The ignorance of man should teach him to be

modest, rather than assert that *sensation and thought* are incompatible with matter, the nature of which he is unacquainted with; for if extension and attraction can reside in a body, why not *thought*?

As an immaterial thing, that is a something which has no property common to bodies which surround us, is what we have no idea of, we shall not attempt to deny its existence, for, from the limited nature of human faculties, many things may exist of which man is in total ignorance; neither will we deny that man is immaterial, we care not for the term, but shall only attempt to prove that man, soul and body, all that constitute him human, is of the *same nature*.

That the difference between man and some other animals is very slight, is well known, but as this is not the place for such a comparison, nor would it be altogether proper for many of our readers, we will refer to works where the subject is treated of at length. The article *Mazology* in the Edinb. Encyc. displays some strong points of resemblance as to mind.

Men have always been puzzled to explain mind in the brute as the result of organization, whilst they describe the human mind as similar in many respects, as spiritual, i. e. independent of body. Is there not more difference between a Newton and an idiot, than there is between the latter and the educated orang-outang; and does not the mind in all differ in degree only?

Mr. Locke, a metaphysician of no ordinary stamp, says, in his Essay, "That flies and mites have immortal souls will probably be looked on as going a great way to serve an hypothesis. Many, however, have been compelled, by the analogy between men and brutes, to go thus far. *I do not see how they can stop short of it.*" Vol. i. p. 148. And if immortal souls belong to one, we do not see how philosophers can stop short of considering immortality the property of the other.

It is true that the brute is said to possess *instinct*, whilst man possess both instinct and reason, but on fair principles it is presumed this difference will vanish, the brain being organized differently from other parts will have an action peculiar to itself; now, instinct is no more than the result of impressions on the internal organs, in man and the brute creation, leading each to provide sustenance for life, and to reproduce the species; and if the brute has desires more ungovernable than man, is it not from the extent of surface of the internal organs, as the stomach, &c. being greater in proportion than the brain: but we find that brutes can restrain their appetites, or provide for them as man does; hence

there is a something differing from the instinct we have described, a result of the brain, if you please, the *instinct* of the brain.

Man, having a brain very large, and external senses more perfect, has this *instinct* of the brain in a greater degree than the brute, and, unless we admit *more causes to explain appearances than are necessary*, we must conclude that the *same cause produces a similar effect in both instances*.

If we lay aside the prejudices we possess, and direct the subject of that religious awe which has been thrown upon it, we may possibly ascertain that *mind* is the result of organization. We cannot recollect our first thought, and we are apt to forget that we actually learned to think; we are led to suppose that thought is involuntary: let us then endeavour to find out how we attained ideas. Had you an idea of the colour and figure of any body before you saw it? If not, then had you never been blessed with sight, all the ideas you now have of the shape and appearance of bodies would have been wanting to you; and these ideas, partaking of the same nature as the bodies that gave rise to them, and *compounded* as the trees and fields which surround you, these ideas, which are or make a portion of mind, would have deprived your soul of some of its *parts*. Now, suppose the sense of hearing, smell, and tasting taken from you, and you suppose four-fifths of your soul destroyed, for you would scarce have any thing to prove you were a mental being; and, as the mind is made up of ideas, you would have but a mind only susceptible of touch or feeling, an idiot's being. If, though there be an immaterial soul that is clogged with the organs we possess, what proof have we of its existence; does it hear better without the organ of sound? does it see better, think better, deprived of the organs not necessarily essential to life?

It may be said that the mind is frequently bright when fever is consuming the body, but to prove any thing it should *always* (not frequently) be so; besides, the brain may be healthy when the other organs are diseased. To assert, that, after death, the soul, or mind, (for I consider them the same,) thinks better, would be an assertion, not only unwarranted, but absolutely contrary to all we know; we might, with as much propriety, suppose *motion* to exist after death as mind; and, as we never observe motion in a human being, unless connected with an animated *organization*, so we judge that motion and mind cannot exist but with such a state, motion bearing the same relation to the muscles as mind does to the nervous system. Man comes into the world with a capacity to acquire ideas; at first, every thing is confused, like the man who would view a large museum with a single glance; all is indistinct and confused, and there exists no correct idea of any object seen; but by experience, by comparing one with another, observing the resemblance of things, and the properties common to each class of substances, the mind acquires correct views: thus, in the museum of nature, every thing with a leaf is first supposed a tree, but, by analysis, we come to distinguish the size and specie, until our mind has acquired correct thoughts in all this research; we

find it is the organs of sense which teach, one sense correcting the errors of another, until human perfection is attained. It is thus we trace nature, through her various windings, up to the footstool of her God, and observe the nice proportions and immutable laws he has traced through the grand fabric of the universe.*

REMARKS.

The immortality of the soul, or, as is generally meant by that term, an existence beyond the grave, is a question involving considerations of the last importance. We do not view this subject in the light of a weapon, too *sharp* to be handled with safety. If we make a proper use of the faculties God has given us, there can be no doubt of eventually judging properly, and forming correct estimates of every thing necessary to our present peace and welfare. This subject we consider to be susceptible of illustration and proof, sufficient to satisfy a candid mind, not warped by prejudice, or blinded by preconceived opinions. Preparatory, therefore, to our remarks, we would establish a preliminary, indispensable from the nature of the subject, namely—*Is organized MATTER possessed of a homogeneous nature qualified to act, think, and judge, and is it a SPIRITUAL existence?* The reader will please to keep this in view. Let this question be answered, and the discussion is at an end. For, if you deny that organized *matter* is *spirit*, you necessarily concede that man, having a *spirit*, can exist independent of the *matter*. If you deny that man has a *spirit*, you enter at once the field of infidelity, and exclude the testimony of the Scriptures. We not only admit, but solicit the objection, that man is of the *earth*. That he cannot exist in *this* mode of being independent of the earth. But this is no proof that man cannot exist in another and different mode of being, independent of the earth. Man is now clothed with the elements. Place him in a different state, and his garments can be dispensed with. Christ is the *Door* of future life and glory. The pathway is through the tomb. *Our Door will open*, (not shut us in darkness, stupidity, and death,) and usher us into the mansions prepared for us.

Of organized matter, we remark,—Man's earthly tabernacle is organized matter. It is composed of all the elements. The tabernacle, or house, or garment of clay, when fatigued, becomes *insensible* to every thing; as much so, as when decomposed and the dust scattered to the four winds of heaven. The man's earthly part, when sleeping, has no more intercourse with this world, than it will have when a prey to the worms, and covered with the clods of the valley. Now, for the "homogeneous nature." One half of this homogeneous nature is as dead to observation and sensibility as the stones we tread on. It has no more knowledge of *passing events* than the *bed* it lies on. Insensible to all around, the hand of destruction may riot in the heart's swift coursing blood, and the eye of the clay tenement never open to identify the weapon, nor mark the hand of the sudden executioner. At this moment, the man, unfettered with his *sleeping clay*, is enjoy-

* The residue of this article being desultory, we omit it. Ed.

ing all the blissful pleasures of intellectual converse, and rioting in brilliant prospects, feasting on all the realities of sight, hearing, &c. and possessing, in a vigour unknown to the sluggish body, all the peculiar properties of his spiritual life, at a distance of thousands of miles from the scene of blood! It is not possible for any man, in the full exercise of all his powers, when his "homogeneous nature" is in complete operation, and assisted with every external object which the whole field of nature affords, aided by an excited imagination, to associate with an energy, sublimity, and extent, the powers of his mind, in perception, or to realize the enjoyment of his secluded hours, freed from the *case* which encloses him, and which bars the avenues to his soul's brightest visions. 'Tis only when he escapes from his prison of clay—when the spiritual inhabitant, disdaining the sluggish companion it is associated with, on the wings of adventurous and insatiable desire, flies to distant regions, and riots, in enlarged and delightful scenes. We appeal to experience, and ask, Are not these things so? Is it not astonishing, and evident, that the body of clay is a *prison*, which shuts the inhabitant out from brighter scenes, and excludes him from his native heaven!

With these facts in view, we ask, Is not the earthly tabernacle a mere vehicle, of proper size and parts, to accommodate the *man*? Can it be said, the man is indebted to his earthly body for the *images* of his absent hours, when he views, with rapture, scenes, which the eye of his clay tabernacle never saw, and exults in conceptions, which never thrilled his bosom in his waking hours? Here, analogy and comparison, with all that can be said of imagination, depending on the body for its support, will be appealed to in vain. We can only say, These things are so. We may feast on recollections of the past—look, with delightful anticipation, to the future, but never can we in our incarcerated state, find a solution to these astonishing and prodigious results. *Mind* and *matter*, therefore, are as distinct as extremes can possibly be. And, as if to show the astonishing pre-eminence, the mind chooses the time of matter's greatest imperfection, that, unassisted, it may sport alone, and boastingly proclaim its wondrous powers.

That part of the article alluded to, and which is the subject of our present remarks, was published in our last Number, commencing with p. 21. Of the quotation from 1 Cor. xv. "If Christ be *not* risen your faith *is* vain, ye are still in your sins. Then those also that are fallen asleep in Christ, *have perished*;" and the remark, "Now would not this argument be indeed shallow, if there was a soul, &c. which winged its flight, in the article of death, to other worlds, how could the non-resurrection of Jesus be perishing to that which can never die?" This is not *sound* argument. For Paul predicates every thing on the resurrection of Christ. The preceding verse says, "If there be *no* resurrection of the dead, *then* is Christ *not* risen." Suppose the fact of the existence of the soul of man after death to be denied—how could Paul reason better to prove the fact? If man does *not* exist after death,

then Christ (who had been put to death,) does *not* exist! What is the inference? If Christ existed after the death of the body, then man, in the aggregate, exists after the death of the body. So far from viewing this as an *obstacle*, we regard it as incontrovertible evidence of man's *immediate* and future glory. Again. We read that "*grace and truth* came by Jesus Christ." Now, supposing we should, in imitation of Paul, say, that if Christ came not, there is no grace nor truth? We should be justified in this; for *truth* declared he should come; and *grace* was the cause of his coming. The *effect* proves the existence of the *cause*. But should we be authorized to adopt the reasoning in the objection, and say, "Now would not this argument be indeed shallow if there was grace and truth *before*? or how could the absence of Christ prove that grace and truth did not exist?" Ans. It would prove the declaration, that he should come, to be *falsehood*, and not *truth*! It would prove the motive, to deceive with promises which should not be performed; instead of being *gracious*, to be malevolent!

Job, we think, alluded to the resurrection of the body of Christ from the dead. The word *heavens* being figurative of the Jewish Church, which ended in *fact* at the resurrection of Christ; and in *form*, at the destruction of Jerusalem. The remark relative to Jacob, &c. we conceive has no particular bearing on the subject. The passage from Eccl. is evaded rather than answered. For if the testimony admitted in its full force proves the future existence of beasts, so be it! Our pride would not only relish, but *desire*, that space, unbounded as it is, may echo from all its parts, life, liberty, and happiness.

Rev. vi. "The *souls* of those who had been slain for the word of God," was touched very *easily*. View this as you will, here are souls in *identity*. If they could *speak*, be *seen*, and clothed with *white robes*, it is evident man can exist in another mode of being independent of his clay tabernacle. The transfiguration on the mount, however, proves, that Elias and Moses *did not sleep in their graves*! There is no Materialism here; for if the fact of their not having material bodies cannot be shown, the reverse of the proposition labours under the same difficulty!

Of trances, we have no inducement to differ in opinion. We shall believe all about this when we know all about it, and not before.

In the present Number, there are many judicious remarks, relative to matter, &c. But, although *sensation* and *thought* can *together* be associated with *matter*, we cannot conceive how it can be reasonably supposed, much more proved, that *matter* has sensation and thought. Is the stone sensible of the touch of the chisel? Where is its sensorium located? The question is asked—"If extension and attraction can reside in a body, why not thought?" Can you prove that matter *has* the power of extension and attraction, and acts, without being acted upon? And if this be admitted, is it not a property of matter, instead of a principle of mind? And should we not be justified in extending the inquiry, if it should be admitted, that *thought* can reside in a body, and

ask, If thought can reside in a body, why not every thing else which can be imagined or conceived?

The idea of waiving the precise term, but contending that all that constitutes man human is of the same nature, is rather novel; especially when it is afterward admitted that man and beast are much alike. Call the *nature* of man what you please, the properties of that nature are the subject under consideration.

FOR THE GOSPEL HERALD.

IMMORTALITY OF THE SOUL CONSIDERED.

(Continued from page 17.)

The Scriptures testify loudly to the truth of this doctrine. Reader, peruse its pages. David said, "His breath goeth forth, returneth to his earth, in that very day his thoughts perish." (Ps. cxlvi. 4.) What is a *man's* thoughts, but his *soul*? his intelligent powers? (see also xc. 4.) "David is not yet ascended into the heavens." (Acts iii. 34.) "Stephen fell asleep." (vii. 60.) "Fallen asleep in Christ, perished." (1 Cor. xv. 18.) Let the reader if desirous to know the truth, turn to, and read the following texts. 1 Peter v. 6. Heb. xi. 9. Dan. xii. 13. Mark xxii. 32. This text proves that a resurrection must take place, before God could be their God; for it was spoken to prove the resurrection of the body: for Jesus was opposing the Sadducees, who disbelieved in the resurrection of the body. 2 Tim. iv. 8. What day? Ans. The resurrection. John xi. 11. If the soul of Lazarus had taken its flight into eternity, enjoying the presence of God, Jesus would not have been so barbarous as to have called it back, to be tabernacled again in corruption, and grapple with the miseries of this life. Nay, his soul was asleep; Jesus said he was dead, and he caused him to awake. The soul of Jesus slept in death. "I am he who was dead, and am alive, and behold I live forever more, &c. (Rev. i. 18.) He poured forth his soul unto death," (Isa. liii. 12.) There is no way that we can understand the death of Christ, but as he suffered on Calvary. He knew no sin, he never morally departed from God.

The Editor of the G. H. denies that he puts sin and death for convertible terms—be that as it may with him; but let the reader turn to the sixth page, column second, of the Second volume of the Herald; Compendium of Mr. Ballou's sermon—and we have these words; "The moral state of man, when a sinner, is called death in the Scriptures," &c. Is not this making sin and death convertible terms? But to proceed—(Rom. xiv. 9.) we find the words, "Christ both died, rose, and revived again," &c. This text, if there were no other, would be conclusive evidence that death often has reference to the *body*, and that the soul *sleeps* with the body. "Died—rose—and revived." Rose from what? Ans. From the dead. Not that he came back from eternity, for he went not there. He went down to the tomb, and he arose from it. "Revived," from what? Ans. From *sleep*, the swoon of death. "He bowed his head and gave up the ghost." "Father, into thy hands I commend my spirit." At the

time he poured forth his soul unto death—at this moment was Isaiah's prophecy fulfilled. This I shall treat of hereafter, urging that the spirit and soul are two properties. Jesus said to Mary, "touch me not; for I am not yet ascended to my Father: but go and tell my brethren," &c. It is evident from this that he had not yet left the earth. But, says the objector, it was his body he alluded to. I answer, that if the soul of Jesus had passed up unto the Father, he would not have said, he had not ascended; for the soul is the intelligence of man, and the body is nought but a tabernacle for man to dwell in, composed of inert properties. If my soul was in heaven, I should be a liar, if I should say I was not in heaven. When the body of Jesus ascended, then his spirit, soul, and body (which it requires to form the man) arose above this filthy atmosphere, and pointed out the way that all must go.

If any one should feel disposed to object to these sentiments, and bring Jesus's words to the thief, in evidence; "To day shalt thou be with me in *paradise*," I answer, that the text above quoted, without any other, is sufficient to set aside the objection, and put it to everlasting silence. "I have not ascended to my Father." What kind of paradise would that be, where God was not? Jesus saying to the thief, had reference to the day of his last appearing in his kingdom perfected, raising the dead and judging the world. "To day"—that is, the time, the period, of which I have been speaking to you, thou shalt be with me. Jesus himself, was not in paradise, on that literal day, on which he was crucified; how then could the thief be there with him? for, like Jonah, who was the sign of him, he was three days and three nights (that is, a part of three days and three nights) in the heart of the earth; and a man must be a fool to talk of a person being any where without his soul. If the soul can exist in, and enjoy heaven without the body, what necessity can there be for the resurrection of the body—to be changed. For a soul to exist without a body, is a phenomenon indeed. Nothing is more clearly taught, and pathetically dwelt on, in all the sacred pages, than the doctrine of the resurrection of the body, without which they who sleep will never see life—"For if Christ be not risen, then they who have fallen asleep in Christ are perished." "But now is Christ risen," &c. "I am the resurrection and the life." This Jesus spoke unto Martha, when discoursing about the resurrection of the body of Lazarus, and but a few minutes previous to the glorious scene. The resurrection that precedes life, is that of the body. Why did Jesus weep, if the soul of his friend was then in the bosom of his Father? It was not so, he was dead, and Jesus raised him therefrom. It is from the heathens that Christians have borrowed the idea, that the soul is naturally immortal; it is from the Pagan faith, that the doctrine has been revived, of death being the door to eternity. Christ is the door, by being first the resurrection, then the life.

We have said considerable about the soul of poor fallen man; perhaps it would not be useless to make a few inquiries concerning what the soul is.

Truth is, or ought to be, our object; to obtain which, we should be willing to sacrifice all preconceived ideas, if erroneous. At heart, we ought to be willing to doubt them for a moment; for there is no danger of bringing our doctrines to trial before the bar of God's revealed word. I do not recommend a track for others to follow, in which I am myself afraid to walk. It may be possible that I am in an error, but let that be determined by the general scope of testimony found in the sacred volume.

Religionists in their views of the nature of the soul, are, I think, foreign from the truth; blending together the spirit of God and the spirit of man, and calling this the soul. But the spirit of God is one, and the spirit of man is another. Proof—"the Spirit itself beareth witness with our spirit; that we are the children of God." (Rom. viii. 14.) The spirit of man is that feeling that glows in the heart, and moves him to action. The soul is formed of perception, understanding, affection, will, memory, &c.

ALETHEIA.

(To be continued.)

REMARKS.

Aletheia asks, "What is a man's *thoughts* but his *soul*?" We answer—they are, his *thoughts*! A. quotes *parts* of sentences. Paul does not say that they had "fallen asleep in Christ, (and) perished." Why do you disjoint sentences? If your cause is truth, you can quote the whole without danger. We consider reasoning of this complexion to be improper. A. after quoting 2 Tim. iv. 8. would have done better if he had, instead of his *own* opinion, produced Scripture or argument! A.'s opinion relative to Lazarus, we think is not an insuperable objection. Suppose we were to view the matter in this shape—you will please to recollect the saying of Christ to the thief on the cross, "*To-day* shalt thou be with me in *paradise*." (Not, to-day shalt thou be with me *asleep*!) Paul declares, 1 Cor. xv. "There *is* a natural body and there *is* a *spiritual* body." Not there *will* be a spiritual body. Please to consider that God is perfect in all his ways. That his creature man, in this mode of being, is fitted to the state in which he is placed. And, that it is at the "dispensation of the fulness of times, when all shall be gathered," &c. Now, if you can prove that mankind will not enjoy heaven in full perfection until this time, then, it inevitably follows, that man after death, and before this consummation, is in *paradise*, and there will remain until the resurrection! This supposes *three* states from Adam to the final accomplishment of all things spoken by the apostles. First, in the earthly Adam, in the flesh. Second, in *paradise*. Third, in the glorious image of our Triumphant Head, risen immortal and incorruptible, in power and glory. The instance of Lazarus is no objection. The senses of the present mode of being would be shut to the transactions of another mode. And the supposition that Jesus was sleeping in perfect unconsciousness during the three days his body lay in the tomb, would imply that *paradise* and *sleep* are convertible terms. We think A. would not relish this. A., in the commencement of his communication,

talked of "disseminating the truth as it is in Jesus; which shall make us free, yea, *free* even from *death*." How we are to be free from *death*, and at the same time dead to all intents and purposes, soul and body, and unconscious as the dirt we tread on, is beyond our comprehension.

A.'s remark of brother B.'s declaration, in his sermon, (vol. ii. page 6.) is no evidence of the truth of his position. Read "the moral state of a man when a *believer*, is called *life*, in the Scriptures." Would this make the words *life* and *faith* convertible terms? The moral state of man, whether light or darkness, and the faith or unbelief of the man, are two things. Sin the *cause*, death the *consequence*.

A.'s conclusive quotation from Rom. xiv. 9, says not one word about the soul's sleeping. We see nothing conclusive here. A.'s attempt to prove the spirit and soul to be two things, was necessary to evade the difficulty arising from the declaration, "Father, into thy hands I commit my *spirit*." When this is *proved* we shall admit the fact!

A., encompassed with difficulties from which he could not extricate himself, gathers consolation from the supposition that incongruity is found in the declaration of Christ to the thief, "*To-day* shalt thou be with me in *paradise*," and Christ's saying, "I have not *yet* ascended to my Father." &c. And asks, "What kind of *paradise* would it be, where God was *not*?" David says, "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" (To *paradise*, A. says!!!) If I ascend up into heaven, thou *art* there: If I make my bed in *hell* (school, the grave,) behold, thou *art* there. (Or more properly, *thou beholdest me*. The words *art* there, in *italics*, are a supply.) If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shalt thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me," &c. Ps. cxxxix. Although we frequently limit the word everlasting, in this case we shall not admit that A.'s arguments will put the question to a silence of one minute. A., we presume, from a conviction of the difficulty of proving his declarations, and to save time, takes many things for granted. In other words, he *begs the question*. (Petitio principii.) This may be a very *convenient* resort, in logic, when one is hard pushed, but it will not answer the purpose! We would like, at least, a *little* evidence, to prove that Christ, by the words "*to-day*," meant a *future* period! In Rev. ii. 7. we have an account of *paradise*. "To him that overcometh will I give to eat of the *tree of life*, which is in the midst of the *paradise* of God." *Quere*. Is not God in *paradise*?

N. B. The original word rendered *paradise*, is *παράδεισος*. Hortus viridarium: *A garden: A green place enclosed, wherein beasts and fowls are kept: A green garden, a place set with greens; a green: PARADISUS: Locus beatorum: A place, etc. a state, &c. Happiness: Pomarium: A place set with fruitful trees: Hortus irriguus: A watered garden.* Vide Schrev. Ains. Gr. & Lat. Lex.

According to A. the poor thief has not seen

paradise to this day. He is the same, for the time being, and may remain, for thousands of years to come, as though he were *annihilated*! Really, we cannot believe that the words "*to-day*," mean *ten thousand years hence*! We believe in the resurrection of man, a resurrection from all the corruption of the fall, as taught in the Scriptures. Let A. produce the greatest extremes in nature, and they will fall short of the difference in the description of the *spiritual* body of men, as given by Paul, 1 Cor. xv. and the *corruptible* body which is consumed in the grave, and returns to its kindred dust. The contrast is stupendous. Corruption and incorruption! Mortality and immortality! Dishonour and glory! Weakness and power! A *natural* body, and a *spiritual* body! God has given man a body suitable to the present mode of being. And we believe he will not let him go *naked* in another state. Paul speaks of being "clothed upon." Of his "house which is from heaven." And he declares, emphatically, "*We know*, (not think, nor suppose, nor guess, nor wish, nor hope, but "*we know*") that if our *earthly* house of tabernacle were dissolved, we have a *building of God*, an house not made with hands, eternal in the heavens." Or, as A. would say, "We know that if our earthly house of tabernacle were dissolved, we shall have *no house*, but *sleep*, unconscious, in the grave, until we obtain our *old body*." The idea of a soul being *naturally* immortal, is a contradiction in terms. Man, in Christ, his Head, is the heir to immortality, incorruption and glory. If man is *naturally* in Christ, then he is naturally immortal; but not without. The time is coming, a dispensation rather, when *all* shall be gathered together in Christ; which proves that they previously were not all in him.

A. says, of the soul, that it "is *formed of* perception, understanding, affection, will, memory," &c. According to this definition, an idiot, who is deficient in understanding, etc. has his soul abridged. We think it would be better to say, The soul *possesses* the powers of perception, &c. The *cause* is not formed of, with, or by, the *effect*!

A proper attention to the connexion of passages quoted, would prevent misconstruction. The word *spirit* is used in various senses. In some places it denotes the disposition of mind in man, &c. In others, it means the soul. Without proper distinction is made, it will be impossible to arrive at truth, or to progress in the path of instruction. A. has defined the word *spirit* properly, as used by Paul, Rom. viii. 16. where he says, "The spirit of man is that feeling that glows in the heart and moves him to action."

(To be Continued.)

FOR THE GOSPEL HERALD.

THE MORALIST, NO. III.

"Go to the ant, thou sluggard; consider her ways and be wise." SOLOMON.

There is no frame of disposition less to be desired than a sluggish one. It is calculated to injure the possessor very materially. Inactive, he does not feel disposed to tune his lips with a song of praise to

Jehovah. A sluggish spirit is like a dead mass of matter. If we take a view of creation, we shall behold nothing that is so indifferent as man. The beast of the field, the fowl of the air, the fish of the sea, and even the reptile that creeps upon the earth, are industrious and offer examples worthy of man's imitation. Arise, once, O sluggard, when the orient beams of day begin to dissipate the darkness of night; when they shed a beauty upon nature that causes her to smile; and, unless thou art shameless, senseless, and tasteless, thou wilt be filled with admiration. Behold the mists of darkness receding before the morning sun, and nature, as it were, springing into life. See the fields and meadows putting on garments of grandeur and beauty. See the warbling songsters, perched upon a lofty pine, and hymning a song of praise to the Maker of the universe. See beasts and creeping things marching to their daily vocations; beside the planetary worlds, performing their wonted evolutions, and signally displaying the wisdom and power of their Author, and thou wilt lament thy great indifference.

To induce thee to be engaged in the discharge of thy spiritual duties, thy Maker has given thee directions to visit the works of the ant. See the industry of this little insect. She has collected by her unremitting labour a little mountain, a monument of her industry and perseverance. She soon bids it adieu. But, notwithstanding it is of little, if any, benefit, she has been industrious and given a cutting and practical satire upon indolence. If so much labour is required of the ant, what is required of thee, O man? Thy duties are many and important. Thou hast not only to praise thy Maker, with thy breath, thy voice, and thy deportment, but thy soul should breathe forth in devotion and gratitude. Thy days are few. The places which now know thee will soon know thee no more for ever. The fashions of the world will soon pass away. The fine and costly apparel that now decorates thy mortal frame, will soon be exchanged for a funeral shroud. That wild imagination, which has caused thee to dream of pleasure and long life, will now deceive thee no more. If honours crown thy head, and laurels deck thy brow, thou must die. If thou art rich, thou must lie down in the cold grave. If thou hast suffered from the relentless hand of cold-hearted poverty, thou canst not escape death's disasters. Be up, therefore, and doing thy duty. Make thy friends and foes recipients of all the bliss this world can afford. Consider the ways of the ant, and be wise.

L.

ATROCIOUS CRUELTY.

Died, on Saturday last, in this city, suddenly, Mr. Cornelius King. This gentleman fell dead, in court, when about having the oath administered to him, that he might avail himself of the insolvent act. Some of the newspapers in this city noticed his death in an ambiguous manner; and *fanatics*, availing themselves of their *ignorance*, *hypocrisy*, and *duplicity*, on Sunday last, (while the weeping relatives and mourning friends were taking a

last adieu of the remains of the deceased, and attending his funeral,) proclaimed, with stentorian lungs and violent gesticulations, in their place of worship, what *they* called the judgment of God, in smiting with his vengeance, and suddenly consigning to the flames of *hell*, a wretch, who impiously dared to invoke his name to sanction falsehood! This wicked slander of the character of God and man, to use a common expression, was "*battered*" with an exhortation to steer clear of such wickedness! The wretches who could thus unfeelingly, and without evidence, publicly blast, in the feeling of the relatives, the character of an *honest* man, outrage every principle of even *savage* decency, and pour *vinegar* into the wounds of a distressed family, are objects richly deserving the *pity* and *contempt* of every *rational* creature in creation!

We mention with *pleasure*, that we were acquainted with the deceased. And, in addition to our own knowledge of this *unfortunate* and *deserving* man, are in possession of testimony obtained from others who have long known him, and been privy to his peculiar circumstances.

Mr. King was worn out with *age* and *misfortunes*. He was entitled to, and we believe received, the commiseration of *honourable* and *honest* men. A predisposition to the fatal disease which ended his mortal career, had existed for years; and he had previously been suddenly attacked, when following his customary avocations, and laid, as in a moment, to appearance, lifeless on the bed of death. The *poor old gentleman*, three days before his death, in answer to a friendly interrogatory relative to his health, almost exhausted with physical disease and mental suffering, and his *truly afflicted soul* sickened with presentiments, replied,—"*I am worn out with my troubles;—a day or two will end me!*" God, in his "*abundant and tender mercy*," interposed, and saved the afflicted man the heart-rending act of appealing to Heaven for the truth of a statement of his deplorable circumstances!

HE RESTS IN PEACE.

The tongue of slander assails him in *vain*. Calumny is *impotent*. He has left a world of trouble, and a people void of understanding; destitute of mercy, and cruel to the unfortunate, and arrived in the glorious presence of that God, who "*doth not afflict willingly, nor grieve the children of men.*"

PEACE to thy manes. The day is coming when thy calumniators will be ashamed; and thou, with thy forgiving God, wilt receive them to thy fraternal bosom.

Note.—Mr. King was not a believer in Universal Salvation. He was, however, a deservedly respectable member of an Episcopal Church.

✍ Editors of newspapers will subserve the cause of humanity, religion, and common sense, by publishing a true statement of this lamentably and cruelly misrepresented occurrence. We think the *honour of our city demands it!*

—◆—
"*Ye know not what manner of Spirit ye are of.*"

The following, which may be relied upon as truth, recently occurred in a distant town. Mr. —

had been a believer in the Universal love of God to man thirty years, and at the advanced age of seventy years, was called to his final home. During his sickness, and a short time before his death, his disease affected his mental powers, and produced partial derangement. At this time his mind, was unstable, mental *distraction* was construed to *hopeful conversion*; and the welkin rung with shouts of triumph from unbelievers' tongues! Their mirth was short. God in mercy relighted the taper of reason with the fire of Heaven, and the flame burnt clear until the believer burst the fetters of his clay tenement, and rose to the mansions prepared for him by his Father God. His aged consort was, with him, strong in the faith "*once delivered to the saints.*" Preparations were made for the funeral; and a *son* of the deceased, living at a distance of sixty miles, arrived to pay, with his mother and brethren, the last tribute of respect to the remains of his earthly parent.

This *son*, a Presbyterian, interrogated his mother relative to the arrangements made for the funeral of his father. And hearing, from her, that Mr. S—, a preacher of *Universal Salvation*, was invited to attend the funeral, declared, that Mr. S. should not pray in that house. He was informed, by his aged mother, that it was the *dying request* of his *father*, and that she also requested him to attend the funeral. The dutiful *son*, unmoved, obstinately persisted in his refusal, and burned with holy wrath to that degree, that, on being requested by his mother to conduct with propriety, or retire, and not outrage every principle of decency, he left the house and returned from whence he came; leaving the ashes of his *parent* untombed, and, by him, unhonoured!!!

We are sorry to say, the story does not end here. The son promulgated a report that his father abjured his faith on his death bed, and died a believer in the endless misery of millions! A printer was persuaded to publish this *falsehood* to the world. But the real relatives and friends of the deceased, represented the *truth* in a manner which produced a counter declaration, and acknowledgement of the imposition which had been practised upon the public mind.

We forbear giving the names, or residence, of the parties. We mention these things, not to blazon the faults of our brethren of Adam's race, but to show the pernicious tendency of human traditions, and as a caution to others, not to give heed to cunningly devised fables, and lying vanities.

"Brethren, these things ought not to be so."

MY OWN THOUGHTS.

I will think just as I please.—Do, friend. I will not be controlled.—By no means. I have no opinion of such sentiments; they ought not to be tolerated; they are subversive of all religion; they are devilish;—I would not permit any person to advocate them;—so, let me hear no more about it; I will not hear it.

So thought, and so spoke, Simon Orthodox. The old gentleman always had an opinion of his *own*; and kindly offered to think for his *neighbours!*

Old Simon had excellent eyes, for he wanted all his neighbours to see with them. His ears were sufficient for a whole community. You must believe just as I do, and then we will not differ.

There is a strange sensation which some people experience, and call it *thinking*. There is a pertinacious and obstinate twist of the mind, which is, by some, denominated *believing*. Why they think and believe as they pretend they do, is a question which is in advance of, at least, one degree, beyond the last line in their scale of science. An interrogatory to this amount, would border upon an insinuation that it was possible you doubted their infallibility.

Old Simon never would give a reason. It was sufficient that he *knew* the thing was so. He considered *arguments* of modern invention; and preferred a grain of obstinacy to all the *logic* of the ancients! A seven year's residence in a lunatic hospital would not disqualify a man so much, in his opinion, as one doubt expressed relative to the *simplicity* of *incomprehensible* subjects. To believe without evidence—think without judgment—and talk without reason, were, in Simon's apprehension, traits of superior piety, and certain marks of genius and ability.

Simon made no distinction between reason and infidelity. He supposed every thing to be just as he *wished* it; and he wished every thing to be just what he *supposed* it to be. Simon never made but one advance in any thing. When he arrived at a conviction of his own goodness, his perfection was sealed; and to celebrate the mounting of the pinnacle of infallibility, Simon, for *once*, acted from *evidence*; and concluded his neighbours in damnation, to prove, to a demonstration, his own election and title to heaven!

Reader, let this pass for a strange character. Try one year, and if you cannot, in that time, find a counterpart, you may *tear the leaf out*.

FOR THE GOSPEL HERALD.

Mr. Fitz—The following Extract is from a new Dramatic Poem (just published here) entitled "The Martyr of Antioch," written by the Rev. Henry Millman, professor of poetry in the University of Oxford. If you think it worthy of being preserved in the pages of the Herald, you will, by giving it a place therein, oblige

AN ADMIRER.

FUNERAL ANTHEM.

Brother thou art gone before us, and thy saintly soul is flown;
Where tears are wiped from every eye, and sorrow is unknown;
From the burden of the flesh, and from care and fear released,
Where the wicked cease from troubling, and the weary are at rest.
The toilsome way thou'st travell'd o'er, and borne the heavy load,
But Christ hath taught thy languid feet to reach his blest abode.
Thou'rt sleeping now, like Lazarus, upon his father's breast,
Where the wicked cease from troubling, and the weary are at rest.
Sin can never taint thee now, nor doubt thy faith assail,
Nor thy meek trust in Jesus Christ and the Holy Spirit fail.
And there thou'rt sure to meet the good, whom on earth thou lovedst best,
Where the wicked cease from troubling, and the weary are at rest.
"Earth to earth," and "dust to dust," the solemn priest hath said,
So we lay the turf above thee now, and we seal thy narrow bed:

But thy spirit, brother, soars away among the faithful blest,

Where the wicked cease from troubling, and the weary are at rest.

And when the Lord shall summon us whom thou hast left behind,

May we, untainted by the world, as sure a welcome find;

May each, like thee, depart in peace, to be a glorious guest,

Where the wicked cease from troubling, and the weary are at rest.

CHRISTIAN HYMN.

Sing to the Lord! let harp and lute and voice,
Up to the expanding gates of Heaven rejoice.

While the bright Martyrs to their rest are borne;

Sing to the Lord! their blood-stain'd course is run,

And every head its diadem hath won,

Rich as the purple of the summer morn;

Sing the triumphant champions of their God,

While burn their mounting feet along their skyward road.

Sing to the Lord! for her in beauty's prime

Snatch'd from this wintry earth's ungenial clime,

In the eternal spring of Paradise to bloom;

For her the world display'd its brightest treasure,

And the airs panted with the songs of pleasure,

Before earth's throne she chose the lowly tomb,

The vale of tears with willing footsteps trod,

Bearing her Cross with thee, incarnate Son of God!

Sing to the Lord! it is not shed in vain,

The blood of martyrs! from its freshening rain

High springs the Church, like some fount-shadowing palm;

The nations crowd beneath its branching shade,

Of its green leaves are kindly diadems made,

And, wrapt within its deep embosoming calm,

Earth sinks to slumber like the breezeless deep,

And war's tempestuous vultures fold their wings and sleep.

Sing to the Lord! no more the Angels fly

Far in the bosom of the stainless sky

The sound of fierce licentious sacrifice.

From shrined alcove, and stately pedestal,

The marble god's in cumbrous ruin fall,

Headless in dust the awe of nations lies;

Jove's thunder crumbles in his mouldering hand,

And mute as sepulchres the hymnless temples stand.

Sing to the Lord! from damp, prophetic cave,

No more the loose-hair'd Sybils burst and rave;

Nor watch the augers pale the wandering bird:

No more on hill or in the murky wood,

'Mid frantic shout and dissonant music rude,

In human tones are wailing victims heard;

Nor fathers by the reeking altar-stone

Cowl their dark heads to escape their children's dying groan.

Sing to the Lord! no more the dead are laid

In cold despair beneath the cypress shade,

To sleep the eternal sleep, that knows no morn;

There, eager still to burst death's brazen bands,

The Angel of the Resurrection stands;

While, on its own immortal pinions borne,

Following the breaker of the imprisoning tomb,

Forth springs the exulting soul, and shakes away its gloom.

Sing to the Lord! the desert rocks break out,

And the throng'd cities, in one gladdening shout;

The farthest shores by pilgrim step explored;

Spread all your wings, ye winds, and waft around,

Even to the starry cope's pale waning bound,

Earth's universal homage to the Lord;

Lift up thine head, imperial Capital,

Proud on thy height to see the banner'd Cross unroll.

Sing to the Lord! when time itself shall cease,

And final ruin's desolating peace

Enwrap this wide and restless world of man;

When the Judge rides upon the enthroning wind,

And o'er all generations of mankind

Eternal Vengeance waves its winnowing fan;

To vast infinity's remotest space,

While ages run their everlasting race,

Shall all the Beatific Hosts prolong,

Wide as the glory of the Lamb, the Lamb's triumphant song!

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW-YORK, SATURDAY, JUNE 15, 1822.

NO. V.

FOR THE GOSPEL HERALD.

MORALITY OF UNIVERSALISM.

The doctrine of Jesus of Nazareth excited the envy and hatred of the Scribes and Pharisees; more particularly, because he eat and drank with publicans and sinners, and preached repentance and remission of sins to all that heard him. This, said they, is opening the floodgates of wickedness upon us; and if this man's doctrine prevail, we shall have nothing to expect but a deluge of licentiousness from his followers. For he is himself a wine bibber, and a friend to publicans and sinners, regarding not the Sabbath day, neither doth he keep the law of Moses. Therefore, said they, to the man that was once blind, we *know* that this man is a *sinner*.

The Jews thought this reasoning conclusive against the heretic of Galilee, as they called him. For if forgiveness of sins can be obtained any time by repentance, without sacrifice or oblation, who will there be to observe and do the law of Moses? At this rate, indeed, the Kingdom of Heaven, if the Nazarene can give an inheritance there, may be filled up with sinners, publicans and harlots, for there will soon be no others wherewith to people his Kingdom. Against the spreading of the four Gospels, and the common people reading the Bible, the Papists reasoned in the following manner. A peasant will not dare to turn a furrow in the field, if he is permitted to read, "He that putteth his hand to the plough and looketh back is not fit for the Kingdom of God." And the ignorant and unlearned, understanding literally such passages as these, "If thy hand or thy foot offend thee, *cut them off*, and cast them from thee; or if thy right eye offend thee, pluck it out, and cast it from thee:"—If they are permitted to read and understand for themselves, we shall soon see our streets filled with the mutilated, the maimed, and the blind. King Henry the Fifth, to preserve his subjects from so dreadful a thing, enacted in his ancient dialect, "That whatsoever they were that should read the Scriptures in the mother tongue, they should forfeit land *eastes, lif* and *godes*, from theyr heys, and so be condemned for heretykes to God and enemies to the crowne, and most errant traitors to the lande."

Many have asked, and continue to ask, If the doctrine of *Universal Salvation* is true, why was it not found out long ago? It was; and preached to every creature under heaven. It was the faith first delivered to the saints, and so continued to be until the sun (of Righteousness,) and the air (the pure celestial language,) were darkened by the smoke from the bottomless pit. With much more propriety the Jews might ask—If Jesus of Nazareth was

the Messiah, why was it not discovered long ago, or at least by our fathers, who lived cotermporary with him? The Turks might ask, If Mahomet was a false prophet, why was it not discovered by those that lived with him, and saw the miracles which he wrought? And another might inquire, Why is it not yet discovered that the world is wondering after the beast? But, respecting the doctrine of an *Universal* restoration to holiness and happiness, many say, that it will do to live by, but it will not do to die by: and if it is true, I am safe; but if not true, you are lost for ever: I see no difference whether I believe it, or disbelieve it, or whether one is holy or unholy, if *all* at last shall be alike.

That Universal Salvation is a *good* doctrine to *live* by, I readily acknowledge; for it is always a satisfaction to believe that the thing we greatly desire, shall be brought about. And there never yet lived a regenerate heart but what was anxious for the salvation of the world of mankind, and has many labourings and wrestlings in prayer for its accomplishment. "And even we ourselves, (saith Paul,) groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Of that body, no doubt, of which every man is a member. For which the Author of creation, and the Head of every man, hath groaned; and every member in union with him, both necessarily and voluntarily partake of that travail of soul, and will, "till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," Eph. iv. 13. He that believeth these things, and can look through the intervening clouds to that fair day when there shall be no more curse, pain, sorrow nor crying, hath the strongest consolation that faith and hope can yield; and hath already set down to the feast of fat things upon the Mount of God, and shall know of the doctrine that it is according to godliness.

Therefore, 1. Our doctrine is *good to live* by, because it teaches that our *Father* is in heaven, and *all* mankind are our *brethren*, and near and dear unto him whose "tender mercies are over *all* his works;" all having an interest in his affections, providence, and salvation by Jesus Christ.

2. Our doctrine is *good to live* by, because by it we are taught that God punishes the *guilty*, but not the *innocent*: therefore, fathers and mothers are not driven to lamentation for their children, that died before they were capable of understanding or transgressing the law of God. For until then they are *innocent* according to Scripture.

3. Our doctrine is *good to live* by, because it teaches that our God is no respecter of persons;

having but only one uniform end and design with his children in punishing; and that is, to *reclaim* them from their sins, that they might be partakers of his holiness.

4. Our doctrine is *good* to live by, because of the glorious hope set before us in the Gospel, of the destruction of sin, death, and the devil, and the emancipation and subjection to God of every creature under heaven.

5. It is a *good* doctrine to live by, because it hath for its foundation the Rock of Ages—and Jesus Christ, the Head over all, who hath undertaken our cause—and the Holy Spirit, who influences every saint upon earth to pray for the accomplishment of what we believe shall take place in due season.

6. The doctrine of Universal Salvation is *good* to live by, because it affords the only ground of hope that the desires of the righteous shall ever be granted.

7. It is a *good* doctrine to live by, because it rises above that narrow Pharisaic selfishness; disapproves of that monopolizing spirit; gives a hope of salvation not only for ourselves, but for our neighbours; removes all envious feelings; and sets us erect, and stable, on the broad foundation of Universal Benevolence.

8. It is *good* to live by, because it surpasses all other doctrines in hope of glory. The prospect viewed from every other quarter, presents gloominess, darkness, and despair! But turn toward the East gate, and behold the wonders of the rising dawn; not a cloud to intercept the sight, neither is there a spot upon the fair face of the Sun of Righteousness, but unbounded and incomprehensible glory is spread far and wide, and darkness and despair are fled, to be forgotten in an eternal day.

9. It is a *good* doctrine to live by, because it presents, in prospect, every vessel full, and there is nothing further left for benevolence to ask, or to wish. By faith Mount Zion, and the Holy City, are full in view—her pearly gates are not shut at all in that continued day, but, from the four quarters of the world, the kings of the earth are bringing their glory and honour into it; where, at the consummation, every voice from one vast multitude shall unite, as the sound of many waters, or as the voice of mighty thunderings, saying, Alleluia! for the Lord God omnipotent reigneth.

I have slightly touched upon some of the reasons why our doctrine is *good to live by*, and shall now pass with reluctance to the examination of that part of the section which saith, "*it will not do to die by.*" My reluctance arises from a sense of delicacy, and an absolute unwillingness to expose the doctrines, or injure the feelings of any one. The speech implies what they are not aware of who make it. When it is said by our opponents, that the doctrine of an *Universal* Restoration to holiness and happiness will *do to live by*, but it will *not do to die by*, they would have us understand, I conclude, that the contrary from ours is the doctrine *to die by*; then, the proposition will stand thus—The doctrine of a *Restoration* will do to live by—but *Damnation* to eternal torment is the doctrine *to die by*!!! That

such a view should ever afford the least hope or consolation to any creature in their senses, is beyond my comprehension: If your *hope* is, to be driven to heaven by your *fears*, it is forlorn indeed, for *fear* never begets *love*; neither did it ever make a Christian. And to think of receiving consolation on a dying bed, from a prospect that some of our neighbours shall, in our sight, have their eternal portion in an endless *hell*, is a thing more horrid than the place itself.

I shall next consider the saying, "If it is *true* I am *safe*." But, permit me to tell you, whoever you are, that you are not safe if you are yet in your sins; for "*there is no peace to the wicked*," saith the God of the Universalists. Neither is there safety in any doctrine whatever, short of repentance, and that faith in Christ which works by love.

I shall now take into serious consideration the saying, "If it is *not true* you are lost for ever." Those who make this speech, would convey the idea that our hope is grounded entirely on a *Restoration*, and not on *Christ*. This judgment, I think, cannot proceed from that charity which vaunteth not itself, is not puffed up, and thinketh no evil. Nevertheless, he that hath not that faith in Christ which works by love, and purifies the heart, is at present in a lost estate, whether he believes our doctrine, or yours. For "without holiness *no man shall see the Lord*." But "*every eye shall see him*."

I shall now take a view of the fifth section of that speech, "I see no difference whether I *believe*, or *disbelieve*, the doctrine." Well, if you love your neighbour as you do yourself, and feel no concern whether he rejoices in heaven, or burns eternally in hell, I can reason no further with you. But, if you *do love* your neighbours *half* as well as you do yourself, I will boldly tell you, that you never can be happy so long as they are in misery. You may talk of justice, and wrap yourself in misanthropy as much as you will, if you have benevolence enough to stand in sight of heaven, your happiness will be for ever marred if you behold even your *enemies* in endless torment. And even now, did you believe in *earnest*, that one half of mankind, including some of your friends, brothers, sisters, and children, shall burn eternally in hell, your soul would bid an everlasting adieu to another moment's peace, and lamentation and wailing would be heard, night and day, in our streets. But if you can see no difference betwixt punishing *eternally*, and punishing for the purpose of *amending* and *reclaiming*—if you can see no difference in the prospect, whether millions are *tormented* eternally in hell, or *praise* their God in heaven;—if it is all one with you whether you have a hope, or no hope at all, for the world of mankind:—or if you can see no difference between living seventy years in bondage through fear of that death which you think will never end, and having the yoke broken from off your neck, and by the Son to be made free indeed—or betwixt rejoicing in hope and living in doubts, anxieties and fears, then go on, for the difference will be trifling; believe what you will, or meet with what you may.

I will now consider that section of the speech,

"I see no difference whether one is holy, or unholy; if all at last shall be alike." If there is no difference betwixt being *happy* or *unhappy*, then there is no difference betwixt being holy or unholy. But, precisely-as much difference as there is between being happy, or unhappy, *now*, just so much is the difference between being holy, or unholy, *now*. And those who think that *sin* will yield them as much happiness as *holiness*, are turned aside in their judgment, by a deceived heart. As to all being alike at last, that is more than I undertake to say; but allow that there *may* be a difference; as one star differeth from another star in glory. But this we believe, that *all*, finally, shall be *holy* and happy, according to their capacity; and in that sense shall be alike, for "God shall be *all in all*." Every day's experience might prove to you, demonstratively, that you see a very great difference in things, so much less than these, that they are unworthy of a comparison. You see riches and poverty, though it is but for a few days that you have to bear the one, or riot in the other. You see a difference betwixt sickness and health, and you are anxious to shun the one, and preserve the other. But why? when a few days shall make all alike? And why this labour and concern to train and educate your children? for the wisdom of this world must in a few days pass away. But, at least, why so much anxious concern to preserve your health, limbs, and senses, when it will be useless at last? For if you can see no difference betwixt an unlimited term of tribulation and anguish, and a present, and future happiness, the same term of time, how comes it to pass that you see so great difference in things of far less moment? From whence this excentricity in your manner of reasoning?

Let us try if we can see a difference in the following. 1st. No one, I think, will say that every thing is *now* as it *should* be, for we ought not to sin. And if the time ever arrives, when every thing *shall* be as it *should* be, what will be the difference betwixt that and the restitution of all things? 2nd. Can the law be fulfilled so long as it is transgressed and broken? What then is the difference betwixt fulfilling this law, and the flowing of charity from every heart? 3d. Will any one say that God is *now* all in all? And when *all* things shall be subject to Christ, and Christ to the Father, that God may be all in all, what shall be the difference between that and *Universal* holiness?

S. M. ROSE, *Lisle*, N. Y.

FOR THE GOSPEL HERALD.

THE LORD IS GOOD.

"Sing, O ye heavens; for the Lord hath done it! Shout, ye lower parts of the earth: break forth into singing ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel." Isa. xlv. 23.

Thus shouted the admiring and astonished Isaiah, as he beheld, in prophetic vision, the unparalleled goodness of God towards a rebellious and gainsaying people. Instead of seeing the heavens black with vengeance, and the earth wrapped in a general

conflagration, bursting upon a wicked nation;—instead of seeing a God of fury, indignation, and awful wrath, he beheld the beams of divine peace, gilding the face of creation with gentle rays, and heard a voice from heaven, announcing the soul-reviving and animating proclamation, that the transgressions of polluted Israel were *blotted out*, his multitude of sins forgiven, and his soul redeemed. While he viewed this wonderful exhibition of *JEHOVAH's love*, immortal rapture fired his soul, while he broke forth into extacy, and in strains of tuneful melody, called upon the heavens, the lower parts of the earth, the mountains, the forest, and every tree therein, to break forth into rapturous shouting, and singing, for the Lord had redeemed *Jacob*, and glorified himself in Israel.

It is no wonder that the prophets of old, who knew and felt the forgiving Spirit of God, whose souls had often been warmed with the love of Heaven, should tune their harps and touch the highest notes on the timbrel, of praise, and sing a song of thanksgiving to God, when heaven and earth indulged the inspiring lay. It is a truth, which ought to be recollected, that earth has lent her aid, heaven echoed to the sounds, while seraphim and cherubim joined the grand concert, while angels clapped their golden wings, to celebrate the wisdom and goodness of the immutable Jehovah. When the pious Psalmist kneeled at the altar of prayer, to tender the tribute of gratitude due to God, for the blessings with which he was distinguishing him, he softly touched his mellifluous harp, and in accents of harmony, sang, "The Lord is *good to all*, and his tender mercies are over *all* his works." No wonder that melting strains should drop from the lips of the Psalmist of God. No wonder that the heavens should gently bow—the earth rejoice—trees clap their hands—forests break forth into singing, and all nature become alive to music, when the subject of unbounded and immortal Love becomes the theme of myriads of celestial inhabitants, who now are shouting, "Glory to God in the highest—peace and love to man."

To sing the praises of the great I AM, to recount his manifestations of love, and the many tokens of his paternal affection, was the peculiar privilege of his holy prophets. If we see the prophets of old borne down with grief—tossed, by the gales of adversity, upon life's tempestuous ocean, and sinking beneath oppression and misery, or exalted by prosperity to places of honour, confidence, and trust, and enjoying every temporal and spiritual blessing of a beneficent Father, we hear them extolling the benevolence of Deity. How different is the language of those men, who profess to be spiritual teachers at this age of the world? Instead of proclaiming the *goodness* of God to *all* men, they confine it to a *few*, to suit their selfish and contracted views. Instead of representing him an all-merciful Father, they clothe him in the dreadful garb of almighty malignity, and relentless cruelty. Instead of preaching a God of *forgiveness*, they tell you that heaven, earth and hell, will conspire to render man more miserable, and make him a subject of never-

ending sorrow. Father, forgive them. They preach a doctrine false in theory, dreadful in practice, dishonouring to thee, and destroying to thy offspring. Thou art not a God of cruelty. Thou art love, ceaseless and boundless love. The firmament declares, all nature attests, and thy continued goodness to man confirms it. Sing, then, O ye heavens; shout, ye lower parts of the earth; break forth into strains of immortal melody, ye mountains, ye forests, ye trees of the wilderness, and beasts of a thousand hills; fish of the sea, fowls of the air; and all things, for the Lord God omnipotent reigneth, and hath declared his love to man. **ONESIMUS.**

FOR THE GOSPEL HERALD.

IMMORTALITY OF THE SOUL CONSIDERED.

(Concluded from p. 29.)

The body, which we now possess, is material; and is composed of organs, commonly called senses; such as seeing, hearing, the sense of feeling, smelling, the taste, &c. These three, namely, spirit, soul, and body; make up the man. Proof—"And the very God of peace sanctify you wholly, (that is your every power) and your whole spirit, soul and body to be presented blameless unto the coming of our Lord Jesus Christ." 1 Thess. v. 23. Here is the whole man. Either of these to be wanting, the man must cease to exist. I would here mention again, that if either of these parts were naturally immortal, they could not be otherwise than naturally blameless; why then this prayer of the Apostle? And that the best of these properties, even the spirit, is often otherwise than blameless, is very evident. Proof—"Let us cleanse ourselves from all filthiness of flesh and spirit." 2 Cor. vii. 1. Do you think that the Scripture saith in vain, "the spirit that dwelleth in us, lusteth to envy." James iv. 5. This cannot be the spirit of God; for his spirit lusteth not. The feelings and sensations of the heart of man, are sometimes employed in the adoration of God, at other times vindicating the kingdom of the devil. Sometimes raised to heaven, and the spirit of God beareth witness that they are the feelings of the children of God—again sunk to hell, blaspheming God, and expressing vengeance against some of the human family. This fluctuating spirit will ever remain so, and liable to the storms of hateful passions, until the second part of man, the soul, or intelligent powers, receive information through organs more pure than the senses of this our corrupt body. The soul and spirit can be divided asunder. (Heb. iv. 12.) This would bring death. This spirit of man, above described, is not the spirit of God; but is as far removed from it, as the creature is from the Creator. The expression of Solomon, "The spirit returns to God who gave it," has reference to the spirit of God, and not of man. The spirit of man will never be with God, until his whole spirit, soul and body (all changed) accompany each other. God has ordained but one way, for us to enter heaven; and that was experienced by Enoch, Elijah, &c. Jesus passed in the same manner; his soul did not ascend to his Father until his body arose from the tomb, and accompanied it. The spirit of

man, is not intelligent, separately considered; it is in fact the effect of intelligence. The effect of the meditations of the soul. When the soul ceases to act by reason of the death of the body, that pathos, that fire of the soul, the spirit, is extinguished for a time.

There is a spirit of God, that fills immensity, as the atmospheric air covers the earth. There is a natural involuntary propensity in man, while the organs of his body are in action, which makes him as much the recipient of that spirit of God that fills immensity (and which returns to God on the disorganization of the body) as are the lungs recipient of the atmospheric air. When the lungs cease to act, the air returns to the general mass, inhaled by them no more. Then this power to retain the spirit is lost, and the spirit returns to its fountain, God who gave it—the intelligence, or soul falleth asleep, and the spirit of man, like a candle, goeth out, until lighted again at the resurrection morn. God will then put into action, a body as it pleaseth him; the soul will then awake, the spirit of man will burn again; and all this, because Jesus has again made the creature a recipient of the Spirit of God.

This spirit of God, is not an individual, thinking existence; but is only a portion of that general fountain of life, which is in God. Like the rays of the sun—they are not the body of the sun, but they emanate from the sun. When nothing interferes, the sun's rays will fall on the earth; a cloud intervenes, the rays return from whence they came. While a vessel is open, it can be filled with the rays of the sun; but cover the vessel, and the rays are not within. Vegetation is the effect of the sun's rays falling on the earth. The *soul*, is the effect of the *Spirit* of God falling on a *natural* body. The *spirit* of man is *in* the *soul*, or the *effect* thereof—it is the object of the soul's existence. The spirit in vegetation, is the object, or use of its creation. I would not be understood to mean the *soul* is *material*. It is intellectual; and while liable to die, intelligence that is mortal; but when redeemed from the power of death, it will be intelligence immortal. I think the reader cannot but understand me. The *Spirit* of God is the first moving *cause*, like the sun in the material world; but this spirit is not intelligent; it operates on the body of man, animating it, producing intelligence, which is the *soul*; the effect of all this is a zeal, pathos, or intellectual sensibility, which is the spirit of man.

That we may all strive to obtain a knowledge of the whole truth, as it is in Jesus, and that the fruit thereof may be a renovation of spirit, soul and body, being found blameless at the coming of our Lord Jesus Christ, is the sincere prayer of the reader's unfeigned friend,

ALETHEIA.

REMARKS.

Aletheia's observations relative to *soul* and *spirit*, are, to us, ambiguous. In one place he calls the *spirit* of man the *fire* of the *soul*. In another, he declares the *soul* itself is formed (consisting, &c. we presume,) of the affections, &c. He then describes the *spirit* of man to be the *effect* of *intelli-*

gence. Again, he speaks of the fluctuating *spirit* of man ever *remaining* so, liable to the storms of hateful passion, &c. A. then descants upon the Spirit of God, which, according to him, every man possesses. Consequently every man has one body, one soul, and two spirits. At death the man's body and soul, with one spirit, dies, and the other spirit goes to God; the intelligence, or *soul* falleth asleep. According to this, the soul is the cause, the intelligence, and the spirit the effect. He declares, that "at the resurrection morn, God will then put into action a body as it pleaseth him; the *soul* will then *awake*, the spirit of man will burn again; and all this, because Jesus has again made the creature a recipient of the *Spirit* of God." Now, we ask, why did not all this happen when the same cause existed? Namely, when man before had the *Spirit* of God? What are we to understand by the *spirit* of man "being the *object of the soul's existence*?" What is meant by the declaration, that "the Spirit of God is the first moving *cause*, &c. but this spirit is not *intelligent*," yet "produces *intelligence*?" That "the *soul* is the *effect* of the *Spirit* of God falling on a *material* body?"

Now it is possible that all this has meaning, but we cannot see it. We believe that scripture and reason walk hand in hand. That what is unscriptural is unreasonable, and vice versa. If we go to the Scriptures, we learn that the *Spirit* of God is LOVE! And Scripture, reason, and experience, declare, that man in this mode of being, with few exceptions, at times, has not the *Spirit* of God, LOVE. So far from it, it is the grand characteristic of man to *hate* his fellow! 'Every one that *loveth* is born of God,' says inspiration. And man not only *hates*, but conceives of God, that HE, so far from being LOVE, *hates* also. You cannot separate *love* from God, or God from *love*! Even the mother may forsake her sucking child. Therefore, the love of the mother for her babe, is not the love of God. His *love* is like Himself, *infinite* and *unchangeable*. It is this *Love*, this *Spirit*, that God will put into man, and he shall *live*. And this *Spirit*, or love, the declarations of A. to the contrary notwithstanding, is not only *intelligence*, but *wisdom* in all its glory and fulness.

Wishing to study brevity, we omit quoting testimony to prove a fact so congruous, so interwoven with the Sacred pages, and which must be familiar, upon a moment's recollection, to the reader. To Aletheia, we say, Fetter your imagination with reason, Scripture, and sound logic, lest it fly away with, and carry you into the regions of absurdity. To the reader, the *Book* says, "Prove all things, (but only) *hold fast* that which is good."

FOR THE GOSPEL HERALD.
THE MORALIST, NO. IV.

"My son, if sinners entice thee, consent thou not."

SOLOMON.

The experience as well as the wisdom of the wise man, taught him the truth of the above expression. Surrounded with countless temptations, he was too often enticed by the winning voice of the sinful;

the cheatings of vice, the enchantments of pride, too often led our author into the snares of sin. By indulging himself in the gratification of his carnal appetites, he was many times wrung with deep agony. He knew human nature: he could scan every faculty and examine with scrutiny every disposition of the human heart. He knew the frailty of the human character: he knew its weakness. He knew too, the cunning, the intrigue, and the various modes which the notoriously wicked would use to induce the virtuous to leave their accustomed habits, and adopt customs that would create them sorrow. He was therefore the more careful of giving admonition and instruction.

The language of the great king is truly feeling. He addresses himself in a manner peculiarly calculated to interest. It is, reader, addressed to you, and me; we are called sons of God. "My son, if sinners entice thee, consent thou not." One object should ever govern us in our associations with the openly profane. We should ever have their good in view—we should use every persuasive argument in our power to induce them to forsake the path of vice. We should expose the deformity of sin. We should show the sinner the fatal consequences attendant on a course of iniquity. We should also expatiate upon the beauties of virtue. We should show the attractive charms it possesses, and the many honours it will confer on its votaries. It will not, I hope, be inferred from the above, that the writer of this is not a sinner; no! God forbid that any thing so false should ever drop from my lips or pen. But he begs the privilege of saying to the reader, that he wishes as much as possible to guard against and avoid every temptation.

Reader, "If sinners entice, consent thou not." If you are solicited to pay your vows at the shrine of Bacchus, remember, that your reputation, your peace of mind is at stake. For heaven's sake, for your own sake, for the sake of society, frown with severe indignation upon such solicitations. See the desolations which the *intoxicating cup* has made in society. Do you not recollect the time when some virtuous and beloved youth looked with horror upon the inroads of the devouring monster? Do you not recollect the time when his cheeks flushed with health and beauty; when a smile sat upon his countenance and bespoke a generous and ingenuous heart; when affection appeared to course through every region of his mind; when he had a reputation dearer than life? But now, how changed! pale, emaciated, downcast and dejected: forsaken by friends, despised by the honourable, and rejected by all, the *grave* opens to receive him. His character is gone. His name does not grace the annals of fame, nor the pages of history. "If sinners entice thee consent thou not." L.

From the (Hartford) Religious Inquirer.
MISSIONARY RAG-BAG SOCIETY.

We are informed that in some parts of the State of New-York, where all the "forms of godliness" of the "sober dissenters" of New-England, as they formerly used to call themselves, have been trans-

planted with the emigrants from this section of the Union, even the pious zeal of the descendants of the pilgrims in the cause of missions has been surpassed. We have Foreign Missionary Societies—Domestic Missionary Societies—Societies Auxiliary to Foreign Missions—Hartford County Missionary Society—Cent Societies—Mite Societies—Tract Societies—Bible Societies—and Societies for Educating pious Young Men. We have Missionary Fields—Missionary Almanacs—and Missionary Sermons: we have places of deposit for old clothes, for the produce of the farm, of the garden, and of the dairy—for the goods of the merchant—the fabrics of the manufacturer—we have Missionary Almoners, and Missionary Beggars, regularly appointed and commissioned, of every description and grade, from the learned Doctor of divinity down to the parish deacon, and the untaught and untongued lay-preacher.—We have missionary schemes for flattering money from the rich—for extorting it from the poor, and for tything all—for reaping where others have sown, and for gathering where they strewed not—for wringing from the hand of honest industry, its hard-earned pittance—and even from the simple kitchen maid, the tythe of her weekly wages. The fears of some are appealed to, and the pride of others; some are threatened with hell in another world, and others with losing their reputation in this.—The tax-gatherers pursue their victims in public and in private, at the church and at the fire-side; and, like the frogs of Egypt, they find their way into our kneading-troughs.—We have all these, and many other pious means of supporting missions, in this State; yet we are one step behind our missionary brethren in the State of New-York.—There is one thing wanting still, to complete the system—this is what is very appropriately called the “*Rag-Bag Society*.”

Would any one wish to know from whence this Missionary Society takes its name? It is from the object of the Society, which, to aid the cause of missions, maintains, at its own cost and charge, a “*Missionary Rag-Bag*.” These bags are placed at the churches, conference-houses, &c. where those who have nothing else to give, or who have already given every thing else they possessed, when they pass, throw into the “*Missionary Rag-Bag*,” a handful of rags. At the end of each week the bags are taken to the place of deposit of the Society, and emptied of their contents. Whether the rags are then sold for money, or made into paper to be sent to India for publishing the Bible in the Hindoo language, we are not informed.

From the (London) Universal Theo. Magazine.

SKETCH OF THE LIFE OF JOHN WICKLIFF,

THE CELEBRATED REFORMER.

Let Cesar's dues be ever paid

To Cesar and his throne;

But consciences and souls were made

To be the Lord's alone.

Watts.

Every intelligent professor of Christianity knows that the religion of Christ has been corrupted. Ec-

clesiastical history informs us, that, after the first three centuries had passed away, the State took the system of Jesus under its patronage; from which period it gradually degenerated into a dark and merciless superstition. Popery overspread the civilized world; the right of private judgment was annihilated; and individuals, exercising their common sense in the affairs of religion, were consigned over to the pains of eternal misery. It seemed, at one time, that this thick cloud, which hovered over mankind for ages, would never have been dissipated. But Providence wants not means to accomplish its purposes. JOHN WICKLIFF was the first instrument raised for the divine end of liberating his fellow-creatures from this spiritual captivity. He has, therefore, been emphatically styled, *The Morning Star of the Reformation!*

JOHN WICKLIFF was born in the northern part of England, about the year 1324, and received his education at the University of Oxford. According to the taste of the times in which he lived, he became a wonderful proficient in the works of Aristotle, and a complete master of the school divinity. Disgusted, however, with these subtleties, he had recourse to the Scripture itself, and thence imbibed those manly sentiments of religion which were the groundwork of his opposition to the Church of Rome. To his immortal honour be it said also, that whilst he sought after this enlargement of mind, he made proportionable advances in virtue and piety.

The first principal event in the life of Wickliff was the controversy he held respecting the *begging friars*, who had, for some time, infected the University of Oxford. He reprobated their laziness and profligacy. He pointed out the essential difference between their affected humility and that real contempt of worldly goods recommended in the New Testament. His exertions made a great impression on the people, and extended, in no inconsiderable degree, his reputation. Being made Master of Balliol College, and afterward Warden of Canterbury-Hall, he opposed the payment of tribute-money, by which the abettors of popery were highly irritated. A suit respecting his wardenship was then depending at Rome, and there finally determined against him. Enemies have suggested, that he was urged by revenge to this opposition; but it must be recollected, that it was during the consideration of the business he exerted himself against the pope, so that it is, in reality, an admirable proof of his integrity.

Wickliff was next chosen to fill the divinity chair in Oxford; and he availed himself of this situation to expose the inveterate errors of popery. The clergy, raising a violent clamour against him, instigated the Archbishop of Canterbury to prosecute him: he was, therefore, at length, with some difficulty, deprived and silenced. He was, however, about this time taken up and protected by the Duke of Lancaster: under *his* patronage he inveighed loudly against existing abuses, and proceeded undauntedly in the cause of reformation. The Duke gave him the valuable rectory of Lutterworth in Leicestershire, whither he repaired and discharged

the duties of his station with an exemplary fidelity. From this retreat he was soon drawn forth by fresh prosecutions ; but the council, before which he was brought, not agreeing among themselves, he was discharged. On the declension of the Duke's influence he was again exposed to the resentment of his enemies. He was obliged to appear before a Provincial Synod, at Lambeth, where, after having explained several articles of his belief rather equivocally, he was enjoined not to preach any more those doctrines which had been objected to him. So far, indeed, was he from regarding this prohibition, that he went about bare-footed in a long frize gown, preaching occasionally to the people, and without any reserve, in his parish.

Towards the close of the year 1378, Wickliff was afflicted by a violent distemper, which, it was thought, would prove fatal to him. On this occasion, a singular circumstance took place, which ought not to be omitted. Several *begging friars* gained admittance into his chamber, meaning to terrify him by their presence into a retraction of those severe charges which he had formerly made against the order to which they belonged. They assured him that he was about to die, and that such an acknowledgment would prove the means of his salvation. *Wickliff*, surprised at the solemn message, raised himself in his bed, and cried out, "*I shall not die, but live to declare the evil deeds of the friars!!*" It is said that the friars were driven away in confusion, struck with the sternness of his manner, and the energy of his expressions.

Our great reformer recovered from his indisposition, and undertook the entire translation of the New Testament into the English language, the first of the kind ever undertaken in this country. It appears that he did not understand the Hebrew language ; but collected all the Latin Bibles he could meet with, from them made a correct copy, and then proceeded to the translation. He had previously contended, in a small tract, that the locking up of the Scriptures, in a strange tongue, from the common people, was one of the chief errors of popery ; that the Bible contained the whole of God's will ; that a good life was the best guide to the knowledge of Holy Writ ; and that such a knowledge would make *wise unto salvation*. Thus having paved the way, he ventured to lay his translation before the public. This measure roused, in a most violent manner, the indignation of the clergy. They even brought a bill into Parliament for the suppression of it, alledging that the reading of the Scriptures by the laity opened an alarming prospect of heresy, and that the ruin of all religion would ensue. But the arguments used by the translator and his friends silenced all opposition, and the bill was at length consigned to its deserved oblivion.

Wickliff now ventured a step farther ; and attacked the favourite doctrine of the Romish church, *transubstantiation*. In his lectures read at Oxford, as divinity professor, in the year 1381, he contended, that the body and blood of Christ were not substantially in the bread and wine, but that these elements remained the same after consecration.

For this *audacity* he was prosecuted by the Archbishop of Canterbury ; but Wickliff was not immediately cited to appear before him, because the primate waited for the consecrated pall from Rome, without which article we presume his righteous anathema could produce no effect. The pall arrived ; the heretic was summoned to appear in the monastery of Grey Friars ; but he refused to obey the mandate, insisting that he was not under episcopal jurisdiction, being a member of the University of Oxford. The University, it seems, was at that time in his favour, and would have taken up his cause. With this plea the archbishop was obliged to remain satisfied. He, however, proceeded to condemn his opinions in a council of bishops, who had collected the most obnoxious passages from his writings. At the instant they met, an earthquake shook the floor ; the affrighted prelates threw down their papers, crying out that the business was displeasing to Heaven, whilst the bishop chid their superstitious fears, and insisted that it portended the downfall of heresy ! Wickliff often spoke pleasantly of this accident, and called the assembly the council of *herydene* ; being the old English word for earthquake. A declaration, however, was drawn up, in which the opinions were condemned ; to which the reformer replied with singular spirit and ability.

(To be continued.)

From the (Boston) Universalist Magazine.

UNIVERSALIST SOCIETY IN ALBANY.

It is with much pleasure we learn, that a Universalist Society has been formed in the City of Albany. They have engaged the Rev. George B. Lisher, to preach to them the Gospel of peace—have selected a site for a house for public worship, and are engaged in raising money by subscription, to build the same. The following is their statement of Faith. Ed.

STATEMENT OF FAITH OF THE FIRST

UNIVERSALIST SOCIETY IN ALBANY.

Whereas the Constitution and laws of this State, have granted to every man the unalienable right of worshipping the Supreme Being agreeably to the dictates of his own conscience—We, therefore, in the earnest desire of supporting the doctrine which appears to us consonant to Revelation and reason, do resolve to form ourselves into a Society, and to adopt, as the fundamental principles of the doctrine which we profess—and that all things may be done decently, and in order—the following summary statement of Faith.

STATEMENT OF FAITH.

We believe in one God, the Creator, Preserver, Benefactor, and final Saviour of all men—whose infinite wisdom, power, and goodness, are displayed in the visible works of his hands—and especially in the revelation of his never-ending goodness to man in the Sacred Scriptures, through the man Christ Jesus, who hath abolished death, and brought life and immortality to light through the Gospel.

From Plain Truth.

A crusader, somewhere among the Indians of the West, has sent for publication, to the Boston Recorder, the following account of a JUDGMENT :

"An application being made in the western coun-

try, for articles of produce, to go down the Ohio to the missionary establishments among the Indians, a certain individual engaged to give for this purpose two bushels of wheat. But his selfish feelings returning the next day, he thought one bushel would be enough; if every body would give one bushel, it would be a great deal. He therefore measured back one bushel, and left it on the barn floor. But while he was gone to carry the other bushel to the boat, the best cow he had, got into the barn, and ate so much of the wheat he had left, that, before he returned, she was dead! The man says, he will never rob God again."

Had all the butter that could have been made from this unfortunate cow been pledged, by the owner, beforehand, to go into the missionary treasury, this wheat, instead of doing an injury to the animal, would doubtless have been the means of her producing, the next evening, twenty-five or thirty gallons of pure cream! Indeed, it is somewhat probable that it would have been *ready churned!!!*

IMPOSITION.

We recently received, per mail, a pamphlet of thirty-two pages, written by Joseph C. Dean, of Dutchess County, N. Y. Mr. Dean is a member of the respectable society of Friends. His book is entitled "*TRUTH VINDICATED, in a LETTER to a Friend; showing the Nothingness of the Soul in Divine things in an Uninspired state.*" It appears the writer differs with his brethren in some points of doctrine, and his book is intended to defend his peculiar views, &c. Our avocations have not afforded time to peruse the book attentively; consequently, we shall not say any thing relative to the merits of the work. It is the *Title Page* that we now notice. For a motto, in addition to a quotation of two lines from Pope, is the following, called *Scripture!*

"For to know thee is perfect righteousness; yea, to know thy power is the root of immortality."

"All things cannot be in man, because the son of man is not immortal. *Scripture.*"

Now, our Bible contains no such declarations! We shall not presume to say that Mr. Dean is not honestly in error, and himself a dupe to a bad memory. We think it unjustifiable, however, to palm upon the world, knowingly, for *Scripture*, declarations which cannot be found in the Book. According to Mr. D.'s definition and application of *Scripture*, it may be possible that there are more *souls* in an *inspired* state than he is at present aware of!

NEW MISSIONARY GROUND.

The New-York Christian Herald contains an extract of a letter from Nantucket, which says, "If there is missionary ground on earth, it is here." Why then, in the name of all souls, do not our Missionary Societies send some of the *pious youth*, whom they educate for the special purpose of compassing sea and land to make a proselyte, to this dark and benighted island? The writer also says, "Had I a little *help*, I could preach to hundreds at our wharves, who will not enter a church, and per-

haps never have." What sort of *help* does this fellow allude to? Money, money, money. I never knew one of your right down pious slang dealers, that could preach without money,—no,—not even to save a soul from going the "primrose way to the everlasting bonfire." But perhaps he meant by *help*, a *corps des gens d'armes*, to prevent his audience from cooling his ardour in the salt water.

Boston Galaxy.

CALVINISTIC DOCTRINE.

"There is an ETERNAL DETERMINATION, which respects all ACTIONS, BEINGS, and EVENTS.

"Predestination we call the eternal decree of God, whereby he has determined by himself what he willed to become of every man.

"God not only foresaw the fall of the first man, and in him the ruin of his posterity, but also disposed it after his own will.

"The fall of man proceeded from the wondrous counsel of God." *John Calvin.*

"God was the author of Adam's sin."

Dr. Hopkins.

"By immediately ACTING on the heart with ENERGY to produce the VOLITION, God PRODUCES every sinful act; and, in this manner, from the beginning to the end of life, does God reprobate every sinner that is lost." *Dr. Emmons.*

"Fear not; for, behold, I bring you good tidings of great joy, which shall be to ALL people." *BIBLE.*

Relig. Inq.

"GOD IS LOVE."

Father of all, Almighty God,
Who didst, by thy all powerful word,
For thine own glory send us here,
Teach us to love thee, not to fear:

Thy justice, mercy, and thy love,
Can e'en the powers of hell remove;
Nor aught can change th' eternal plan
Form'd for the happiness of man.

With humble hearts we bless one God,
With reverence read his sacred word,
Nor think, like gloomy priests of yore,
That we shall die to live no more.

Though Calvin's curses deep and dread
Are shower'd upon the guilty head,
Though modern Spring denounces too
That fire and brimstone are our due,
Still my firm faith they cannot move,
Still will I think that God is Love!

F.

TO CORRESPONDENTS.

** A Friend to Truth is received, and shall appear in our next Number. G. E. W. of White Plains, will be attended to, &c.

All Communications, forwarded by Mail, for publication in this Paper, must be post paid. City Correspondents are informed, that a Letter-box is stationed at the entrance of the Printing Office, for the reception of their Communications.

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III. NEW-YORK, SATURDAY, JUNE 22, 1822. NO. VI.

FOR THE GOSPEL HERALD.

Mr. Editor—Not being able fully to understand your answer to my request, as contained in your Herald, No. 50, and considering that you have taken upon yourself the character of a preacher of the Gospel of Jesus the Christ of God, I am induced to solicit your further attention. I had no desire to trouble you with the views of others on the subject of religion, but to know your own on certain portions of Scripture, and again solicit your attention to Romans iii. 21, to v. 1, inclusive. In the doing of which, I think you will find the apostle differs from some of the opinions advanced by yourself. You say, "We believe the *death* of Jesus has delivered us from the *consequences* of sin in *this* life, in no sense whatever considered in its proper sense." If I understand you here, it is this—If we understand the death of Jesus in its *proper sense*, we are benefited in no sense thereby, in this life. Again, you say, "We do not consider the *literal blood* of the man Christ Jesus any more effectual in justifying the world, than the blood of bulls and goats." Now, I want no reply to the opinion, that *one drop* of Christ's blood was sufficient to cleanse a whole world, for this, to me, a plain reason. *If one drop was sufficient, then but one drop would have been spilt.* But I want to know what I am to consider of the declarations of Scripture, which say, that "The Blood of Christ cleanseth from all sin?" And, "without the shedding of blood there is no remission of sin." You say "God hath blotted out, as a thick cloud, our transgressions, and, as a cloud, our sins." I wish to know, if you contend that God has done this by his own declarations without reference to Christ, or in consequence of his death and resurrection? For it is written, "He (Jesus) was delivered for our offences and raised again for our justification; therefore, being justified, (justified or righteous in consequence of the death and resurrection of Christ) by faith we have peace with God through our Lord Jesus Christ." This I believe to be the righteousness of God manifest in Christ, and made ours by union with him, who is the head of every man. And this was preached by the apostles, that men might believe and rejoice therein, independent of any righteousness in the creature, and is what the Apostle Paul alluded to when he said, The grace of God which bringeth salvation to all men hath appeared, teaching that we (who believe) should deny ungodliness and every worldly lust, &c. yet having this faith and rejoicing therein, we must know (if we see things as they are) that we are sinners in our own persons. If this is not the case, I

confess I know not what the apostle Paul means when he says, Jesus is of God made unto us wisdom, righteousness, sanctification, and redemption; and acknowledging himself at the same time a transgressor in his own person. With such a cloud of testimony, how am I to understand you, when you say, "And we firmly believe that no man will be benefited by Christ's death experimentally until he follows Christ." Am I to understand you, that no man can be benefited by the death of Christ experimentally, until he obeys the law in its purity, as taught by Christ? I desire your answers in the honesty of your heart, and doubt not but you will give them.

A FRIEND TO TRUTH.

ANSWER.

Our correspondent is of opinion that Paul, in his Epistle to the Romans, and particularly in his third chapter of that Epistle, differs from the sentiments advanced in our 50th Number, in answer to A FRIEND TO TRUTH; namely, from the declaration, "We believe the death of Jesus has delivered us from the *consequences* of sin in *this* life, in no sense whatever, considered in its proper sense." We, however, illustrated this subject by the facts adduced to prove the truth of our declaration, as follows— "Ninety-nine out of an hundred of all mankind, to the present day, never heard of Jesus, or his death, or resurrection, in this mode of being," &c. [See Vol. II. No. 50. pp. 396, 397.] Therefore, in the words of Paul, we ask, "How shall they *believe* in him of whom they have not *heard*?" Again, "*Faith* cometh by *hearing*, and hearing by the *Word* of God."

N. B. We do not wish to be understood to say, that Christ hath not delivered the *believer* from the consequence of sin, in this life, in no *possible* sense whatever. For we are ready to admit, that the believer is delivered from the consequence of sin, when he is delivered from the *commission* of sin; and he escapes the *suffering*, which is the *consequence*, by avoiding the *sin*, which is the *cause*!

Our correspondent has mistaken us, as follows— We said, "we believe the death of Jesus has delivered us from the *consequences* of sin, in this life, in no sense whatever," &c. But our correspondent understands us to say, that the "death of Jesus, considered in its proper sense, does not *benefit* us in this life," &c. Now, what does Paul say on this head? Ans. "For if when we were enemies we were *reconciled* to God by the *death* of his Son; much more, being *reconciled*, we shall be *saved* by his *life*." This is our faith. It is a *knowledge* of God's *love*, manifested to us, through the medium of Jesus Christ, in his obedience, sufferings, and

death, which reconciles us, experimentally, unto God. Well, then, may we add, "much more being reconciled, we shall be *saved* by his life." But, please to remember, it is not till we are *reconciled* in our own understanding, that we are *saved*! We now ask, Are mankind *now reconciled* unto God? If you answer, No! Then the apostle declares that mankind are not now *saved* from sin nor its consequences. We have remarked that our correspondent misunderstood us. We do not say that mankind are "*benefited in no sense whatever in this life*," &c. But we do say, that, as respects sin producing suffering, the death of Christ has not obviated the consequences of sin. If man sins, he suffers as a consequence. And, this, just as much as though Christ never died. But the period is coming, when all mankind shall have the victory over sin, death, and the grave, through him that loved them.

That "the death of Jesus has delivered us from the *consequences* of sin in *this* life, in no sense whatever, properly considered," we prove as follows—Paul, Rom. ii. declares, "*Who will render to every man according to his deeds*; to them who by patient continuance in well-doing, seek for glory, and honour, and immortality, *eternal life*; (peace in believing in this mode of being.) But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, *tribulation and anguish* upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." Now, we ask, does Paul contradict himself? Can you conceive of stronger language by which you can declare the certain suffering which will follow transgression? God will "render to every man according to his deeds." Ps. lxxv. 8. "For in the hand of the Lord *there is a cup*, and the wine is red; it is full of mixture; and he poureth out of the same; but the dregs thereof *all the wicked of the earth shall wring them out, and drink them*." The death of Jesus in no shape whatever can clear the guilty in such a manner as to save the sinner from suffering the *just consequences* of his transgressions! If you *sin* you will as certainly *suffer*, as a *consequence*, as God is true.

Here, therefore, is the doctrine plainly stated. We will now show its application, and produce facts as prominent as the doctrine is clear and convincing. Isa. li. 17. "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the *dregs* of the cup of trembling; and *wring them out*." xl. 2. "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand *double for all her sins*." Paul, in his First Epistle to Thes. ii. 16, declares of the Jews, "The wrath is come upon them to the *utmost*!" We ask, Did the death of Jesus save these Jews from the punishment which was the *consequence* of their sins? Do the words "*received double for all her sins*," mean that the Jews were *saved* from the *consequences* of their sins? And when Paul declares, "The wrath is come upon them to

the *utmost*," are we to understand that they are *saved* from the fruit of their wrong-doing? We enter our solemn protest against every sentiment that favours the error, that God will encourage sin, by granting the sinner *impunity*. We believe God to be unchangeable. That *His love* is the cause of the sinner's inevitable doom; and that he will make the way of the "transgressor *hard*," until the sinner learns righteousness.

The doctrine that Christ died to save the sinner from the *consequences* of sin, while committing the sin, in this mode of being, supposes that a consequence or punishment followed transgression which was *unnecessary*, and, consequently, *unjust*, (unmerciful.) If God is *merciful*, and "doth not afflict willingly nor grieve the children of men," where was the necessity of Christ's dying to save men from a wholesome and disciplinary punishment, which would make them better? If Christ saves man from *sin*, the consequences of *sin* will cease of course, when the *cause* ceases.

Our correspondent interrogates—"I want to know what I am to consider of the declarations of Scripture, which say, 'the *blood* of Christ cleanseth from all sin;' and 'without the shedding of blood there is no remission of sin.'" We answer—You are to understand what John, 1 Epistle i. 7, says, "If we *walk in the light*, as he is in the light, we have fellowship one with another, and the *blood* of Jesus Christ his Son, cleanseth us from all sin." But, if you do not walk in the light, you will not be cleansed! You are likewise to understand, that John does not say that the *blood* of Christ saves us from the just *punishment* which is the *consequence* of our sins. You are to understand Paul's declaration to the Hebrews to mean as Paul says, "that *it was* therefore necessary that the pattern of things in the heavens should be purified *with these*; (the sacrifices under the law: See 11 to 22d verses inclusive.) but the heavenly things themselves with *better sacrifices* than these." Paul adds, "How much more shall the *blood* of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from *dead works*, to serve the living God." As if Paul had said, after contrasting the dispensations of the law and the gospel, showing the types and figures which were the only helps before the "mystery which was hid from ages and from generations" was made known, "How much more shall the knowledge which you possess of God, manifested through Christ, who (Christ) offered himself (instead of bulls and goats) without sin to God, restrain you from confiding and trusting to works, and induce you to serve the living God." These Hebrews had blindly confided in external rites and ceremonies. Paul laboured to convince them, that the sacrifices under the law were useless, in themselves considered, and only figurative of Christ, who should offer an acceptable sacrifice. This sacrifice was offered. A life of obedience—"Then said I, Lo, I come (in the volume of the Book it is written of me) to *do thy will*, O God. Above, when he said, *Sacrifice* and offerings and burnt offerings and *offerings* for sin thou

wouldest not, (or *desiredst* not) neither hadst *pleasure therein*; which are offered by the *law*: Then said I, Lo, I come, to *do thy will, O God.*" Mark the harmony of the Scriptures. God hath *no pleasure in the death* of him that dieth. God's *will* is that *all men shall be saved*, and come unto the knowledge of the *truth*. What is the *truth*? Ans. God hath *no pleasure in the death of the sinner*! He desires no sacrifices to propitiate him. And Paul declares, "By the which *will* we are *sanctified*, through the offering of the body of Jesus *once*!" The sacrifices under the *law* were offered continually. And yet those sacrifices could not perfect those who offered them. But Christ, "By one offering he hath perfected for ever those that are sanctified." And to prove and explain this, Paul adds—"Whereof the Holy Ghost also is a witness to us; for after that he said before, this is the covenant that I will make with them, After those days saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and *their sins and iniquities will I remember no more.*"

God is now manifested through Christ, as the Father and Friend of sinners. He "doth not afflict *willingly*, nor grieve the children of men. As a father *pitieth* his children, so the Lord *pitieth* those that fear Him." The shadows which flitted across the mental vision, and obscured the glories of Heaven, have disappeared; a new era has begun, and man, viewing "God in Christ, reconciling the world unto himself, not imputing their trespasses unto them," is cleansed from all his sins, *figuratively*, by the *blood* of Christ, "who offered himself without spot unto God." Here all ambiguity vanishes. Christ has explained, and declared, that by his *flesh* and *blood* are meant "*Spirit and Life*," which will restore to heaven and happiness a sin-beguiled world. For, in perfect harmony with this, is the declaration of God through the prophet, (Ezek. xxxvii.) "And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall have *put my Spirit* in you, and ye shall *live*!"

We answer the remaining interrogatories of A Friend to Truth, as follows—We believe God had reference to Christ in all his works of creation, providence, and redemption. That it was in consequence of our transgressions, and to redeem us from all iniquity, that Christ came, suffered, and rose again. In Rom. iv. 23-25; v. 1, a fact is stated. It is truth. But our *knowledge* of this truth, there stated, is *indispensable* to our peace. Man is a poor ignorant creature. If he never receives consolation but from his own qualifications, in the shape of any thing that can be named, he never can be saved. All that is necessary, is for man to know God. For, says the prophet, "They that know thy name put their trust in thee." God is worthy of our trust. He is *wise, righteous, (merciful) pure*; and powerful to *save*. All these perfections are manifested in and through Christ; and for our good. We have the assurance, that we shall rise immortal and incorruptible, and have a life we cannot lose.

To conclude—We firmly believe that no man

ever was, or ever will be, benefited by the death of Christ, *experimentally*, only in proportion as he follows Christ. For the inevitable *consequence* of sin is *suffering*. The law is comprehended in the words—"Thou shalt *love* the Lord thy *God* with all thy heart, mind, soul, and strength, and thy *neighbour as thyself*." Man never can be perfect in happiness until he does this. Christ's office is to *redeem* us from *all our iniquities*, and restore us to happiness and heaven. In proportion as man fails to *love* God and his neighbour, he falls short of his duty, and *suffering* is the consequence. The righteousness, (mercy) sanctification, &c. (purity) of God, unless man participates, by having God's *Spirit*, which is *Love*, to move him to act, he never can be happy. All that man has to do, is, "to *take* the cup of salvation, and call upon the name of the Lord." This he will do when his understanding is enlightened; and we rejoice that the time is coming, when "*all shall be taught of God.*"

FOR THE GOSPEL HERALD.

THE MORALIST, NO. V.

"My son, if sinners entice thee, consent thou not."

SOLOMON.

My young readers will recollect that the path of intemperance leads to the *grave*; one vice begets another: many are the bad habits that are contracted by the drunkard. The name of God must be bandied about by his polluted lips. In a fit of madness he imprecates the curses of Heaven upon his guilty head. He tries to blast the fair reputation of his associates. He, peradventure, pilfers, and commits almost every crime that stands on the black catalogue of iniquity. I could here unfold scenes that would make the soul bleed, but delicacy forbids it. But, reader, we have not yet seen all the dreadful effects produced by dissipation. Perhaps he was the only son of a fond mother and affectionate father. Perhaps he was the only brother of amiable, intelligent, and reputable sisters. Instead of repaying the parents with gratitude for their pains and trouble in childhood, in sickness, and in health, he has caused them sore distress. He has dampened their feelings, he has blasted their hopes and blighted their prospects.

O, base ingratitude! Ingratitude were but a trifling crime compared to this. The parents feel disgraced by the conduct of the son. Their expectations, while yet in prattling innocence, were, that he would be the solace of their age, the cause of many prosperities. But now are their expectations disappointed. Instead of becoming a useful, industrious, and respectable member of society, he has spent his hours in rioting and dissipation. Instead of adding to his respectability, he has cast an indelible infamy upon his own and his friend's character. Flee, my young friends, the habitations of dissipation. Will you plunge yourselves into the pit of vice, of want, and of misery? Say not, if all is well beyond the grave, you care not what you do. Say not, that sin has no punishment in this world. Believe not the voice that proclaims a falsehood of this nature. The wise man has told you not to

consent to the *sinner* that would entice you. I beseech you, as you regard yourself, your temporal and spiritual prosperity, to reject, with utter contempt, the declaration that tells you, sin goes unpunished in this world: no matter whether he be saint or sinner. For he who thus declares, betrays a want of honesty and acquaintance with the principles of the Christian religion. You will only need to turn and examine your own understanding and experience, to find a contradiction of this absurd and unscriptural doctrine. Consent not to such enticements, for the practice of sin will be fatal to your felicity. L.

From the (London) Universal Theo. Magazine.
DOCTRINE OF SUBSTITUTION CONSIDERED.

He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. 2 Cor. v. 21.

The principal point to be examined in this passage, on the present occasion, seems to be, What is to be understood by Christ's being made sin for us? It cannot mean that he was made sinful in any sense, for *he was holy, harmless, undefiled, separate from sinners*; indeed it has been acknowledged by all, that his nature, or person, was immaculate; yet many have contended that he became a sinner in the eye of the law and justice of God, by the sins of others being imputed to him; and by all their guilt being set to his account; that hence he was treated by Divine Justice as a guilty person. A preacher once told his hearers, that though Christ never committed any actual sin, he became the greatest sinner that ever lived, by having all our sins imputed to him. It is well known that the above passage has often been made use of to support the strange hypothesis, that all our sins were imputed to Christ, and that his sufferings were vicarious; but, I presume, when duly examined, it will be found to give no countenance to such glaring absurdity.

Guilt, from the very nature of it, cannot be imputed, reckoned to, or made to fix upon the conscience of any one, unless he has transgressed, and so made himself guilty; for guilt is the consciousness of having sinned; but Christ, who did no sin, never could feel a consciousness of having sinned; in other words, no guilt could attach to him. To know that others have sinned, and to suffer through their sin, is a very different thing to being the subject of guilt. The God of justice never could view any person but in a true point of light, according as the person's real character and conduct stood before him: to admit the contrary, would involve the absurdity of supposing that God, sometimes, at least, views things in a false light—that he sees them differently to what they are; and if this be not admitted, it must follow that he viewed his *righteous servant*, as a guilty person, for this obvious reason, that he *never was* a guilty person. The law of God, the justice he appointed to be administered among the Israelites, prohibited the making an innocent person guilty by a judicial process, (*i. e.* the representing and treating him as if actually so;) how then can it be thought that God himself, in the exercise of his

judgment, would, by a judicial process, in opposition to his own law, make guilty, and treat as such, the most innocent person that ever lived? Our opponents ought to have full, clear, and unequivocal proof to support their hypothesis, before they assert what is so greatly derogatory to the justice of God: they ought not to build it upon Jewish idioms, in opposition to facts, founded in the very nature of things, the unalterable character of Deity, his immutable justice, and the express language of his law.

That the expression, *he hath made him to be sin for us*, is an Hebraism, I think, must be admitted; consequently, its import must either be, that God permitted his Son to be treated as a sinner by wicked men, who put him to death as a malefactor; and because, in the Jewish idiom, God is said to do what he permits to be done, though the doing of it be contrary to his divine command, (as, I trust, I sufficiently showed in a former letter,) therefore Christ's being made sin, in this sense is ascribed to him: and we fully grant, that God's permitting his Holy One to be treated as a sinner, was intended to effect our recovery from guilt, pollution, and misery; or the word *sin*, in the passage, must be understood to mean a *sin-offering*; and in this case its meaning will appear to be, that the Father engaged the Son in such a work, placed him in such circumstances, and gave him such strict commands to suffer patiently whatever opposition he might meet, even to the laying down of his life, as occasioned his becoming a sin offering; *i. e.* the sins of men occasioned his being offered, and the Father commanded him to make the great sacrifice of his life for the putting away of sin.

That *ἀμαρτία*, translated *sin*, may be translated *sin-offering*, appears from the use which the LXX have made of that word in their version of the Old Testament. Hammond would render it in this place, *a sacrifice for sins*; he paraphrases the verse thus, "For Christ, an innocent, sinless person, hath God sent to be a sacrifice for our sins, that we might imitate his purity, and thereby be, through the benefits of his death, accepted and justified by God." Whitby, Doddridge, and Scarlet, render it *sin-offering*; consequently, the most our opponents can make of the passage, in favour of their hypothesis, is to prove from it that Christ was made a sin-offering; and then it remains for them to prove that a sin-offering, in the Scripture sense of the expression, intends a vicarious sacrifice necessary to placate the Deity, by making satisfaction to the Divine love and justice, in the place and stead of wicked men.

We acknowledge that Christ was made a sin-offering, and call upon our opponents to show what this has to do with his death being a vicarious sacrifice. That he fell a victim on account of sin, and offered himself a sacrifice to put away sin, is fully granted; but that *Divine justice* called for such a sacrifice to satisfy its demands on the sinner, that the penalties incurred by sinners are cancelled by his death, that the law of God was honoured by the murder of his beloved Son, and that the most atro-

cious of murders was absolutely necessary to render it a just thing for the *Father of mercies* to show *mercy* to his guilty creatures, are points which we call upon our opponents to prove; and until they have *fully proved* all these things, they will not have proved that the sacrifice of Christ was vicarious.

Were the sacrifices under the law intended to placate the Deity, to render him propitious to sinners? This is nowhere asserted in the sacred records. Besides, the notion that sacrifices were necessary to placate the Deity, seems irreconcilable with the character of Jehovah, as *The Lord, merciful and gracious*, &c. to say nothing of its implying a change effected, by gifts and offerings, in an unchangeable Being. If the subject be carefully examined, it will be found that sin-offerings never were designed to produce any effect on God; but that, on the contrary, all their effects were restricted to the creature: they were intended to operate some change in the creature, or in his situation; but produced no change in Divine justice.

If nothing but bleeding sacrifices could induce the Most High to be merciful to sinners, and if it would have been unjust for him to have shown mercy without an innocent victim being first slaughtered to appease his wrath, it seems strange that himself should assert, *I will have mercy, and not sacrifice*, and that he should teach us that *obedience is better than sacrifice*. If God appointed sacrifices as a satisfaction for sin, and they had, in their own nature, a tendency to appease his wrath, it should have followed, that when the Jewish altars were covered with slaughtered victims, when they offered multitudes of sacrifices, the wrath of God would have been turned from them, the sacrificial satisfaction having been so amply made; but the contrary was frequently the fact. The Lord declared that the multitude of their sacrifices, so far from rendering him more favourable to them, were viewed by him as an abomination, while they remained destitute of personal purity and rectitude; and instead of calling upon them for more or better sacrifices, he called upon them to *cease to do evil, to learn to do well*, &c. and assured them he would then hearken to their requests, and pardon their sins; but not without personal amendment and obedience; see Isa. lv. 6, 7. This strongly implies, that sacrifices were appointed by God, not as substitutes for purity and holiness, but to lead the people to purity and holiness. So the apostle informs us that *they sanctified* to the purifying of the flesh, and the sacrifice of Christ is intended to *purify* the conscience. The former were means employed by God to lead the people to purity under the law; the latter is a mean which he has appointed to lead those to purity who live under the Gospel: both derive all their virtue and efficacy from his sovereign will and appointment, and are inadequate without his free mercy and grace, which, by his supreme will he hath appointed with the sacrifice of Christ; *by the which will we are sanctified through the offering of the body of Jesus*. We are never told in the Holy Scriptures that the offering of Christ was intended to appease the wrath of God, and such an idea

would be irreconcilable with the Divine character, as revealed in the Gospel, and with what is clearly stated concerning the gift of Christ being purely an effect of the Father's love. If Christ bore all the wrath due to sinners, and the penalties incurred by their sins, how is it that *the wrath of God is still revealed from Heaven against all ungodliness and unrighteousness of men*? That sinners are not threatened with less severe penalties, since Christ died for them, than they were before, must be granted by all; but how is it to be accounted for, if he bore all the penalties of sin for them?

That the beasts which were slain, as sacrifices, under the law, did not die in the place and stead of those on whose behalf they were offered, is manifest, for no sacrifice was provided in any case in which life was forfeited by a breach of the law; yet, had the legal sacrifices comprehended a plan of substitution, this was the very case in which such provision was most to be expected. Had the animals which were made sin-offerings, by Divine appointment, under the law, died as substitutes for those on whose behalf they were offered, to make satisfaction for their sins, and restore the violated honour of a broken law, by bearing its penalties, how could those for whom they were offered have been afterward pursued by Divine vengeance, until themselves were also cut off, and that under the ministration of the same law? Had the legal sacrifices been vicarious, and appointed to satisfy a broken law, and offended justice, the breach of the law would have been repaired, and justice satisfied, by their being offered; but this was not the case, they were of no avail without repentance and obedience; yet real repentance was sometimes accepted without a sacrifice, as in the case of David.

Did God impute the sins of the people to the beast which was made a sin-offering? Or did he transfer his wrath from them to it? Was the sin-offering intended to show forth the wrath and displeasure of God against sinners? All this has been taken for granted; but without any shadow of proof. "It is obvious, that to impute sin to any one who has never committed it, is to make him a sinner, who was not so of himself: and will any one affirm that God, by an act of his own, makes sinners of those whom he does not find so?" To suppose that God imputed sin to the animals which were sacrificed under the law would involve another absurdity; it would not only imply that God made sinners of those creatures who never sinned, but that he made sinners of those who were incapable of either sinning, or knowing what sin is. The sacred writers have nowhere told us, that God was wrath with the beasts because men had transgressed, and that he could show sinners no favour until he had poured out his wrath on dumb animals, and satiated his vengeance with their blood. So far from sacrifices being intended to display the wrath of God, they were a benevolent provision, intended to display his mercy, and show his readiness to pardon the penitent, and receive the obedient to his favour. The sacrifice of Christ, so far from affording the highest display of the wrath of God against sin, as has been

often asserted, is spoken of in the New Testament as affording the highest manifestation of the love of God to sinners, to encourage them to hope for mercy, and trust in him for salvation.* One great end of sacrifices was to lead men to God for the pardon of their sins, to inspire them with hope in his mercy, and to assure them of his love and favour.

FOR THE GOSPEL HERALD.

LAW AND GOSPEL.

"And the Lord God said unto Adam,—But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof, thou shalt surely die." Never was prohibitory law more plain and pointed. And did Adam eat? Scripture informs us that he did. Then doth not the honour and veracity of God stand pledged for the execution of that law? An answer in the affirmative is unavoidable. Then (if our modern theologians are correct) death, *temporal*, *spiritual*, and *eternal*, are the sure destiny of Adam and all his posterity. For we are under precisely, and ultimately, the same law that Adam was; having the same consequence, or penalty, for disobedience: "The soul that sinneth, it shall die!" Neither is the least intimation given of a proviso, exemption, or reprieve, for the *elect*, or any other one that eateth of the fruit of the forbidden tree. For the uniform language of the Lawgiver is unequivocal and positive; having declared that he will by no means clear the guilty. Now if the whole world has become guilty before God, and the law curseth every one "that continueth not in all things written therein to do them," and "by the law, no flesh can be justified in his sight," then, certainly, *all* must be condemned, and this condemnation, or *damnation*, is general, *universal*, and *eternal*!

This makes it evident why flesh and blood cannot inherit the kingdom of God. The man of sin, being already under a sentence of endless destruction. The veracity of a God, and the honour of his law, and of his kingdom, all requiring its exact fulfilment. For there was not a law given, which could have given *life*; but the law was ever a ministration of *death*.

The Psalmist, in the spirit of prophecy, foresaw the final destruction of the wicked. For he saith, in the 37th Psalm, that "they shall perish, and the enemies of the Lord *shall be* as the fat of lambs: they shall consume; into smoke shall they consume away." Isaiah undoubtedly had reference to the same event, when he said, "I have heard from the Lord God of hosts, a consumption, even determined upon the whole earth." Sins, are like combustibles, or the fat of lambs.—And as all are more or less carnally minded, which is enmity against God; all shall be *salted* with unquenchable *fire*, which shall find something in every one that will not en-

sure the trial, but must consume away into smoke, in that consumption determined upon the whole earth. "The wages of sin is death," a consuming death; and God, as a just Judge, shall render to every man according to his works.

How, then, shall the Gospel of Jesus Christ save any one of the human race from final, and endless destruction? This query brings us to an important point—the blending of damnation and salvation, or, in other words, the intermixing of the different results of law, and Gospel: the ministration of condemnation, which was done away, with the glory of the covenant of peace which remains, has been the cause of many party-isms, hard feelings, and almost endless divisions, that have distracted the denominated Christian world for centuries. It hath also been the occasion of the confusion of languages, characterising the spiritual Babel; and of the many unknown mixed tongues of Barbarism, Ashdod and Canaan, which have confused the ears of the inquirer, for almost a thousand, two hundred and threescore prophetic days. The intermingling of the two covenants, and the errors arising from that compound, have probably formed the thickets of that wilderness in which the Church has, for a long time, been bewildered. And, although the light appears from the East, and the shadows of the evening are fleeing away, it will no doubt be doing an acceptable service, for any one to open this mystery, and let the true light shine between the two points of doctrine. If we can understand the penalty, or consequence of transgression, and the death that Adam died, and distinguish it from other deaths mentioned in Scripture, the difficulty will be in a great measure surmounted. It could not be, merely, the death, or dissolution of the body, for that would violate the veracity of the Lawgiver—for Adam lived probably after transgression, more than three hundred thousand days.

Immortality was never communicated to man: the wisdom of God in his original plan had given to him but a short duration upon this stage, and to return again to the dust from whence he was taken; of which circumstance, most likely, Adam had no knowledge until the day of transgression: for the knowledge of it would, in some degree, have marred his happiness. Neither can it be, that death, temporal, spiritual, and eternal, of the whole man, was intended! Because, in that case, either Adam, or the veracity of the Lawgiver, must have been finally and eternally lost. And since neither of these can possibly be admitted, we are under an unavoidable necessity of understanding the penalty, or consequence of the transgression, of the law, in quite a different way from many of our modern Doctors, that both the law and the Lawgiver may be consistent with themselves. S. M. ROSE.

(To be Continued.)

SKETCH OF THE LIFE OF JOHN WICKLIFF, THE CELEBRATED REFORMER.

(Concluded from page 39.)

The continued opposition of Wickliff provoked the archbishop to obtain a law against heresy, to

* Let a proper distinction be made between the sin, and the sinner, and the sacrifice of Christ may correctly be considered as "affording the highest display of the wrath of God against sin." For it is the greatest evidence of God's unchangeable purpose to destroy sin, and "redeem the sinner from all his iniquities." Therefore, it is also "the highest manifestation of the love of God to the sinner!"

which the king, for the purpose of gratifying the clergy, assented. But the people were so dissatisfied with this increase of ecclesiastical power, that it was almost instantly repealed. It was justly urged, that "*Heresy* was an unlimited word, and might bear as wide a construction as a bishop might choose to give it, nor could it be doubted but it would be made to signify whatever the *pride* or *avarice* of the clergy might think expedient."

The archbishop, thus baffled a second time, became so enraged, that he applied for an order to the king, whereby he banished all the abettors of Wickliff from the University of Oxford. Succeeding in this measure, the putting it into execution occasioned great noise and confusion. Upon this, it is generally supposed that the good old reformer retired from the storm to his living at Lutterworth. His opinions, however, were so spread, that a writer of those times tells us, "that if you met two persons upon the road, you might be sure that one of them was a *follower of Wickliff*."

The last affair in which Wickliff took any part, was relative to a contest between two popes, who laid claim to the chair at Rome. One of them had instigated England to vindicate his claim, in which Spencer, bishop of Norwich, took a very active part. Roused by the idea of a war, in which the name of religion was prostituted, Wickliff, even in the decline of life, thought fit to enter his protest against it. Among many spirited observations, he exclaims, "When will the proud priest of Rome grant indulgences to mankind to live in peace and charity, as he now does to fight and slay one another?" For this opposition it is thought that Wickliff might have been involved in new troubles, but, being struck with the palsy, he soon after died quietly at Lutterworth, in the year 1384. In the counsel of Constance, 1415, the opinions of Wickliff were condemned, and his bones were dug up and burnt.

With an allusion to the subsequent extension of his doctrines, Rapin happily remarks, "His ashes were thrown into the brook which runs through Lutterworth; the brook conveyed them to the Severn, and the Severn to the sea!" This mean and impotent triumph over dust and ashes was thus rendered indicative of the diffusion of rational Christianity.

From this brief narrative, it appears that, to attack long established opinions, however erroneous, is attended with danger; that every attempt at reformation will incur the enmity of those who are interested in the perpetuity of the abuses: that the most effectual way of correcting what is wrong, either in doctrine or discipline, is by making an appeal to the Scriptures: and, finally, that *the truth*, however oppressed by human additions, will, at length, shake off these adventitious incumbrances, and shine forth in its native purity. Few opinions were more traduced than those of Wickliff; yet over his enemies he has triumphed, and will continue to triumph more completely in the eye of future generations!

The writer of the topography of Leicestershire informs us that the pulpit of Wickliff is still standing

at Lutterworth—that very pulpit whence he declaimed with energy against the obstinate errors and outrageous profligacy of the Church of Rome. Here, like Noah, this modern *preacher of righteousness* stood for a time, singly and alone—his cause was the cause of God and truth—his efforts to enlighten and reform were essential to the best interests of mankind.

To use the expressions of a late biographer, with the single addition in the parenthesis, "*JOHN WICKLIFF*, for his superior penetration, the justness of his sentiments, and the undaunted spirit with which he engaged in the great cause of *religious liberty*, was a real honour to his country. Wickliff appears to have been a man of exemplary and unblemished morals: and, notwithstanding the number and vigilance of his enemies, they have none of them presumed to tax him with any immoralities. But though in his private character he appears to have been very respectable, yet it is his *public character* which principally entitles him to our attention and regard. In an age of ignorance and superstition, he let in such a *radiance of light*, that all the arts of the Romish Church, and all the terrors of persecution, (the sure resource of a bad cause) could never afterward totally obscure it. And the propagation of his opinions had certainly the happiest effect in promoting that REFORMATION, which afterwards delivered the kingdom from ignorance, superstition, and ecclesiastical tyranny! By every true Protestant, therefore, the memory of Wickliff will ever be held in the highest honour. And the example of those illustrious men, who have nobly and fearlessly laboured in the cause of *truth* and *liberty*, ought to animate us to exert ourselves to prevent any attempts which may be made by the zealous and indefatigable adherents of popery, to involve us once more in the darkness and bondage of Roman superstition."

The same excellent biographer adds, "The works of Wickliff were very numerous, yet he seems not to have been engaged in any large work. His pieces, in general, might be properly called tracts, and were the greatest part of them on different subjects in divinity, though some of them were on school questions, and others on subjects of more general knowledge. Some of them were written in Latin, and others in English. But as Wickliff lived before the invention of printing, there are but few of his pieces which have been printed."

—♦—

"Behold the Lamb of God, which taketh away the sin of the world." John i. 29.

The exhortation of the inspired servant of God, is, we fear, seldom hearkened to. Mankind look another way. They *behold*, or pretend to behold, not a *Lamb of God taking away the sin of a world*, but a ferocious *beast*, who will deluge the world with destruction, and bury the sinner in undistinguished ruin. Reader, *What* do you behold? In what guise has the object of your imagination appeared? Is he clothed in vengeance? Does he speak in thunders? Is his arm red with implacable wrath and fury? Does he destroy? If so, you look

the wrong way! The being you behold is not the Lamb of God, for he "*taketh away the sin of the world!*" You behold the *wolf* of Calvin, Hopkins, and Arminius!

From the (London) Univer. Theo. Magazine.

Being among some friends, the conversation turned upon the assuming disposition and fondness which some men discover for titles; when one of the company produced so undeniable a proof of the fact, that I thought the following note, which he had that day received, with his answer thereto, would not be altogether unworthy of the public notice.

TO MR. J. C.

It appears that the Lord hath need of the house for his church to worship him therein. We therefore desire to know if you will be pleased to give or sell it for that purpose; if so, please to let me know the lowest terms. I am, Sir,

Your humble servant,

The Reverend W. E. P.

ANSWER.

TO MR. W. E. P.

Your note of yesterday was received, wherein you desire to know if I would give or sell the house (now occupied by Mrs. B.) for the use of the Lord and his church; which desire you enforce by informing me that "it appears the Lord hath need of the house for his church to worship him therein." Now, Sir, I have never read in Scripture that the Lord needed any thing except *an ass*—which was necessary for the purpose of fulfilling the prophecy of Zechariah. Therefore, being fully convinced that neither the Lord nor his church needs any house of mine, if Mrs. B. wants a place of public worship, I wish she would quit it as soon as possible, for some such place.

Pray do not impute it to any disrespect that I do not style you *reverend*; my only reason is conscience, as I should be condemned for so doing by Psalm cxi. 9. which, describing the character of God, says, *Holy and reverend is thy name*. Now the pope of Rome causes himself to be called *His Holiness*, and you style yourself *The Reverend*! thus between you both you have shared the divine character. I am, Sir, Yours, &c. J. C.

Note. Of the above we remark—We have frequently affixed the title of *reverend* to preachers of the *Truth*; but always with reluctance. This absurd practice is well exposed in the above answer. It would redound to the honour of all preachers of the *Truth*, if they would disclaim all pretensions to this title, which is no more befitting them than the appellation of, *Your Majesty*! We shall endeavour to set the example; and from henceforth, call no men *reverend*, except they belong to the class of *Divine Doctors*, or are *itching for a diploma*!

ED. GOS. HER.

"Say unto God, How terrible thy works! through the greatness of thy power shall thine enemies submit themselves unto thee. *All the earth shall worship thee*, and shall sing unto thee; they shall sing to thy name. Selah." *Psalm lxi.*

From the N. Y. Commercial Advertiser. TO SPRING.

BY WILLIAM RAY.

So sweet—so pure—so calm, and bright,
Thy beauteous countenance appears,
Thou must have sprung from heavenly light,
Been born of some celestial spheres,
Clothed by a rainbow, richly gay,
And nursed by yonder milky way.

At thy descent, creation smiles;
Nay, hills and vallies laugh and sing;
The rivers, like a thousand Biles,
Their fertilizing tribute bring,
And clap their hands with joy to see
The world from death-like winter free.

Yet oft, methinks, I see thee grieve,
For thou hast dark and dismal hours—
At morn, at noon-tide, and at eve,
Weeping in dew-drops or in showers,
As if thy swelling heart would burst
In floods to quench all nature's thirst.

But cheering sun-beams soon dispel
The cloudy sorrows of thy face,
And on its smiling features dwell
The bloom of beauty—charm of grace:
The feather'd minstrels chant their lays,
In wild, devout, unconscious praise.

To Spring, the bird of heaven's own blue,
Her feeble anthem pours along;
Of bolder notes and brighter hue,
Myriads of warblers catch the song;
While grazing beasts in hoarser strains,
Roar acclamation from the plains.

There's not on earth, there's not in air,
A creature that the Almighty made,
That feels not, owns not, sees not there
His bright beneficence display'd:
Creative wisdom, mercy, power,
Glow in the skies, fall in the shower.

Nature inanimate—if such
In vast creation can be found,
Unites to show his love as wonder,
And spreads his mighty wonders round,
As those possess'd of living souls,
Where thought expands, and vision roils.
The humblest flower that decks the vale—
The gloomiest cypress of the grove—
The breath of heaven their leaves inhale,
And whisper back that "God is Love."
Streams speak his praises as they flow,
And winds soft hallelujahs blow.

But man, God's image—where art thou—
Lost in the world's bewildering maze?
Come forth,—a grateful heart avow,
And join the vernal song of praise—
The bounteous Lord of lords adore,
And King of kings—for evermore.

NOTICES.

The Editor, at the request of the "Association's Committee," suggests to the Patrons of the G. H. the advantages which would result from having covers for the preservation of this Paper. To meet the expense of which, it is proposed to insert Advertisements, on the proposed covers, at moderate rates, per annum. The wide extending circulation of this work, and the fact that it is located at the fire-side, and preserved in families, holds out extra and exclusive advantages, for Advertisements generally, over newspapers, which are promiscuous in their matter, and ephemeral in their duration. Therefore, all persons desirous of carrying this measure into effect, are requested to hand their Advertisements, without delay, to the Carrier of this Paper.

Papers for distant Subscribers will, in future, be put into the Post-office in this city, on Thursday, each week. Consequently, those of our Subscribers in towns at a moderate distance from this city, will receive their Papers on the Saturday of the week they are published.

* * The Poetry in our last Number was communicated. The omission of a notice to that effect, was accidental.

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Payable in advance.

The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW-YORK, SATURDAY, JUNE 29, 1822.

NO. VII.

FOR THE GOSPEL HERALD.

LAW AND GOSPEL.

(Continued from p. 46.)

"The wages of sin is death." The soul that sinneth it shall die." And "In the day thou eatest thereof, thou shalt surely die;" are one, and the same law, to all intents and purposes. Scripture represents man as constituted of three parts. Spirit, soul, and body; and that they are divisible. When the Lord God pointed out the tree of the knowledge of good and evil to Adam, and said to him, "In the day thou eatest thereof, thou shalt surely die," of what did he speak? It could not be of the *body*; for that is merely a dwelling-house, or tabernacle of clay, for the man of intelligence and understanding; and to him it is announced that "the *soul* that sinneth, it shall die." It, immediately referring to the soul that sinneth. Now, if we can determine what the death of the *soul* is, we shall doubtless have a correct understanding of the death that Adam died in the day of transgression. "To be carnally minded is death," saith the Scripture. Then, the moment that Adam became carnally minded, that moment he began the experience, and had knowledge of that death which is the fixed wages of sin. In this way of understanding the subject, the truth of God is clear, and the law unimpeachable, and without variation even to this day; and it will forever and invariably remain an experimental truth, that the *soul* that sinneth, it shall die unto happiness; and misery commences immediately, as an inseparable companion of transgression. But is this death *eternal*? If it is, not one of the progeny of Adam can ever be saved, for all have sinned, and must taste of that death which is the wages of sin. The law doth not say, that the *soul* that sinneth, the *body* shall die. Neither is it said, that the soul that hath sinned, shall eternally die. No! - the sinning and the dying are simultaneous, and so long as the soul sinneth, so long the soul continues to die in sin, or to die to all happiness. And as in the earthly man we have all sinned, so in Adam, the earthly man, we all die.

Why is not the death of the soul *endless*? I answer—Firstly, The law of God does neither threaten nor require it. Secondly, Because it is reconcilable to God, and can be made *subject* to his law. Thirdly, Because the chief end of our creation (not formation,) was to *glorify* God, and enjoy him for ever. And, Fourthly, Because the works, and design of God, in creation, providence, and redemption, would be wholly *frustrated*, which is impossible. What man is it then, on whom eternal judgment is already passed for, destruction? It cannot

be the inward man, the spirit, for that is indestructible, and returns to God who gave it. Then it must be the *old man*—the earthly man—the man of sin, and the spirit by which he is governed—that "Wicked, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming."

But it will be asked, how the final destruction of the whole earthly or animal man, with his affections and lusts, can be reconcilable with the doctrine of the resurrection of the dead? I know that some have imbibed an opinion, from the reading of some passages of Scripture, that these same bodies, in their several compositions, shall be raised again from the dead. But if they *are*, they can never ascend to heaven; for flesh and blood cannot inherit the kingdom of God. They are earth, and we have no reason to doubt but every particle of it was cursed, and all being partakers of the earth, are necessarily partakers of the curse; and if, Phoenix like, a new body shall arise from the ashes of the old, how then shall the identity be preserved? That which thou sowest, "thou sowest not that body that *shall be*," saith Paul. And in 2 Cor. v. "For we know, that if our *earthly* house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our *house* which is from heaven." And inasmuch as we cannot inhabit *two houses*, the old one of clay is demolished for ever.

It may be further inquired, If soul and body are partakers in sin, why one should be destroyed and the other redeemed? It is because the soul is reclaimable, and the old, or carnal man, is not. The earthly man being the actual perpetrator of the crimes, and the soul sins by being accessory, by way of compromise, or indulgence to the serpentine nature within: his evil, carnal, beastly propensities, being the cause, or occasion of sin. Therefore, by the Gospel of peace, by the blood of the everlasting covenant, the soul is redeemed from death; and the carnal man, not being subject to the law of God, neither indeed can be, his final destruction is unavoidable, in the destruction of sin. And every man being a branch, or member, of the man of sin, all are under the condemnation of a destruction which is endless; because it is final, and fixed by an eternal judgment. And all being carnal, the condemnation is universal. This makes it consistent that a disciple of Christ should hate his own life, i. e. the law of sin which is in his members; which is for ever in opposition to the mind that would be holy. For this cause, God condemned sin in the flesh;

the whole world lay in wickedness, and in that state had undergone a judgment. The sea, death and hell, had delivered up, and the dead, small and great, had stood before God, to be judged according to those things written in the books, (law and prophets,) and it was found, that by them no flesh could be justified, so judgment passed upon all men to condemnation and death; for, by the law, not one was alive among so vast a multitude. This was the state of the world when Christ, our ransom, appeared, to destroy death, disannul the covenant, and *put away sin*, by the sacrifice of himself, and open the book of life, containing the everlasting Gospel of peace.

S. M. ROSE.

(To be continued.)

FOR THE GOSPEL HERALD.

THE MORALIST, NO. VI.

"He that is soon angry, dealeth foolishly."

SOLOMON.

There are but very few who can brook disappointments, and avoid repining under misfortune. Man is a subject of sorrow. Inconsiderate, he acts without cool deliberation. Unreflecting, he rushes into the gulph of ruin. That he should sorrow and repine under misfortune, is not surprising, but that he should curse the author of his existence, hurl the thunderbolts of damnation all around, and imprecate the most dreadful calamities upon the heads of others, is matter of astonishment. In a fit of madness he dashes the cup of consolation, presented by some fond and faithful friend, from his lips. He rages—nothing but wildness and passion are visible in his countenance. His eye flashes vengeance. Behold the dreadful effects of anger. The whole mental world is a volcano. It bursts and vomits forth furious flames of wrath. The soul is lashed into a tempest. Instead of reason retaining her umpire, she has fled with precipitation from the regions of disorder. Like a brute, chained to a post and chafed by man and dog, he roars with madness. But he dealeth foolishly. Why this roaring? Is it to gratify the wild propensities of nature, an improper course is pursued? Is it to destroy the peace enjoyed by others? Is it to scatter firebrands of discord through the community? It is detestable. Is it to satiate a thirst for revenge? This course will only augment thy anger.

Why shouldst thou wish to see thy fellow lie dead at thy feet? Can it give thee consolation? Can it warm thy heart with divine love? Will it fill thee with devotion? Will it promote the interest of society? Will it make a solitary soul more happy? Will it cause heavenly joy to run through thy own bosom? "Anger resteth in the bosom of fools." The man who is angry on any occasion, is foolish. He cannot do himself nor others any good. He is, for the time being, a pest to society. He injures others as well as himself. Instead of gladdening the hearts of his society, he causes dejection to ensue, and fires, with the torch of discord, the peace of his friends. My friendly reader, pause—consider, and reflect, before you exercise an angry spirit. It will not do you nor others any good. Therefore, be in-

fluenced by feelings that are better calculated to promote thine and others happiness. Attend to the words of the wise man, and believe, that he who is soon angry, dealeth foolishly. L.

FOR THE GOSPEL HERALD.

Mr. Editor—The following dialogue occurred in a city famous for priests and superstition, between an old man, a follower of Arminius, and a believer in the restitution testified by all God's holy prophets.

The facts were as follows: The Universalist was passing the old gentleman in the street, when he was addressed by the old man in nearly the following language:

Arminian. Sir, Are you a Universalist?

Universalist. I believe "God is the Saviour of all men."

A. So do I.

U. Then we agree in opinion.

A. No, we do not; I am, it is true, a Universalist, but do not believe all men will finally go to heaven.

U. Sir, How can this be? You say you are a Universalist, what more particularly distinguishes a Universalist from a Trinitarian or partialist, is, believing that God will make *all* men happy. Now, if you do not believe this, you are not a Universalist, and your declaration to the contrary, is incorrect.

A. I do not believe *all* men will be saved, but only a small *part*.

U. Then instead of your being a Universalist, as you stated, you are a partialist.

A. I believe all men will be saved, in one sense.

U. Quite encouraging, Sir—Pray what sense is that?

A. (With surprise) Why, in *one* sense.

U. Be so kind as to answer my question.

A. (After faltering much) Well, I will tell you, I believe God will save *all*, if all will have a mind to be saved.

U. Do you know that all will *not* have a mind to be saved?

A. (With astonishment.) Do I know that all will not have a mind to be saved? Yes: The Bible—(unfortunate man) says they won't.

U. Will you, Sir, designate the particular place where the Bible thus declares?

A. I do not just now recollect the place, but it says so, and that's enough.

U. Do you know, positively, that it reads as you say?

A. No; I do not; but I think it does.

U. No doubt you think so, Sir, but that is not satisfactory. I must have evidence in this case.

A. Well, all the evidence that I can give you, is, that God has *offered* salvation to *all* men: They have the *power* of refusing or choosing life.

U. If I understand you, you mean to say, that man has the power of saving or damning himself.

A. Yes.

U. If he is saved, he is saved for his good *works*, is he not?

A. Without he obeys the commandments of

God, in every respect, he cannot be saved, he must be damned.

U. Have all obeyed or disobeyed the commands, or, if you please, the law of God?

A. All have disobeyed.

U. Will all be damned endlessly?

A. No! Some will come to the Saviour.

U. You have but just said that all deserved to be damned. Now, is there any justice in saving a part, and damning the residue, when the saved are as guilty, and deserve it as much, as the damned?

A. God of his free grace, saves some.

U. Will he not be partial if he does not, of his free grace, save all?

A. I don't know.

U. Be candid, and answer me one question more. If God does not save man, he cannot be saved: Can he?

A. No!

U. If God does not save, but damns man, who is to blame?

A. I will not talk with you any longer. You wish a controversy.

U. Did you not commence the controversy?

A. I don't care if I did: Your doctrine is a false one; it is the devil's doctrine. You are the devil's advocate. You will be the means of sending millions to hell; and for it you will receive the hottest place in the lake of fire and brimstone. I won't talk with you. It is dreadful wicked.

After sending me and millions to hell; after plunging me into his awful lake, and vomiting anathemas against all that do not believe his whimsical notions, he left me.

ARCTURUS.

From the (London) Univer. Theo. Magazine.

SKETCH OF THE MEMOIRS OF MARTIN

LUTHER,

THE CELEBRATED REFORMER IN GERMANY.

From an account of Wickliff, which formed the last biographical article in our Miscellany, we naturally proceed to the Memoirs of LUTHER, the great hero of the Reformation. To him we are indebted for many eminent services in the cause of religion. He broke the chains of our spiritual slavery—he laid the foundation of those privileges which are so eminently conducive to our improvement. To think and to act freely in the affairs of religion is, indeed, every man's birth-right; he, however, was the first on the continent who asserted this birth-right, and thus left a most instructive example to future generations!

MARTIN LUTHER was born November 10, 1483, at Isleben, a town in Saxony. His father was originally a miner, but towards the latter part of life became a person of considerable property. To his son he gave an excellent education. Distinguished at an early period for the strength of his powers and the fervency of his application, he soon attracted public notice. At the university of Erfurt he passed with éclat through the usual courses of logic and philosophy. Nor must it be forgotten that he studied Cicero, Virgil, Livy, together with other writers of

antiquity. From the perusal of these authors he derived that fund of Good sense which enabled him to despise the nonsense of the schools and the errors of the Romish church. Having taken the degree of master of arts in his twentieth year, and even read lectures in the university on various branches of philosophy, he turned his attention to the civil law, a department in which we doubt not he would have distinguished himself. From this pursuit, however, he was diverted by the following incident, too singular to be omitted. Walking in the fields one day, he was struck to the ground by lightning, while his companion fell lifeless by his side! This awful circumstance so impressed his mind, that, without acquainting any of his friends, he withdrew himself from the world, and retired into a monastery. Here, turning over the works of St. Augustine, and also of the schoolmen, he met with a copy of a *Latin Bible*, which he read with uncommon avidity. His superior mind quickly discerned the corruptions to which the religion of Christ had been subjected: and this discovery led the way to those exertions for which he was afterwards so distinguished. In 1508 he removed to the university of Wittemburg, and read lectures there for three years with great spirit and ability.

In 1512 he visited Rome for the purpose of pleading the cause of the Augustine order of monks, to which he belonged. This business he effected in a manner very satisfactory to those who had employed him. But he returned much disgusted with the fopperies of popery. "I performed mass," says he, "at Rome; I saw it also performed by others, but in such a way, that I never think of it without the utmost horror!"

Continuing in the university of Wittemburg as professor of divinity, he availed himself of his situation to spread a more mild and purer religion. He delivered lectures on the sacred writings, particularly the Psalms and the Epistle to the Romans, refuting long established errors, and accompanying his scriptural explication of doctrine with uncommon purity of life.

Thus was Luther engaged, when, in 1517, *general indulgences* were published. Leo the Xth, the then reigning pope, by building the church of St. Peter's at Rome, and indeed through his taste for the fine arts, incurred prodigious expenses. To defray this expense, *indulgences*, or pardons, were sold, for past, present, or future offences. A scale of demerit was formed, and the pardon for these several offences proportionably adjusted. One Tetzel, was appointed to sell these indulgences in Germany; he indiscreetly boasted, that even "the debauching of the virgin Mary might be pardoned for money!" Such an outrage on the understanding and feelings of mankind, could not fail of an exposure. Luther arose in his strength, and denounced the abomination. He published a thesis, or essay, in which the doctrine of indulgences was held up to the derision of the world. Such boldness offended his catholic brethren; and at last the pope anathematized him. He was summoned to appear at Rome in sixty days: he took care to evade the sum-

mons, and remained under the protection of the elector of Saxony, who had founded the university of which he was a professor, and who had patronized learned men with a commendable liberality. He however appeared at Heidelberg, and also at Augsburg, defending himself with uncommon ability.

Here it must be remarked, that Luther first of all opposed the Romish church with respect and ceremony; professing submission to the holy see, and contending only that his tenets were agreeable to the sacred writings. But in 1520 the pope published a bull condemning the reformer and his opinions *in toto*: he pronounced him a notorious heretic, and devotes him (provided he recants not) to eternal punishment! These measures of course, roused the indignation of Luther, and henceforward he threw off every species of pusillanimity. Writing against the bull, he calls it, "The execrable bull of antichrist!" He treated the pope's decretals in the same way after which his own writings had been treated; for, calling together the students at Wittenburg, he flung them into a fire prepared on purpose, saying, "Because thou has troubled the holy one of God, let eternal fire trouble thee!"

Some time after he was summoned to the diet at Worms, there to face his enemies; thither he went, indeed, contrary to the persuasion of his friends, and behaved himself with uncommon intrepidity. That this was to be expected from him may be inferred from this declaration, highly characteristic of his spirit—"If he knew there were as many devils at Worms as tiles upon the houses, HE WOULD GO!" At the diet it was resolved that he should be proceeded against for heresy; but he was permitted to return to Germany. His friends, apprehensive for his safety, seized him on his way back, passing through a wood, and conveyed him into retirement. During the period of his seclusion, Charles V. at the instigation of the pope, was thundering his bulls against the reformer throughout the empire. Luther employed his solitary hours in writing books against his adversaries, but occasionally diverted himself with hunting. Speaking of his pursuit and destruction of the game, he pertinently observes, "Just so the pope and the devil rage furiously to destroy the souls that *I have saved*, in spite of all my endeavours to prevent them. In short, I am tired of hunting these little innocent beasts, (hares) and had rather be employed, as I have been for some time past, in spearing bears, wolves, tygers, and foxes, that is, in opposing and confounding *wicked and impious divines*, who resemble those savage animals in their qualities!"

After having secreted himself for ten months, in a place which he called Patmos, he again emerged into public life. He quickly after held a controversy with our Henry VIII. who had written a book against him on the sacrament. Luther, paying little respect to his royal disputant, treated him with a marked severity. However, for this defence of popery, Henry obtained the pompous title *Defender of the Faith*, which the kings of England retain to this day. That *faith*, however, he afterwards re-

nounced, and, indeed, became the principal instrument, under heaven, of the destruction of it in these realms. Such a title, with reference to the circumstance in which it originated, cannot be held by protestant princes with any degree of consistency.

He now published a *Translation of the New Testament into German*, which wonderfully promoted the reformation. In 1525, Luther, being in the forty-second year of his age, married Catherine Bore, a nun, with which his enemies did not fail to reproach him. But he ably vindicated himself; and living happily with his wife, she brought him three sons. In 1529, at the diet of Spire, it was decreed that the mass should be performed in all those places which professed the reformed religion. Against this tyrannical decree a solemn protest was entered by the advocates of the reformation, and hence the name of *Protestants*, by which we are now distinguished. In 1520 Melancthon drew up the confession of Augsburg, to which Luther gave a decided assent. After this period the subject of our Memoir continued to exert himself in various ways, till, seized by a lingering disease, he died, February 18, 1546, in the sixty-third year of his age. He was buried at Isleben, the place of his birth, with great funeral pomp, and his good friend Melancthon pronounced his funeral oration. Princes, earls, nobles, and students without number, formed a long procession, eager to pay the last token of respect to his memory.

This Memoir of Luther, though a rapid sketch of the incidents with which his life was crowded, suggests many interesting reflections. He certainly was a man raised by Providence, and peculiarly adapted to the boisterous work in which he was engaged. A gentler heart would have sunk under the burden. A milder disposition would not have combated the evils with which he was assailed; but he seems to have delighted in the tempest; he braved the fury of the storm, defying the malice of his enemies, and urging on the great work of REFORMATION, which he finally accomplished. In his dying moments, he exclaimed, *Pestis eram vivus, moriens ero mors tua, papa!* "I was the plague of popery in my life, and shall be its destruction in my death!" Such a sentiment could not have been uttered only by a person convinced of the rectitude of his past conduct, and persuaded that a more rational and pure religion would prove a substantial blessing to mankind. To suppose that the character of Luther was perfect would be an absurdity. His passions were strong, and, of course, inclined to excess. But the energies of his mind, and the impetuosity of his feelings, were requisite for the times in which he flourished. He was a *Boanerges*—a son of thunder; and his thunderings could not be better directed than against that antichristian power which had debilitated and enslaved a world! Even the temporal powers had become weary of the subjection. They longed to throw off the iron yoke. Luther led the way, and, aided by the princes of Germany, HE at last effected a change which will constitute the joy and exultation of latest posterity.

CONFIDENCE IN GOD.

The following, extracted from Park's Travels in the interior of Africa, is illustrative of the consolation derived from a confidence in the providence and care of God for his creatures.

"August 25, 1796, I departed from Kooma, accompanied by two shepherds, who were going to Sididooloo, the road was very steep and rocky, and as my horse had hurt his feet much in coming from Barnmakoo, he travelled slowly and with great difficulty; for in many places the ascent was so sharp, and the declivities so great, that if he had made one false step, he must inevitably have been dashed to pieces. The shepherds, being anxious to proceed, gave themselves little trouble about me or my horse, and kept walking on at a considerable distance. It was about eleven o'clock; as I stopped to drink a little water at a rivulet, (my companions being near a quarter of a mile before me,) I heard some people calling to each other, and presently a loud screaming, as from a person in great distress: I immediately conjectured that a lion had taken one of the shepherds, and mounted my horse to have a better view of what had happened. The noise, however, ceased, and I rode slowly towards the place whence I thought it had proceeded, calling out, but without receiving any answer. In a little time, however, I perceived one of the shepherds lying among the long grass, near the road; and though I could see no blood upon him, I concluded he was dead. But when I came close to him, he whispered me to stop; telling me that a party of armed men had seized his companion, and shot two arrows at himself as he was endeavouring to make his escape. I stopped to consider what course to take, and looking round, saw at a distance a man sitting upon the stump of a tree; I distinguished also the heads of six or seven more, sitting among the grass with muskets in their hands. I had now no hopes of escaping, and therefore determined to ride forward towards them. As I approached them, I was in hopes they were elephant hunters; and, by way of opening the conversation, inquired if they had shot any thing; but without returning an answer, one of them ordered me to dismount; and then, as if recollecting himself, waved with his hand for me to proceed. I accordingly rode past, and had with difficulty crossed a deep rivulet, when I heard somebody holloa; and looking behind, saw those I had taken for elephant hunters running after me, and calling out to me to turn back. I stopped until they were all come up, when they informed me that the king of the Foulahs had sent them on purpose to bring me, my horse, and every thing that belonged to me, to Fooladoo, and that, therefore, I must turn back, and go along with them. Without hesitating a moment I turned round and followed them, and we travelled together near a quarter of a mile without exchanging a word; when coming to a dark place in the wood, one of them said, in the Mandingo language, "This place will do;" and immediately snatched my hat from my head. Though I was by no means free from apprehensions, yet I was resolved to show as few

signs of fear as possible, and therefore told them, that, unless my hat was immediately returned to me, I should proceed no further. But before I had time to receive an answer, another drew his knife, and seizing upon a metal button, which remained upon my waistcoat, cut it off, and put it into his pocket. Their intentions were now obvious; and I thought that the easier they were permitted to rob me of every thing, the less I had to fear. I therefore allowed them to search my pockets without resistance, and examine every part of my apparel, which they did with the most scrupulous exactness. But observing that I had one waistcoat under another, they insisted that I should cast them both off; and, at last, to make sure work, they stripped me quite naked. Even my half-boots, (though the sole of one of them was tied to my foot with a broken bridle-rein) were minutely inspected. Whilst they were examining the plunder, I begged them with great earnestness, to return my pocket-compass; but when I pointed it out to them, as it was lying on the ground, one of the banditti, thinking I was about to take it up, cocked his musket, and swore he would lay me dead upon the spot, if I presumed to lay my hand upon it. After this, some of them went away with my horse, and the remainder stood considering whether they should leave me quite naked, or allow me something to shelter me from the sun. Humanity at last prevailed: they returned me the worst of two shirts, and a pair of trowsers; and, as they went away, one of them threw back my hat, in the crown of which I kept my memorandums; and this was probably the reason they did not wish to keep it.

"After they were gone, I sat for some time looking round me with amazement and terror. Which ever way I turned me nothing appeared but danger and difficulty. I saw myself in the midst of a vast wilderness, in the depth of the rainy season; naked and alone; surrounded by savage animals, and men still more savage. I was five hundred miles from the nearest European settlement. All these circumstances crowded at once on my recollection; and I confess that my spirits began to fail me. I considered my fate as certain, and that I had no alternative but to lie down and perish. The influence of religion, however, aided and supported me. I reflected that no human prudence or foresight could possibly have averted my present sufferings. I was indeed a stranger in a strange land, yet I was still under the protecting eye of that Providence who has condescended to call himself the stranger's friend. At this moment the extraordinary beauty of a small moss, in fructification, irresistibly caught my eye. I mention this to show from what trifling circumstances the mind will derive consolation; for though the whole plant was not larger than the top of my fingers, I could not contemplate the delicate conformation of its roots, leaves, and capsula, without admiration. Can that Being, thought I, who planted, watered, and brought to perfection, in this obscure part of the world, a thing which appears of so small importance, look with unconcern upon the situation and sufferings of crea-

tures formed after his own image? Surely not! Reflections like these would not let me despair. I started up, and, disregarding both hunger and fatigue, travelled forwards, assured that relief was at hand; and I was not disappointed."

ATONEMENT CONSIDERED.

"By the which will we are sanctified, through the offering of the body of Jesus once." Heb. x. 10.

If we go to the law and the testimony, we find a uniform attestation that knowledge produces life, and ignorance death. That to know God is indispensable to our peace; and that no man can confide in Him while ignorant of his character and purposes.

That men, in this life, possess different degrees of knowledge; and even those who may be termed *believers*, have different views of God's character and purposes, will probably be acceded to by many. All men conceive of a something which to them is Deity. From the

"Poor Indian, whose untutor'd mind

"Sees God in clouds, and hears him in the wind;

up to the learned philosopher, who has drank deep at the springs of science, truth and error are combined, and light advances by very perceptible degrees. But although charity demands our assent to the truth of the position, that man can be *sincere* in error, still, reason forbids the idea that any man can be correct in *absurdity*. If we were to accede that man could derive present advantages from incorrect views and wrong conceptions of Deity, it would follow, of consequence, that truth is unnecessary. The *true* character of God—an exposition of his laws—and a declaration of his purposes, unless a knowledge of them were necessary to man's present happiness, so much so that no substitute could indemnify for the absence of this knowledge, would never have been communicated. Reason teaches, that God will do every thing that is *necessary*; and nothing that is *unnecessary*. Reason likewise teaches, that every thing that is *useful* is necessary. That *utility* is the only rational evidence of the value of any thing. Considering these remarks, in some measure, illustrative of the advantages to be derived from a knowledge of the purposes of God, as revealed to man, through the prophets, afterward by Jesus Christ our Lord, and from Him, through his inspired apostles, whom he appointed to testify of his resurrection and ascension, we proceed, and offer our remarks on the passage selected for a motto to our present cogitations.

Paul (1 Thess. iv. 3.) says, "This is the will of God, your *sanctification*," &c. And we are likewise told, that it is "God's will that all men shall be *saved*, and come unto the knowledge of the truth." Negatively, that "God hath *no pleasure* in the death of the sinner." Again, "In burnt-offerings and sacrifices for sin thou hast had *no pleasure*." Let it be remembered, that God is unchangeable. That he *never* had pleasure in burnt-offerings, &c. nor in the death of the sinner. But, on the other

hand, he always had pleasure in the welfare of the sinner, and that it always was his *will* that the sinner should be *sanctified*—should be *saved*—should *live*. Therefore, it was God's will to sanctify, save, and instruct man, and make him wise unto salvation, as much *before* Christ came and suffered, as at the time of his coming, or at any subsequent period. Christ did not come to propitiate Deity, and, by sacrificing himself in the room and stead of the sinner, to alter the *will* and purposes of God, but to *do his will*! It always was God's will to *sanctify* and *save* man, and Christ came in *consequence* of that *will*, and to accomplish God's beneficent purposes.

Can any thing be plainer? No! It is impossible. The truth shines as bright as the sun in his meridian, and without a cloud. It is left for man, yea, for *wise* men, too, to darken and render obscure this sublime truth, which is so plain that he that runs may read.

It would be superfluous to say more. We cannot well refrain from repeating the declaration made to blinded Israel—If ye will not hear Moses and the prophets, ye will not be persuaded though one rose from the dead!

SATISFACTION FOR SIN CONSIDERED.

Reader, If you believe in the doctrine of a vicarious sacrifice, and satisfaction for sin, you are requested to reply to the following interrogatories,—

1. Was God dissatisfied with man? 2. If not, how was satisfaction necessary, and to whom was it to be made? 3. If God was dissatisfied with man, was he not dissatisfied with the work of his own hand? And does it not imply, that God was satisfied at one time with a work which displeased him at a subsequent time; and, consequently, is a changeable Being? 4. Are these words, "God so *loved* the world, that he gave his only begotten Son," and that "the Lord is *good* to all, and his *tender mercies* are over all his works," convertible terms with words which express dissatisfaction? 5. If God is *unchangeable*, and *loved* men when *sinners*, was it necessary to make satisfaction, and appease him, by a *vicarious sacrifice*? 6. If Christ was, in reality, a *vicarious sacrifice*, which *individual* of the human race was he sacrificed for, and in whose room and stead? For the term vicarious is incompatible with the construction that he died for *two*, or *all* men. The word signifying *one* who acts for *another*, (in the singular.) Finally—If Christ suffered in the *room* and *stead* of the sinner, the punishment of his sins, how can the sinner now suffer a punishment for his sins? And if the sinner now suffers the punishment for his sins, is it not evident that Christ did not suffer in his *room* and *stead*; and that if he *did* suffer in his room and stead, that his sufferings, so far as the consequences of sin are concerned, are perfectly nugatory and *useless*?

Note.—We expect the above interrogatories to be answered before we publish any objections to our views on this interesting subject. If we are in an error, we shall be confuted. If we have truth on our side, you cannot overthrow us!

IMPORTANT QUERIES,

OR, BOTH SIDES OF THE QUESTION.

Negatively, God has declared, that he hath *no pleasure* in the *death* of the sinner. Affirmatively, that it is *his will* that all men shall be *saved*, and come unto the knowledge of the truth. Now, reader, please to consider the doctrine of a *vicarious* sacrifice, and that sacrifice made agreeably to the *will* of God. What was God's *will*? You must answer—That *all men shall be saved*, &c. What was *not* God's will? Ans. That the sinner shall *not be saved*. For God declares that he has *no pleasure* in the sinner's *death*. Was the sacrifice of Christ agreeably to the *will* of God? If you answer the question in the affirmative, you must concede that the sacrifice was *not vicarious*; for "God will have *mercy* and *not sacrifice*," and Christ declared, "I come to *do thy will*, O God." Now, if God had *no will* to sacrifice the sinner, and *no pleasure* in his death, and Christ came to *do God's will*, it follows, that, as God had *no will* to sacrifice the sinner, Christ did *not* come to be sacrificed in the sinner's *room* and *stead*!

Again, What are the *wages of sin*? Ans. DEATH. Will you pretend that Christ was sacrificed in the sinner's room and stead, and received, in the sinner's room and stead, the *death* which is the *wages of sin*? If so, how will you dispose of the declaration, "The *soul* that sinneth, it shall *die*." And, "Death hath *passed* upon *all men*, for that *all* have sinned."

Again, If you contend that Christ was sacrificed in the *sinner's* room and stead, and did not suffer the *death* which is the *wages of sin*, nor free the sinner from suffering the *death* which is the *wages of sin*, what *death* or *punishment* did he endure in the *room* and *stead* of the sinner, and from which, in consequence of his endurance, the sinner is exempted and freed? And if you admit the *negative*, (and you *must*!) how will you make it appear that the *death*, or sacrifice of Christ, saves the sinner from the *consequence* of his sins? If the sinner (and *all men* are sinners,) suffers the *death* which is the *wages of sin*, how does Christ suffer in his *room* and *stead*?

Let some advocate for the *vicarious* sacrifice of Christ, come forward and answer these questions. But, let such an one remember, that he cannot come with the plea that Christ endured the wrath and displeasure of God against *sin*, in the sinner's room and stead, for the *sin*, and the *sinner*, are two; and the *wrath* of God, instead of being appeased, or *lessened*, by the coming of Christ, was more signally revealed; and Christ was manifested that he might *finish the transgressions*, and *make an end of sins*, and *bring in everlasting righteousness*! Dan ix. This was the *will* of God. Christ came to *do this will*. The will of the *devil*, (and of all believers in *endless sin* and misery,) is, to *continue sin* and *transgression*! But, God be praised. HIS WILL BE DONE! HIS KINGDOM COME IN EARTH AS IT IS IN HEAVEN;" for "*all nations* whom thou hast made shall come and worship before thee, O LORD; and shall glorify thy name;" SAVIOUR!!!

Any correspondent who believes in a *vicarious* sacrifice, and who wishes to publish his dissent, from our sentiments, in the columns of this Paper, is requested to let an answer to the above queries accompany his communications. If we are in an *error*, God, in mercy, grant, that the error may speedily be detected, and exposed upon the *house-top*. If we have the truth, *we know* that we shall "*stand as Mount Zion*, which cannot be removed, but abideth for ever." Amen.

KNOW THYSELF.

"The heart is deceitful above all things, and desperately wicked." SCRIPTURE.

Although it is impossible for mankind to act without a motive, still, we think, it is very possible for men to act without properly considering the motives on which their actions turn. Men either depend upon themselves, their fellows, or their Maker, for the things they need. If a man confides in the protection of his God, he will be independent in his principles. But, if he is depending upon his fellows, he is blinded by a false calculation of interest; and, after subjecting himself to a species of criminal and disgraceful temporizing, and plodding on as a timeserver, misses his object, and has the unenviable satisfaction of reproaching himself for his hypocrisy and folly.

We believe no man of age and experience, who possesses common sense, will deny the declaration, that, This world does not possess any thing of sufficient value to tempt a *wise* man to play the fool, and carry *two faces* at the same time. That many men who think themselves wise do this, and count it wisdom, is a lamentable truth. For ourselves, we consider Diogenes in his *tub*, to be more enviably situated than the cowardly timeserving potentate in his *palace*. Of all slavery, *mental* slavery is the most degrading. The *body* may be confined and trammelled with chains in a dungeon, and the *mind* be free as air. But the mind can never be chained without the body is a slave likewise!

We tender the above remarks, (and we think them just,) respectfully, but earnestly, to every person who fears poor, foolish, impotent man, and who is daily committing mental suicide on his better judgment, and strangling his sentiments in their birth, lest he should lose the unmeaning *nod* of some pharisee, or the good opinion of those who *care nothing for him*!

We conclude our remarks, for the present, with the words of one who knew human nature, whose advice is deserving of attention, and who never countenanced error, but cheerfully surrendered his life in defence of the Truth. "Seek *first* the kingdom of God and his righteousness," said the Lord Jesus Christ.

"The THIEF cometh not, but for to STEAL, and to KILL, and to DESTROY: I am come that they might have LIFE, and that they might have it more abundantly," John x. 10.

There is a saying gone about our world, from our pious good folks, who have all the religion, and look

with scorn and spiritual pride upon their neighbours, that every *Sermon* they preach, and every opportunity they afford sinners to hear, will sink them deeper in *hell*, and increase their misery and destruction. The preachers of Christ "*come*, not for to steal, and to kill, and to *destroy*;" but that "they might have *life*, and have it more *abundantly*." How great the contrast! On the one hand, *life*, in abundance, is the effect of the coming and the preaching of Christ and his disciples. On the other, the disciples of Antichrist come to "*kill*, and to *destroy*!"

"*Blessed are the MERCIFUL, for they shall obtain mercy.*" Matt. v. 5.

Cause and consequence are seen in all the ways and works of God. The declaration of the prophet, that "all God's ways are judgment," is illustrative of this. Of the truth of this position we are so firmly convinced, that we declare, in the most unqualified sense, and appeal to the conscience of every unbeliever in the truth of God's universal love for the correctness of our declaration, that, No man ever yet obtained *God's mercy*, in the full sense of the term, and reposed with perfect confidence, and divested of all fear, upon the promises of God, who consigned his *neighbour* to interminable wretchedness! It is morally impossible, according to the constitution of things, for any man to have a firm confidence in God so long as he believes God will punish without mercy: or to love his neighbour as himself, while he views his neighbour's misery with pleasure and complacency.

Think of these things.

MODERN WORSHIP.

"*Outdo the music of the spheres!*"

Our Methodist friends celebrated their safe return from Cow-harbour, and commemorated their Camp-meeting, on the evening of the 20th inst. at their church in Chrystie-street. We have always been of opinion that their manner of worship was attended with *some noise*; but never supposed it possible for them to arrive at the extraordinary pitch of sound, which would drown the *thunder*, and rise above the report of the artillery of Heaven. We, however, are assured, that, during the tremendous thunderstorm which raged while they were assembled, between the hours of *ten* and *twelve* o'clock, at night, such was the noise in the house, that the thunder was not heard; and the tremendous explosions, which almost incessantly rung through the vaulted heavens, passed unnoticed as the evening zephyr that *whispers* through the trees. That there is *sincerity* in this, we shall not presume to deny. But, we question whether there is any *reason* or *religion*.

PARABLE AGAINST PERSECUTION.

The following beautiful parable closes *Jeremy Taylor's* admirable work on the *Liberty of Prophecy*, and contains a moral, which many Christians of the present day might apply to themselves, with no little profit to their charity and Christian spirit.

I end with a story, says he, which I find in the *Jews' books*. When Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man, stooping and leaning on his staff, weary with age and travel, coming towards him, who was an hundred years of age. He received him kindly, washed his feet, provided supper, and caused him to sit down; but observing that the old man eat and prayed not, nor begged for a blessing on his meat, asked him, why he did not worship the God of heaven? The old man told him that he worshipped the fire only, and acknowledged no other God; at which Abraham grew so zealously angry, that he thrust the old man out of his tent, and exposed him to all the evils of the night, and an unguarded condition.

When the old man was gone, God called to Abraham, and asked him where the stranger was? He replied, I thrust him away, because he did not worship thee. God answered, I have suffered him these hundred years, although he dishonoured me, and couldst not thou endure him one night, when he gave thee no trouble? Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment, and wise instruction. "Go thou and do likewise," and thy charity will be rewarded by the God of Abraham.

From the Christian Repository.

ANECDOTE.

There was a certain widow who had long been attached to the doctrine of Calvinism. With her lived her only son, whose fortune it was to believe in the doctrine of Universal Restoration. This displeased his dear mother very much. She often reprimanded him for his belief, and for reading those books, which treat upon the doctrine. At length, it so happened, that the young man came home late one evening, after his mother had retired, but was not asleep. He took down the New Testament, and read Rom. viii. 38, 39, at which the old lady very sternly replied, Jonathan, I am very sorry to find you always reading the Universalist books. Destroy that book and go to bed, or that will destroy you. To which Jonathan replied; Mother, it is the only Testament we have in the house, I don't like to destroy it. O! said the old lady, it sounded so much like those plaguey books, I really thought it was one of them.

ANCIENT MANUSCRIPT.

The *Pentateuch*, (the five Books of Moses,) in the Hebrew language, written on goat skins, 19 inches wide, and upwards of forty feet long, fixed on rollers, and SAID to be *one thousand years old*, was lately advertised to be sold at auction, in the city of Philadelphia.

Conn. Her.

* * Candidus, in our next Number.

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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NO. VIII.

FOR THE GOSPEL HERALD.

Mr. Editor—As it is no uncommon thing for a correspondent to introduce himself to his readers, by way of throwing light on his observations, I will merely observe, that I was educated in the belief of a particular election, everlasting punishment of the finally impenitent, &c. &c. Having arrived, however, to years of maturity, I have formed the habit of thinking for myself on all those subjects on which men are so apt to differ. The result of which is, that I am not attached to any party, either in religion or politics, for when I compare my own sentiments with the tenets of any sect, I find myself to differ in several points from all. The doctrine advanced by those who style themselves Universalists, I should, however, embrace in all essential points, were it not for certain difficulties which I honestly profess to find, and which have hitherto prevented me from feeling a firm belief in the final salvation of all mankind. These objections are founded partly on mere reasonings of my own, and partly on several texts, nay, whole chapters, in the Scriptures, and my object in penning these lines is to elicit some remarks which may remove those difficulties, if capable of being removed.

And *First*—Supposing it to be unequivocally declared in Scripture, that God will pardon sin *without any repentance or faith* on our part, as there required; and supposing it not only the belief, but a matter as well known as our own existence, that ineffable felicity is the lot of every man after death; Will this belief infallibly produce *holiness* of heart and life? The many instances we know of people having this belief, and yet living licentious lives, will be a sufficient apology for my taking for granted an answer in the negative. Then, without stopping to notice how this concession contradicts the Scripture, where it is said that faith has a purifying, a sanctifying effect, upon the heart and life, I merely ask, Why then should the spread of the gospel have been so great an object with its Author and his apostles, if its promulgation, and a belief in its doctrines, affect men only in this life, and are not *essential* to salvation, in the sense in which they are believed to be essential by the prevailing denominations of Christians? To have these objections fully and satisfactorily answered, would, I confess, carry me a considerable step towards Universalism; but there would still remain some others which I will briefly state.

CANDIDUS.

(To be Continued.)

REMARKS.

The interrogatories commencing the second paragraph of Candidus' communication, are most cer-

tainly of consequence in the mind of every rational being; but to him who is unable to see clearly into God's purposes, and understand their nature and consistency as regards the relative condition of man with man, and with God his Maker and Judge, they are of momentous importance; and without proper guidance both in investigating and deciding the subject, may prove real stumblingblocks in the way to knowledge. That we may discuss this subject properly and profitably, the following, as preliminaries, is respectfully recommended to the unprejudiced consideration of Candidus.

First—The final condition and state of man, depends upon himself, or upon his Maker. This must be admitted. For, if you make the destiny of man to fluctuate between his own disposition and exertions, and the disposition and exertions of his Maker, and neither doing any thing *effectually*, distinct from the other, you, of necessity, make man the sport of contingency, and instead of erring on the side of *fatalism*, lose yourself in the other extreme, and wander in the wilds of *chance*. The terms *Creator*, and *creature*, significantly point out the proper course, and afford the true definition of *God* and *man*. There can be but two causes to assign for God's neglecting the work of his hands. Namely—*indifference* to his work, and *ignorance* of the consequences of his work. No rational mind can admit either; but must consider them, alike, derogatory to the character of God, whether his *wisdom* or *goodness* are concerned. Consequently, God *knew*, from the beginning, the consequence which would result from all his works. This knowledge was his *purpose* from the beginning. And this *purpose* is, and will be, the final destiny of all his works. If this is objected to, the objection must be accountable for the absurd conclusion, that God had no *end* in view. That he "drew a bow at a venture," and then watched the circumstances arising out of the consequences which followed, and, when *able*, availed himself of them to suit his uncertain purposes! We have no hesitation in saying, that a denial of the foregoing premises will place any man on untenable ground. That he will be obliged to shift and equivocate, and by puerile sophistry consume his time in evading reason and escaping from argument, instead of advancing an inch in rational inquiry. There is a position which we lay down as infallible. Namely—*Reason* and *Revelation* go hand in hand; and you cannot outrage one without doing violence to the other. We know very well that there are religionists who consider *reason* as a convertible term for *infidelity*. Men who intrench themselves behind nonsensical

phrases; and, when assailed with reason, Scripture, or common sense, defend themselves with anathemas. Men of this description prefer brimstone to argument, and are safe from all the assaults of reason or common sense.

Second—The final condition and state of man, must depend upon the *Creator*, as the greater, and not upon the *creature*, who is the least. Causes and their consequences have an affinity, which not only hold good with respect to their *nature*, but to their *extent*. Causes, to us, apparently small, may produce great effects. But, unless the effects are commensurate with the cause, and *vice versa*, the laws of affinity are outraged, and man has no guide to knowledge. The imperfection of human vision, and limited powers of perception and understanding, will account for man's ignorance of causes, and the difficulties which he may find in investigating their effects. In this mode of being man must *believe*—in the next, he can *see*! But, to believe without *evidence* is impossible. An assent to a proposition wrung from an agonized victim upon a rack, is but an effort to escape from *evil*. So is the pretended *belief* of millions, who have made their confessions when *fear* impelled them, and whose only motive was to escape the *evil* which threatened, instead of obtaining any *good* in prospect, which invited them. That our faith must be compatible with reason, is evident, both from the constitution of things, and the declaration of God, by his prophet—"Come, and let us *reason* together," is the invitation; and we are assured, that the consequence shall be, that our "sins, though as scarlet and crimson, shall be as wool and as snow." Therefore, the only reason which can be assigned why men do not view themselves in this light, as regards the disposition of Deity towards them, is, for the simple *reason*, that they do not *reason*! It is perfectly rational to suppose that God, as a great, wise, and good being, does not harbour resentment against man, the work of his hand, and who, compared with his Maker, is like the flower of the grass which perisheth. It is likewise reasonable to suppose that God's purposes relative to man are *good*. That they will be accomplished. But those who do not *reason*, do not know God; consequently, do not put their *trust* in him. They are alike ignorant of his character and purposes, and tender a forced worship, the creature of their *fears*, instead of a reasonable service, proceeding from *gratitude* and *love*!

Third—God's *purposes* must have the happiness or misery of his creatures for their ultimate object. Consequently, if God is *unchangeable*, no merit nor demerit on the part of his creatures can *change* his mind, nor alter his *original* design or disposition toward them. This is perfectly compatible with reason. For God knew when he created man *how* he would conduct, and being of *one* mind, so that none can turn him, he would be as likely to damn, with endless wretchedness, the creature, at the first moment of existence, as at any subsequent period; and for the unanswerable reason, that God is *unchangeable*, and his purposes *unalterable*! If it is objected—Man alters, and, by his wickedness, justifies

God in making him endlessly miserable. We answer—God did not make man to be endlessly miserable; and he knew when he made him that man would sin; consequently, man cannot be made the subject of endless misery, without God *changes*; alters his original plan, and gives the preference to endless *misery* over endless *happiness*. If it is possible for a good and wise Being to prefer endless *misery* to endless *happiness*, then it is possible that God will make man endlessly *miserable*, and *certain* too, that he never designed any thing else for him.

We tender the above preliminaries to the world of mankind; and leave them to the mercy of all our religious opponents, pledging ourselves to defend them against all and every attack that can be made against them, which savours of Scripture, reason, or common sense.

We now notice, in their order, the interrogatories of Candidus. His first quere is founded on supposition. "Supposing," &c. Candidus will recollect, that, if the "Scripture unequivocally declares that God will pardon sin, without any repentance or faith on our part," &c. one of three things must be admitted—

First, The Scripture declares the *truth*.

Second, The *truth* will not produce *holiness* of heart and life.

Third, Those who pretend to *believe* this truth, and do not live correspondingly with the *truth* pretended to be believed, do *not* believe it.

We shall, *First*, prove that the Scriptures *do* unequivocally declare this truth.

Second, That a *belief* of it will produce a corresponding "*holiness* of heart and life."

Third, Answer the objections of our correspondent.

First, The Scripture declares, "*I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me, for I have redeemed thee. Sing, O heavens; for the Lord hath done it.*" Isa. xlv. 22. We think it unnecessary to inform Candidus that the words *redemption* and *pardon*ing, are a synonyma. The unlearned reader, by examining the passage quoted, will find that "*blotting out sin*," and *redeeming*, are used as convertible terms. The phraseology is very striking. Transgression and sin are compared to a *thick cloud*. God declares that he has "*redeemed*" man. How? Ans. By "*blotting out* their sins." How are sins *blotted out*? Ans. "*I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.*" Heb. viii. 12. "*I will forgive* their iniquity, and will *remember* their *sins* no more." Jer. xxxi. 34. "*Thou wilt cast all their sins into the depths of the sea.*" Thou wilt perform the truth to Jacob, the mercy to Abraham, which thou hast *sworn* to our fathers." Micah vii. 19, 20.

We ask one plain question—Do the words, "*Return unto me, for I have redeemed thee,*" mean, *If you will* return unto me, *I will* redeem you? And the words "*I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins,*" mean, *If*

you will *repent* (return,) *I will* (in future,) blot out your transgressions? With a view, however, to afford the objection every possible chance for success, we will suppose that the *future tense* was intended, and that the phraseology is incorrect. Then, the following question occurs—If God *will* blot out sin, and redeem man, when man *returns*, will not that time come, when man, in the aggregate, will return? If the Scriptures are true, this time is coming—for we read, “*All the ends of the world shall remember and turn unto the Lord,*” &c. We shall, however, stick to the text. The ground of faith and repentance is, that God has *blotted out* our sins, &c. Considering it superfluous to say more on this particular, we pass to our

Second proposition, That a *belief* of this truth will produce a corresponding holiness of heart and life. Please to examine the reverse of this proposition: A belief that God will *not* pardon sin, without repentance, &c. and that the lot of every man after death will be *miserable* beyond description, will infallibly produce holiness of heart and life! We ask—Will the prospect of endless *misery* awaken *gratitude* and *love* to God, for the misery threatened? Or will *fear*—a *slavish* fear, produce holiness of heart and life? We venture the assertion, and challenge contradiction, that *fear* never yet made a Christian! Fear will make *hypocrites* and *cowards*! Candidus would appeal to facts, as follows—“The many instances we know of people having this belief, (Universalism,) and yet living *licentious* lives, will be a sufficient apology for my taking for granted an answer in the *negative*.” Candidus takes two things for granted. But we do not admit that believers in God’s universal goodness lead licentious lives. This remains to be proved. The *denial* of some of the errors of the day, and *belief* of the truth, are two things. We, however, will put this objection to the test. What will you do with the doctrines, designated by the names of the doctrines of Calvin, Hopkins, and Arminius? Or, if you please, any religious sect under heaven. Will you contend that it is proof that the doctrines they pretend to believe are *false*, because they are not so good men as they pretend to be? A man’s *sincerity*, and the doctrine or religion he pretends to, are two things. That the doctrine of God’s universal love is not licentious in its tendency, we prove as follows—“For the *grace* of God that bringeth *salvation* to *ALL* men hath appeared, *teaching us*, (mark this. *Teaching us*,) that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might *redeem us from all iniquity*, and purify unto himself a peculiar people, *zealous of good works*.” Titus ii. Paul says, “I beseech you, therefore, brethren, by the *mercies* of God, that you present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service.” Rom. xii.

It is undeniably true, that a *belief* in a doctrine of *endless* misery, as a punishment for sins committed

in this life, will, in a great measure, restrain the man from sin. A contrary supposition would be absurd. Indeed, it would be absolutely impossible for any man to sin, while his mind was filled with the tremendous conviction that *endless* wretchedness (a *horrible idea*,) would be the price of his sin! The man who would subject himself to be imprisoned in a dungeon during his natural life, for a rotten apple, would certainly act more rational than that man who would risk the endless well-being of his soul, for all the possessions which this world contains! But you will please to remember, this *fire* and *brimstone* for ever is for our *neighbours*! Every man has a salvo for himself! With the exception of a few poor creatures, *more sincere* than their *teachers*, and who have given evidence of the sincerity of their faith, by the *insanity* and mental wretchedness which it has produced, *no man believes it!!!* It is absurdity, to the last extreme, to pretend to a belief of this inexpressibly tremendous doctrine, and conduct as mankind do. Yea, as our celebrated and overgrown *pious* doctors of divinity conduct. What! Will any man have the face to pretend that he believes *endless misery* will be his portion for wrong doing, and, at the same time, live in the commission of sin and iniquity? What, we ask, is the duty required? Is it less than a *perfect* love of God and our neighbour? No! Not an iota will be taken from the requisition to accommodate any pharisee living!—Let the wretches who are basking in affluence, and rioting in abundance, in sight of their brethren’s miseries, and who pretend to this faith, measure their duties, and fathom their *hell*! Let them know, that their denunciations against others, if there is any truth in their statements, will rebound against themselves; and that vengeance, in flames, thunders and fire, awaits them from an incensed and terrific God! Long faces—long prayers—and long salaries—may deceive ministers and people; but “He that sitteth in the Heavens shall laugh, the Lord shall have them in derision,” Psa. ii.

God alone can convince Candidus of the effect of faith upon the heart and life of men, by making him acquainted with his “*loving-kindness* and *tender mercies*,” and awakening in him a gratitude commensurate with the blessings of his salvation. Let Candidus, however, recollect, that it is his duty to love his *neighbour* as himself. And, that when he arrives at this *love*, (and no other will pass the ordeal,) in proportion as he has gratitude for his *own* security and hope, will gratitude rise in his bosom, and swell to the enormous magnitude of embracing, in the arms of universal charity, *all* mankind. In fine, under these circumstances, he would be as grateful to God for his *neighbour’s* salvation as for his *own*. For ourselves, we trust we can say in sincerity, that a knowledge, and consequent *belief*, or faith, in God’s universal goodness, which shall be effectual, in his own best time and manner, in restoring to holiness and happiness, *all* mankind, is the *greatest* incentive to a course of duty toward God and man, that ever influenced our conduct, or governed our actions. Let it likewise be remembered, that we live under a firm conviction, strengthened

by observation, by reason, by Scripture, and by experience; that holiness and happiness are cause and consequence. That *sin* will always produce *suffering*, and inevitably mar the happiness of man, in this present mode of being. A consideration of this part of our subject, introduces the objection of Candidus, as follows—

“Why then, should the spread of the Gospel have been so great an object with its divine Author and his apostles, if its promulgation, and a belief in its doctrines, affect men only in this life, and are not *essential* to salvation, in the sense in which they are believed to be essential by the prevailing denominations of Christians?” We answer—“God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Again, “Life and immortality are brought to light by the Gospel.” The Gospel is *good news*. Of what? Ans. That our sins are *blotted out* as a cloud! That “God was in Christ *reconciling* the world unto himself, not *imputing* their trespasses unto them.” And the prophet says, “*Blessed is the man unto whom the Lord imputeth not sin.*” It is a knowledge of this sublime truth, that fills the mind with peace, and the soul rests secure upon the promises, not for itself alone, but for the brethren, *all mankind*! It was, indeed, an instance of *unbounded love*, which induced our heavenly Father to send his Son, to send the *news*, “the Gospel of our salvation,” to “bring life and immortality to light,” and thus to accomplish his purposes of love, and “in the dispensation of the fulness of times to gather together in one, *all things in Christ.*” This is perfectly reasonable, when we consider, that God, “who spared not his own Son, but delivered him up for us *all*, how shall he not with him also freely give us *all things.*” For ourselves, we must say, that we are astonished at the question, respecting the apostle’s earnestness to promulgate these “*glad tidings.*” We conceive it to be impossible for any man to believe this Divine truth, without putting his candle in the house, that it may give light to all. They, in an especial manner, were commissioned by their Lord and Master, to testify of his resurrection, on the truth of which is predicated the resurrection and future glory of a sinful world. It is the continual cry of liberal minds, who have not arrived to the faith of Jesus Christ, that this is “*too good news to be true!*” But, alas! for blinded man. *Bad news—sad tidings*—are proclaimed with more pleasure, than “*good tidings* of great joy, which shall be to *all people.*” The apostles imitated their Maker. He “doth not afflict willingly, nor grieve the children of men.” They received with the prophet, a Divine commission—“Say among the heathen, The Lord reigneth; the world also shall be *established*, that it shall not be moved. He shall judge the people *righteously,*” (*mercifully!*)

“For this cause I bow my knees unto the Father of our Lord Jesus Christ of whom the *whole family* in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might, by his Spirit in the inner

man; that Christ may dwell in your hearts by faith: that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.”

(To be continued.)

From the (London) Universal Theo. Magazine.

THE KING OF PRUSSIA.

A divine who had more respect for the character of the Deity and the supreme and rational eminence of his own nature, than to breathe eternity of torment for temporary crimes, many of which bear in themselves severe temporal as well as spiritual chastisement; acquainted his congregation that he conscientiously *disbelieved* irrevocable, ceaseless, never-ending punishment, but that he would admit one hundred years heavy future infliction for every twelve months of dissipated irreligious conduct in this life. Having preached with honest liberal zeal to this purpose, a number of gloomy zealots, who would not suffer the idea of a smiling providence, reprobated his discourse.

A sovereign German prince (the king of Prussia) well known for uncommon expansion of mind, especially in matters of religion, having heard that the clergyman just mentioned was excluded by the over heated part of his flock from admission to performance of his functional duty, the sensible prince ordered him free admission to his parochial pulpit.

On his first appearance therein under such irresistible authority, the church was crowded, and a most excellent sermon ensued, but not containing any apology for, or renunciation of, the new, and to them obnoxious doctrine, he had broached, they were so outrageous, that they used the arm of flesh, accompanied with many opprobrious terms against their spiritual guide as an apostate, heretic, and every thing abominable.

This being related to the monarch, he sent for the parson, and told him, “Sir, you are a man of liberal and valuable talents, unfortunately connected with the most uncontrollable mulish people, erroneous by hereditary prejudices, and obstinate by natural composition; go back, compromise the matter, and since they are so fond of sulphurous ideas, let them know they have *my free consent*, and you may add *yours*, if they like, to be *damned to all eternity.*”

APHORISMS.

He that talks a great deal about his religion and holiness, is likely to take it out in *talking*. He that does all the good he can, and leaves it to the stranger to praise him, is a *wise* man. Therefore, do all the *good* you can, and say *nothing* about it.

FOR THE GOSPEL HERALD.

LAW AND GOSPEL.

(Concluded from page 46.)

I shall now attempt to draw a line of distinction betwixt Law and Gospel; which differ as materially, as the thunder and darkness of Sinai, and the fair beaming glory of Zion. Or the curses of Ebal, and the blessings of Gerizim.

The law (as to the effect of the letter,) is death, and damnation.

The law is universal death.

God, through the law, as seen on Mount Sinai, surrounded with fire and smoke, appears angry.

The law operates by coercion and fear.

The law hath a demand of large arrears.

The law hath, in its letter, a killing power, but no power to save.

The law is a spirit of bondage to fear.

The law requires perfection, but gives no assistance to perform.

The law, once broken, will not accept of the very duties it requires.

The law requires duties, on pain of death.

The law was servitude, or Hagar and her son who were cast out.

The law was of works and performances.

The law, with its condemning force, is known by common experience.

The natural man may preach the law—the law makes a preacher of damnation.

The law requires a dead sacrifice. Therefore they that are under the law prophesy in sackcloth.

The law made nothing perfect, but the bringing in of a better hope.

By the law no one could be justified.

The law, like the blood of Abel, cries for vengeance.

The law presents a flaming sword, as an emblem of destruction.

By this sword of the Lord the nations of the earth were slain.

By the law is the knowledge of sin, and death.

Under the law, judgment passed upon all men to condemnation.

By the law, all were dead.

The law entered, that the offence might abound.

Sin hath reigned unto death, by the law.

By the law, we have all been under servitude and bondage.

The law was given on Mount Sinai, in a desert wilderness.

The quaking of Mount Sinai when the law was given, the fire, the smoke, and the loud sound of the trumpet, filled the camp of Israel with terror: so it is with those that are yet under the law, in the wilderness.

The smoke of Mount Sinai ascended up like a

The Gospel is life, and peace.

The Gospel is a universal door of hope.

The Gospel shows God, not unreconciled, but the same to-day, yesterday, and for ever—reconciling the world unto himself.

The Gospel draws to obedience, by the bands of love.

The Gospel is a full discharge, with a gift of fine linen, white and clean.

The Gospel hath a quickening, life-giving power, but no power to damn.

The Gospel, a spirit of love, and a sound mind.

The Gospel requires perfection, and works in us to will and to do.

The Gospel is forgiving grace.

The Gospel beseeches us to be reconciled to God.

The Gospel is the free woman, the New-Jerusalem—the mother of us all.

The Gospel is, Believe, and thou shalt be saved.

The Gospel is known only by Divine illumination.

Grace makes a Gospel preacher of salvation.

The Gospel requires living sacrifices, holy and acceptable to God, and they walk with him in white.

The Gospel is calculated to warn every man, and teach every man in all wisdom, that every man may be presented perfect in Christ Jesus.

The Gospel is the power of God unto salvation.

The Gospel speaks peace by the blood of the cross, for by it there is obtained eternal redemption for us.

The Gospel presents an olive branch, as an emblem of peace and love.

Jesus Christ, by the Gospel, is the Tree of Life, whose leaves were for the healing of the nations.

Life and immortality are brought to light by the Gospel.

Under the Gospel, the free gift came upon all men to the justification of life.

In Christ Jesus, all shall be made alive.

The Gospel entered, that grace might much more abound.

By the Gospel, grace shall reign through righteousness, unto eternal life by Jesus Christ our Lord.

But he that gave his life for the world, shall cause his ransomed to return with songs, and everlasting joy upon their heads.

The Gospel went forth from Jerusalem, the beloved city.

Those that have entered the promised land, under the spiritual Joshua, have entered into rest; and the goodness of the land of Canaan is before them, flowing with milk and honey.

Those that worship the living God, and have his

furnace: so it is with those that worship the beast, or his image; the smoke of their torment, the fears of fire and brimstone, ascendeth up day and night.

The substance of the law is, *do, or die!*

Christ's mission to his disciples has been mistaken by many. "Go ye into all the world, and preach the Gospel," or disciple every creature; "He that believeth, and is baptized, shall be saved; and he that believeth not, shall be damned." The meaning is, He that believeth, shall arise from that state of damnation, in which he is *already* under by the law; but he that believeth not, shall remain in that state of damnation in which the Gospel found him. The apostles were to carry good news, and preach glad tidings of great joy to all people. Damnation was not included in their mission; therefore, he that preacheth *damnation* is not a *Gospel* preacher. The priests of the New Covenant were to be clothed with *salvation*. The reason why the Gospel of Christ is not generally embraced, is, because God's character is misrepresented, and Gospel calls are sent forth in legal dress. Damnation and salvation are intermixed; and the multitude not being able to extract the one from the other, the whole is rejected.

From the (London) Universal Theo. Magazine.

SKETCH OF THE MEMOIRS OF
PHILIP MELANCTHON,

ONE OF THE CELEBRATED GERMAN REFORMERS.

In detailing the Lives of Wickliff and Luther we have traced the first rise of that reformation to which we are chiefly indebted for the knowledge and virtue diffused throughout the world. Previous to this period the earth had been covered for ages with a more than Egyptian darkness. The lamp of revelation was nearly extinguished. Reason, emphatically styled *the candle of the Lord*, was banished from the concerns of religion. Tyranny of the grossest and most palpable kind had extended its empire over the consciences of mankind. But by the magnanimous interference of the characters already mentioned, the human race were rescued from their bondage, and introduced into that *glorious liberty* which belongs to the children of God.

In all the great events which have happened on the theatre of the world, we may discern a difference in the degree of exertion necessary for the accomplishment of them. Some are for taking the lead; formed by nature and inured by habit, they are inclined to brave the storm; whilst another class shun the more turbulent scenes, but are supposed to aid the grand catastrophe with the most unaffected sincerity. Of the former cast may be reckoned Wickliff and Luther; each of them equally useful in their day and generation: of the latter description may be reckoned Philip Melancthon, the subject of the present Memoir. His talents were great, his zeal considerable, and even his exertions were entitled to considerable praise. But mild in his temper and disposition, he by more gentle means promoted the great cause of the *Reformation*.

name, and the name of the city, which is Love, written in their foreheads, have passed beyond the region of doubts and fears, and are prepared to sing the song of Moses and the Lamb.

The substance of the Gospel is, *Love, and live* for ever! Praise ye the Lord.

But is the law fulfilled, and done away? The ceremonial law of types and sacrifices is finished, and passed away. Hath not Christ fulfilled the moral law, so that Christians are no longer under it as a rule of life? No! He fulfilled it for himself, and it must be fulfilled in every one of his members, for it is eternal and unchangeable as the government of God, and heaven and earth shall sooner pass away, than he will permit one jot or one tittle of the law to fail. What then has the apostle reference to, when he saith, "We are not under the law, but under grace?" We are not under the law, as a covenant of *works*, for life and justification, but under grace.

"The office of a minister of Christ, is to bear the radiant torch of Gospel light into the darkened porch of human understanding, and display the Gospel dawn of everlasting day."

S. M. ROSE.

PHILIP MELANCTHON was born at Bretten, in the palatine of the Rhine, Feb. 16, 1497. The place of his nativity furnished him with the first elements of education, though he was afterwards sent to Pfortsheim, where he became acquainted with Reuchlin, who proved a great friend to him. Having been at the University of Heidelberg, his rapid improvement there was an extraordinary circumstance for his years. At fourteen years of age he was entrusted with the tuition of the sons of the Count of Leonstein; but even previous to this period, he had written a comedy, the entire production of his own mind. Indeed such were the natural talents and vast acquirements of this celebrated character, that Erasmus, the most competent judge of the age, made this exclamation concerning him, "Good God! what hopes may we not conceive of Philip Melancthon, who, although very young, and almost a boy, is equally to be admired for his knowledge of both languages! What quickness of invention! what purity of diction! what vastness of memory! what modesty and gracefulness of behaviour!"

Leaving Heidelberg he went to Tübingen, where he read lectures on Virgil, Terence, Cicero, and Livy, during a period of five years. In 1518 he accepted the professorship of Greek in the University of Wittemberg, which was given him, upon the recommendation of Reuchlin, by the Elector of Saxony. Here he became intimate with Luther, about fourteen years older than himself, for whom he entertained the greatest veneration.

In the year 1520 the lectures he read on Paul's Epistle to the Romans were so much approved by Luther, that he advised their publication, and even accompanied them with a preface, in which occur

strong expressions of approbation. The labours of Melancthon began now to be greatly multiplied. He wrote many books, and visited many churches. He also resolutely defended Luther against the divines of Paris, who had condemned him. But the greatest task imposed upon him at this period was the drawing up of the Augsburg Confession, presented to the Emperor at the Diet in that city.

This famous confession contains twenty-eight chapters, twenty-one of which represented the religious opinions of the protestants; the remaining seven exposed the errors of popery. The matter was furnished by Luther, but the style was Melancthon's, remarkable for its elegance and perspicuity. It was read before the Diet, and produced a lasting impression on the audience. Mosheim indeed remarks, "The princes heard it with the deepest attention; it confirmed some in the principles they had embraced, surprised others, and many who before this time had little or no idea of the religious sentiments of Luther, were now not only convinced but were, moreover, delighted with their purity and simplicity."

The pacific temper of Melancthon was the subject of general admiration, and he was therefore a proper person to promote an accommodation. But the violent of both sides shut their ears against every thing of the kind. One Illyricus exclaimed, "they ought to desert all the churches, and threatened an insurrection rather than bear a surplice!" And thus a Jesuite, with a similar disposition, declared that "they would not put out one wax taper, though it were to convert all the Hugonots." Melancthon, however was not thus minded, for his mother once asking him what she must believe amidst so many disputes, and repeating to him her prayers, which had nothing in them of superstition, "Go on, mother," said he, "to believe and pray, as you have done, never troubling yourself about controversies!" This advice, understood with proper limitations, is deserving of being written in letters of gold.

His moderation was so judiciously exercised on every occasion, that both Francis the First and Henry the Eighth were desirous of seeing him; but he saw neither of them, certain circumstances arose which prevented his leaving Germany. Conferences about religion occupied a great portion of his time—for this plain reason—he devoutly wished that all contention might cease, and that there might be an universal diffusion of peace and purity.

In 1539, Melancthon was present at an assembly of protestant princes, held in Frankfort, concerning the best mode of effecting a reformation. He also assisted in a similar assembly at Worms, when he disputed with Eccius about original sin. Some time after this, at another conference, Eccius, having proposed a puzzling sophism to Melancthon, he paused, and said, that "he would give him an answer the next day." On which his opponent immediately represented to him the disgrace of requiring so long a time. But Melancthon honestly replied, *Mi doctor! non quero meam gloriam hoc in negatio sed veritatem*—"My dear Sir, truth, and

not my own glory, is what I seek in the present business." Would to God that all disputants were influenced by the same noble spirit; then half of our present controversies would be no more, and the remaining topics of dispute would be discussed with modesty and humility. The angry and litigious controversialist is a hateful character; he has proved the pest of the religious world.

After various other labours, all tending to promote that object that lay near his heart—the peace and prosperity of the church of Christ—he died at Wittenberg, 1560, in the sixty-fourth year of his age. He was buried near Luther, in the church belonging to that place. Every suitable token of respect was paid to his memory.

Melancthon, having married in 1520, had two sons and two daughters; and seems to have been exceedingly happy in his family. Bayle tells us the following anecdote—A Frenchman found him one day holding a book in one hand, and rocking the cradle with the other. Expressing some surprise at the sight, this amiable divine addressed him on the duty of a father, and on the state of favour in which the children are with God; so that the stranger went away with an uncommon degree of satisfaction.

Instead of drawing up a new character for this eminent servant of Christ, it will be best to transcribe the Sketch already laid before the public. It is delineated with a masterly hand, and carries with it strong internal marks of its fidelity. Such characters hold forth the most valuable instructions to mankind.

"Melancthon was a man in whom many good as well as great qualities were wonderfully united. He had great parts, great learning, great sweetness of temper, moderation, contentedness, and the like, which would have made him very happy in any other times than those in which he lived. He never affected dignities or honours, or riches, but was rather negligent of all these things. Learning was infinitely obliged to him on many accounts; in none more than this; that he reduced almost all the sciences, which had been taught in a vague irregular manner, into systems. Considering the distractions of his life, and the infinity of disputes in which he was engaged, it is astonishing how he could find leisure to write so many books. Their number is prodigious, insomuch that it was thought necessary to publish a chronological catalogue of them in 1582. His moderation was a cross to him, for he was like a lamb in the midst of wolves! It not only exposed him to all kinds of slander, but would not suffer him to "answer a fool according to his folly." His constitution was very weak, and required great tenderness and management, so that even Luther, who was hot and zealous, blamed him for labouring too hard in the vineyard."

It will, however, be recollected, that this spirit of moderation for which Melancthon has been blamed, dwelt eminently in Jesus Christ and his apostles; thus constituting the glory of pure and rational Christianity.

THE MOUNTAIN IN LABOUR!!!

The advocates for fire and brimstone, and *large salaries*, in this city, have now in the press an *overgrown* Tract, entitled "*UNIVERSALISM EXPOSED*," of nine pages. This priestly production commences with an account of the conversion of **TWO** Universalists—One on the bed of sickness, and the other on the bed of death. The last, as usual, in their *farces*, said, "The Universal doctrine answers *well enough to live by*, but it does not suffice for the dying hour." We think this old saying is susceptible of criticism. For Hopkinsianism and Calvinism appear to be the best doctrines to *live by*, as the reverend doctor Gardiner Spring's salary of \$3750 per annum can testify. This is easily proved. For no Universalist ever received *half* this sum for a year's preaching! Surely it is a *good* doctrine to *live by*, that will bring a man \$3750 per annum, exclusive of *small change*, which, as perquisites, will make the sum amount to \$4000! How this *money-making* doctrine will do to *die by*, the cries of the *widow* and *fatherless*, who are pining in wretchedness within gunshot of these scenes of *licentious extravagance*, can alone determine!

Now, be it known unto all men, that we pronounce this Tract to contain *falsehood*; and we offer the columns of this paper to the writer and abettors of this Tract, to come forward and prove, and defend, their statements! And if they do not avail themselves of this opportunity, and produce the *names* of the converted Universalists, we shall publish (with God's permission) a Tract in answer to this last effort of Pluto's worshippers; in which we shall point out their inconsistencies and absurdities, and prove the writer to be guilty of *perverting* the Scriptures, by *adding* to them; consequently, according to his admission, he will have the plagues added unto him, that are written in the Book.

** We repeat our offer to the writer of this Tract—The columns of this paper are at your service, to defend your Tract. And we call upon you to produce the *names* of your converted Universalists! And we appeal to the Public, and say, Let them be judges between you and us, in this thing, and in default of your coming forward, like an *honest* man, to assign you that place in the scale of moral rectitude which your timeserving policy shall justify. This is not the first time the columns of this paper have been offered. Your story of converted Universalists is an *old* story in a *new* dress! For one conversion of a *believer* in the *Universal Love* of God, to your miserable hypothesis, we can produce *one thousand*, at a moderate calculation, who have abjured your God-dishonouring, soul-destroying doctrine, and fled for refuge to "the God of the *whole earth*."

HOPKINSIAN ERRORS.

At a prayer meeting, recently held by members of a Hopkinsian church in this city, a member remarked, "We are the *salt* of the city. If we continue our prayers, there is no doubt but the grace of God will descend so copiously as to *fill the city*, and flow into the surrounding country." At first sight

there appears to be something *extravagant* in the above remark. But, when we consider that a Hopkinsian's prayer and faith have no manner of affirming, the wonder disappears. These religionists pray, "Thy *will be done* in earth as it is in heaven." But they do not believe God's will will ever be done, either in earth or heaven. This may appear to be a bold assertion, but we appeal to the Scriptures for evidence; and even Dr. Spring says, "from them (the Scriptures) there is no appeal." They assure us God's will is, that "all men shall be *saved*, and come unto the knowledge of the truth." Now our Hopkinsian friends do not believe that *all* men will ever be saved. So far from it, the mere suggestion of such an idea, will fill them with wrath. Consequently, when they pray, "Thy *will be done*," they neither believe nor wish that God's will shall be done. It is Dr. Hopkins's will, they wish to have done! Here, however, they must be disappointed, for Dr. Hopkins's will was, that only a *part* should be saved, and a great multitude be made endlessly miserable. This was his pleasure. But "God hath no pleasure in the *death* of the sinner." We read, "Without faith it is impossible to please God." And "he that doubteth is *damned*," &c. Now the Hopkinsians have not faith. They *doubt*, and consequently are *damned*. May the Lord have mercy on them.



One of the *holy trio*, a reverend doctor of divinity, in this city, who called upon the public, in the National Advocate of Feb. 3d. 1821, saying, "Come forward with *us*, then, and let *us* make another effort to obtain for him [Christ], a *greater* portion of the heathen as his inheritance, and another region of the earth for his possession," was lately called upon to pay *ten dollars* and fifty cents, which was due from a member of his family to a *missionary society* in this city, for subscriptions of some time standing; and "*us*"—this man of *tongue*, **REFUSED TO PAY THE MONEY!!!!**

Note—It was certainly a *barbarous* proceeding to demand this great sum from a *poor* doctor of divinity, who receives *only* about \$3000 a year, when there are so many rich laymen in his parish, who have the *enormous* income of \$500, or \$1000 per annum!



NOTICE.

The building lately occupied by the members of St Luke's church, on the corner of Hudson and Christopher streets, in the village of Greenwich, is now in possession of the believers of the *Truth*. This house is open for worship every *Tuesday* evening, at *eight o'clock*, until further arrangements.

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

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NO. IX.

FOR THE GOSPEL HERALD.

(Continued from p. 57.)

In the Acts of the Apostles, the chapter and verse I cannot name, it is related that an angel of the Lord stood by Paul and bade him not fear, adding that he (the Lord,) had much people in that city. Now if *all* the people in the city, in common with all mankind, were heirs of salvation, where is the propriety of the speech? and will it not rather imply, that such shall be the effect of his preaching, that many in that city would embrace the Gospel, and become the people of God in a different sense from those who remained in unbelief?

Again, when it is said, "He that believeth shall be saved, and he that believeth not shall be *damned*," (or judged, *κατακριθησεται*;) is it not straining the text to read and understand it as meaning, He that believeth shall be *saved*, and he that believeth *not* shall be *saved also*?

Taking into view the whole of our existence, which we believe will be eternal, and then reflecting on the mere point of time which makes the whole of our earthly existence, is it not surprising, that for the sake of a belief (i. e. of our final salvation,) which still leaves us exposed to various miseries here, so much should be said in the Scriptures to induce us to believe the Gospel, and to conform to it in heart and life, if it can only influence that scanty portion of our existence which is allotted to us in this life?

Once more—What can be St. Paul's meaning when he expresses so much anxiety, lest, having preached to others, he himself should be a castaway, on the supposition of *Universal Salvation*? And what does he mean by exhorting men to be holy, adding, "without which (i. e. without holiness) no man shall see the Lord?" This is not answered by saying that all men shall see the Lord, in the sense of the text, but none without holiness, for He himself will make them holy—for then the exhortation would be nugatory. CANDIDUS.

(To be concluded in our next.)

REMARKS.

Candidus introduces Acts xviii. 9, 10, where it is related that the "Lord spake to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have *much people* in this city." (Corinth.) Candidus then interrogates—"Now if *all* the people in the city, in common with all mankind, were heirs of salvation, where is the propriety of the speech?" Now we shall first examine the speech, and then propose a query for Candidus's leisure. It appears that Paul *feared* the Corinthians, who were generally given to idolatrous

worship and practices. It pleased God to quiet his fears. How? Ans. By informing Paul, who was ignorant of the inhabitants of Corinth, generally, relative to their feelings and sentiments respecting the Gospel which he preached; therefore, God communicated to Paul the knowledge of a *fact*, of which Paul was previously ignorant. It appears Paul supposed the people of Corinth were almost altogether devoted to the worship of idols. This same Paul declares, Rom. vi. 16. "Know ye not, that to whom ye yield yourselves servants to obey, *his servants* ye are?" &c. The idolatrous Corinthians, were, in contradistinction to Paul, and believers in, and servants to, the Lord Jesus Christ, the servants of the *idols* they worshipped. But the Lord informed Paul that He "had *much people* in" Corinth. If you please, in other words—"Paul, there is no ground for your *fears*. Instead of almost all the inhabitants of Corinth being ignorant of the Gospel, and worshipping idols, there are *many* who worship Me. Therefore, (because of this,) no man shall *hurt* you. And I am with you, likewise."

Will Candidus please to answer the following question—Paul, during his visit to Athens, spake as follows—Acts xvii. 22—29. "Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, **TO THE UNKNOWN GOD**. Whom therefore ye ignorantly worship, him declare I unto you. God, that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands: neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitations: that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live and move, and have our being: as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." Now, if *all men* are of *one blood*, and *all men* are the *offspring* of God, where is the propriety in denying that *all* will be *heirs of salvation*? Subjoined to this testimony is the declaration of Jesus Christ, (Matt. xxiii. 9, to the *multitude*;) "Call no man your father upon the earth; for *one* is your Father, which is in heaven!"

Will God, the FATHER OF ALL, DISINHERIT and illimitably reject his CHILDREN? God has answered this question. Isa. liv. "For a *small moment* have I forsaken thee; (language this, for description, which can never be exceeded,) but with *great mercies* will I gather thee. In a *little wrath* I hid myself from thee for a *moment*," &c. "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Who are those, on whom the Lord will have *mercy*? Ans. "The Lord is good to *all*, and his *tender mercies* are over *all* his works!" We could propose numerous questions of the complexion of the above. But, we think Candidus's good sense will perceive the force of the argument, and render an enumeration unnecessary.

Now we are quite willing to acknowledge that those Corinthians who believed, with Paul, the Gospel of Christ, became the people of God in a different sense from those who remained in unbelief. This is easily explained: Those who were *ignorant* of God, and, consequently, unbelievers, did not *know* that they were *heirs* of salvation, or, that God was their Father. The declaration of the prophet is a complete illustration of this subject. "They that *know* thy name, will put their *trust* in thee." And it must inevitably follow, that those who are *ignorant* of God, will not put their trust in him. But, we have Christ's authority for saying, that "*All* shall be *taught* of God!" Then, Candidus must acknowledge, that *all* will become the people of God, in a different sense from what they were when *ignorant* of God.

Candidus, quotes—"He that believeth shall be saved; and he that believeth not shall be damned," &c. and asks, "Is it not straining the text, to read and understand it as meaning, He that *believeth* shall be *saved*; and he that *believeth not* shall be *saved also*?" Ans. Yes! And is it not likewise "straining the text, to read and understand it as meaning, 'He that believeth *not* shall be made *endlessly* miserable'?" But, you will please to observe, that it is not "straining the text, to read it, and understand it, as meaning," that, "He that believeth *not* is condemned *already*." This is the way we read and understand it! When Paul was an unbeliever, he was *condemned*; or, if you please, *damned*. When Paul believed, he was *saved*! We have experienced both; the damnation and the salvation spoken of. And permit us to tell you, that unless a man is condemned, or damned, in sin, he *cannot* be *saved*! He must be *lost* before you can *save* him. There is no *finding* any thing that is not *lost*!—Christ did "not come to call the righteous, but *sinners* to repentance. The *whole* need not a physician, but those that are *sick*!"

Candidus considers it surprising that "so much should be said in the Scriptures to induce us to believe the Gospel, and to conform to it in heart and life, if it can only influence that scanty portion of our existence which is allotted to us in *this* life," &c. Candidus will please to consider, that a thing

may be very surprising, and very true, at the same time. He will likewise please to consider, that God has made known what was once a mystery, (*secret*) namely, that it is his "*good pleasure* which he hath purposed *in himself*, that in the dispensation of the fulness of times he might gather together in one *all* things in Christ," &c. Now would it not be surprising, if mankind, in that "scanty portion of existence which is allotted them in this life," should prevent God's *good pleasure* from being accomplished? Would it not be still more surprising, if God should leave an event which is his *good pleasure*, and which he hath *purposed in himself* to accomplish, to contingencies growing out of a *scanty portion* of man's existence in this life? To our conception, the wonder would be here! Candidus's quere amounts to this—Is it not surprising, if true, that God should make a revelation of himself, his character and purposes, to man, when that revelation has nothing to do with the accomplishment of his purposes, as regards man in another mode of existence? Will Candidus concede that God's revelation is a link in the chain of his great plan of the "RESTITUTION OF ALL THINGS, which God hath spoken by the mouth of all his holy prophets since the world began," and, at the same time, altogether independent of the agency of man for its accomplishment, so far as regards his merits or demerits; his voluntary acquiescence or refusal? If Candidus will acknowledge this, and consider that *ninety-nine* out of an *hundred* of all the human race, to this day, never saw nor heard of the Scriptures, or of God's revelation to man, the difficulty will all vanish. But, if he refuses to make this concession, then, we shall defend our premisses, and he will be at a loss to account for the supposed facts, which, being unsupported by testimony, must be ranked, at most, with conjecture and hypothesis.

Candidus next interrogates relative to Paul's declaration, 1 Cor. ix. 27, "on the supposition that Universalism is true?" Ans. Let C. read the preceding verse—"I therefore run not as *uncertainly*!" What could Paul mean, when he spoke of *certainty*, coupled with the possibility of being a *castaway*, if endless misery was *possibly* to be his fate? Now we consider Paul to mean, that if he did not keep his body in subjection, or in other words, (and they are his own) if he "sowed to the *flesh*, of the *flesh* he would reap *corruption*." Candidus will please to consider—First, That to be *cast away*, or *cast off*, and to be made endlessly or any way miserable, in a future state of existence, are two things. Now we understand this subject precisely as the Scriptures explain it. David says, "Cast me not away from thy *presence*." Why? Because, "In thy presence are fulness of joys," &c. God, speaking of the house of Judah by the mouth of the prophet Zech. x. 6: says, "And they shall be as though I had not *cast* them off; for I the Lord their God will hear them." Again—Speaking of Ephraim, Hos. ix. 17, "My God will *cast* them away." If Candidus will read chap. xiii. he will find that Ephraim, although *cast away*, will be ransomed! That Israel, although *destroyed*, will find *help* in

God. The declaration by Isaiah, is emphatic:—"For a *small moment* have I forsaken thee:" (cast thee away!) Surely, there is nothing in this phraseology incompatible with the supposition, yea, with a firm belief, of *Universal* salvation.

Candidus continues, and queries relative to Paul's exhortation to be *holy*. His remark, that Paul's declaration would be *negatory*, &c. does not agree with Heb. viii. 10-13. What is meant by *seeing* the Lord? Is it not proper to understand this passage to mean, that, unless a man conforms to God, by loving mankind as God loves them, and by being merciful, as God is merciful, he cannot see, or understand the love and mercy of God? We think it is, for the plain reason, that Christ, our Teacher, said, "Blessed are the *merciful*, for they shall obtain *mercy*!"

(To be concluded in our next.)

FOR THE GOSPEL HERALD.
THE MORALIST, NO. VII.

"A soft answer turneth away wrath: but grievous words stir up anger." SOLOMON.

It is somewhat astonishing that man should be so blinded with madness, as to be unable to discern the consequences flowing from the indulgence of a retaliating spirit. Strange that he should be so shortsighted as not to learn that it is only adding fuel to fire, to treat with severity or wrath the angry expressions of others. Among imperfect beings, difference of opinion must and will exist. Among beings prone to err, malicious feelings are indulged to the disgrace and disadvantage of human creatures. Huddled together as we are by the business of the world, thrown into society as we necessarily are, dependant upon the community for patronage, to obtain sustenance, and acquire respectability, we become the immediate associates of each other. Necessity compels us to reciprocate in some measure the feelings that may exist among our friends. That differences do and must exist, differences that are calculated to set on fire the whole mental world, and destroy the peace of society, is undeniable. We never, however, should be disposed to condemn the actions of another without proper reflection, and just cause. If we ever disapprove, it should be seasoned with mildness, with love, with meekness, and forbearance. If we ever give admonition, we should possess a proper frame of mind, and adopt a proper tone of voice as well as appearance.

It should ever be our object to dispossess the malignant of their principles of anger. It can do no good to us, nor any one else, to be angry. What should we do in such a case? We should devise every means in our power to eradicate those hateful passions, which only disturb the serenity of his temper, and create the most unpleasant sensations in the bosoms of others. Our conduct on such occasions, should be judicious. We should remember the proverb of the wise man, and learn, that *soft words* turn away wrath. Among our acquaintance we should ever teach this important and soul animating doctrine: Among our friends we should not

neglect expatiating upon its beauties. Among our families we should be anxiously engaged in sowing the seeds of mildness, urbanity of temper, and forbearance. That man should allow himself to sport with, or treat with harshness, the remarks or reproofs of an affectionate and beloved companion, if they are dictated and delivered with anger, betrays a want of circumspection, of an acquaintance with the principles of domestic government, and exposes his ignorance of human nature. Let the husband ever treat with becoming respect the language of a female breast, whether it be reasonable or unreasonable; whether it be respectful or disrespectful; and he will promote their mutual happiness. Let the wife learn *subjection* to her husband, and that peaceful language is calculated to cause the countenance to glow with transport and affection. Let all learn, that "Soft answers turn away wrath, and grievous words stir up anger." L.

From the (Hartford) Religious Inquirer.

ANOTHER VICTIM TO RELIGIOUS DELUSION.

We deem it to be our duty, to lay the following letter before our readers. It presents the melancholy account of another *victim* to the gloomy, heart-rending, and *life-destroying* doctrine of eternal, cruel, and unmerciful sufferings. Religious papers, under missionary influence, often labour to enlist the feelings in their cause, by presenting the gloomy and melancholy picture of women burning themselves on the funeral pile of their deceased husbands. The horrid tale is told in such a manner as to excite sympathy, and direct the hand to the purse to fill the missionary coffer, to prevent those awful deeds. We would ask, Is the life of a Hindoo any more precious than that of an American? If not, why all this display of sympathy, and public notice, in all those papers, when a Hindoo woman burns herself, and yet, when a person under the influence of this cruel, heart-rending doctrine of unmerciful and eternal torments, puts an end to his or her existence by the halter, the razor, or by drowning, seldom is the thing noticed, and when noticed, done as lightly as possible? It is believed that the victims who have fallen under this God-dishonoring, and life-destroying doctrine, within a few years, (since "revivals" have become so frequent,) far exceed the number who have died on the funeral pile, as three to one. In addition to which, insanity, produced by the same causes, has prevailed in an alarming degree. Yet no sympathy is felt, or very little, for those unfortunate persons deprived of reason, or of life, by this doctrine of unmerciful sufferings.

It is to be hoped that that part of the community, who still possess generous and liberal sentiments, and have a due regard to the happiness and peace of society, will zealously engage in united labours to stay the progress of this growing evil. **HUSBANDS:** The wife of your bosoms—the tender mother of your children—shall I say it? distracted with the cruel apprehension of eternal misery, may leave you a widower, your children motherless.—**FATHERS:** Your sons, and your daughters, your

pride and hope, may, distracted with the idea of having "committed the unpardonable sin,"—and, "that there is no mercy in heaven for them," make the fatal plunge. Many a sensible mind and feeling heart has fallen a victim to delusion and error. **READ—READ** for yourselves, and say, what is your duty.

The lady mentioned in the letter, who destroyed herself, was the wife of a Presbyterian clergyman. According to request, we withhold the names.

[Editor.]

MANLIUS, MARCH 9, 1822.

Dear Harriet—I embrace the first moment at command, to communicate to you the most melancholy intelligence. Death seems to have become the common topic of correspondence between us; but never before have we been constrained to announce it under such awful, such aggravated circumstances. Brother Joseph's wife is gone—but, ah! how shall I relate, that in a paroxysm of derangement she perpetrated the fatal deed, and fell by her own hand.

For about three months she had been in a very melancholy and even despairing state of mind. Her exercises have been very singular since the fore part of last summer. At that time she gave up her hope, was greatly distressed in mind, and for a few days, seemed partially deranged. From this extreme distress, she was brought out into most marvellous light. Through the summer and fall, she rejoiced in that light, and exhibited a life of the most exemplary Christian. Her humility, deep conviction of her depravity, reverence and love for the character of God, were remarked by all her friends. From that time she seemed to lose her hold on earth. She laboured very hard through the summer to supply the necessities of the family; this together with the intenseness of her religious feelings, seemed to impair her constitution; she became nervous and extremely distressed in mind; complained of most horrid temptations of the adversary; could not eat, nor sleep much; because almost indifferent to every earthly concern. We hoped, indeed, to see her triumph again over her spiritual enemies; but alas! this solace was not permitted us. She continued in this state of fixed despondency—refused to receive any consolation—said her day of grace was past—that she had committed the unpardonable sin, and there was no mercy for her. She said she felt as if given up to the power of the adversary; would sometimes inquire with solicitude, whether there was danger of her being left to destroy herself—said she was tempted to it. But though (for wise reasons) she was permitted to commit the fatal deed, we cannot but hope, that in her death she triumphed. The act we think was not her own, as it was perpetrated without the use of her mental powers. She ever manifested an abhorrence of sin, and even during her exquisite suffering, was the greatest example of patience and submission I ever saw. In full expectation of eternal misery, she would say, God was perfectly just. She felt

very anxious that others should flee from the wrath to come.

Sometime previous to her dissolution, she seemed impressed with the idea that she could not live long; wished me to take the babe, and exercise a motherly care for all the children.

On Wednesday of last week, brother took her to the house of a friend, about twelve miles distant, for the purpose of recreating her mind. It was proposed to leave her there for a fortnight.—After brother left her she grew worse. Sabbath evening she proposed to go home. The family tried to discourage her; the travelling was bad, and the night dark. She said she should never see her family again, if she did not go that night. They told her they would carry her the next morning. She seemed in a measure pacified, and retired to bed about twelve o'clock. In the mean time Mrs. B. had had the precaution to secrete the razor; she also slept in the bed with her. Mrs. E. arose in the morning before it was light; Mrs. B. also arose as soon as she could; but before she could get on her clothes, Mrs. E. had found the fatal instrument. Mrs. B. perceiving she went to the spot where it was laid, seized hold of her, and demanded what she had got? She answered not a word, but forced herself away, and fled with all her might. Mr. B. pursued as fast as possible; but the distance she had got from him, and the darkness, prevented his discovering her. There was a bridge about a dozen rods from the house; from this she precipitated herself, after giving herself the fatal wound with the razor. Mr. B. concluding she had started for home, went over the bridge some distance; but as it grew light, and he could not perceive her, he grew more alarmed; returned and alarmed the neighbourhood; she was soon tracked by blood to the bridge, and discovered floating a little distance down the stream.

MINUTES OF THE PROCEEDINGS OF THE WESTERN ASSOCIATION OF UNIVERSALISTS,

In the State of New-York.

The delegates and ministers constituting the Western Association of Universalists, assembled in Lee, N. Y. on Wednesday morning, June 5, 1822; and after uniting in solemn thanks and invocation with Br. A. Greene, proceeded to the organization of the Council.—

1. Appointed—Br. W. UNDERWOOD, *Moderator*.
2. Br. S. R. SMITH, } *Clerks.*
Br. G. B. LISHER, }
3. Received and read the letters from the various Societies, which gave assurance of increase of numbers and stability.
4. Received requests from the Societies in Smithfield, Albany, Ellisburg, Mentz, Sempronius, Camillus, Oswego, Waterford, Hartford, Dansville, and the church in Virgil, for the fellowship of this association.

| | | | | |
|-------------------------------|---|---|---|----|
| Societies in fellowship, | - | - | - | 62 |
| Churches, | - | - | - | 12 |
| Ministering Brethren present, | - | - | - | 18 |
| Absent, | - | - | - | 15 |

Names and Residence of Preachers.

NATHANIEL STACY, Hamilton.
 WILLIAM UNDERWOOD, Litchfield.
 STEPHEN R. SMITH, New-Hartford.
 SETH JONES, Augusta.
 STEPHEN MILES, Augusta.
 ISAAC WHITNAL, Camillus.
 PITT MORSE, Henderson.
 CORNELIUS G. PARSON, Ellisburg.
 AMOS CRANDALL, Waterford, (Penn.)
 ARTHUR FIELD, Otsego.
 SALMON ADAMS, Riga.
 OLIVER ACKLEY, Madison.
 JOB POTTER, Hamilton.
 GEORGE B. LISHER, Albany.
 SAMUEL A. SKEELE, Oxford.
 JOHN S. FLAGLER, Scipio.
 THOMAS GROSS, Williamsville.
 LISCOMB KNAFF, Brighton.
 CALVIN MORTON, Murray.
 ARCHELAUS GREEN, Virgil.
 ANDREW VANDENBERG, Pompey.
 JAMES FOSTER, Manlius.
 STEPHEN COOK, Hadley.
 EDWIN FERRIS, Unadilla.
 LEWIS PITTS, Danby.
 LEWIS BEERS, Danby.
 DANIEL UPSON, Dansville.
 JAMES GOUDY, Western.
 CALEB TODD, Chataouque.
 ALFRED PECK, Stafford.
 HOLLIS SAMPSON, Stafford.

CIRCULAR.

The Western Association of Universalists, to the Churches and Societies in their fellowship, the believers in like precious faith dispersed abroad, the professors of religion of every name, and to all where this epistle may come; send salutations of peace:

Brethren, We met in love, were welcomed with cordial affection, worshipped "in the unity of the spirit," and our deliberations were conducted with patience, precaution, faithfulness and friendship. Grateful to our feeling, was the presence of a large number of representatives, from Societies widely dispersed over an extensive region; and pleasant indeed, was the sight of many, till now unknown in our Israel, bearing messages of peace from newly organized Societies and churches. With very few exceptions, there has been an essential increase of members the past year. Nor is this addition of numbers to be traced to those moral and intellectual derangements, which, like the swollen and impetuous torrent, sweeps with wide waste the fairest works of man, and defaces the beauties of nature; but to the calm and dignified exertion of reason and research, which, like the majestic involutions of a mighty stream, bears peace in its bosom, beauty and abundance on its borders, and widely diffuses happiness and joy. From our increase of numbers, the community, in general, is better informed of the nature and principles of our faith and doctrine; and by the peaceful and moral deportment of our brethren, our sentiments command due attention, and the

order suitable respect. We hail these tokens of liberality, as the triumph of reason and religion, over ignorance, error, and prejudice. For, it should not be forgotten, that every attempt to reform the church, and expunge palpable errors and absurdities from Confessions of faith, has been considered an unwarrantable innovation; and the instruments and abettors of such reformation, have as uniformly been stigmatized, and denounced the enemies of religion, of God, and of man. Having then in our turn borne the full odium of narrow minds, the rage of zealots, the fury of fanatics, and having been thus taught the great moral lesson of patience, fortitude and charity, we neither institute nor celebrate religious festivals in honour of victory, nor triumph in the wounds of our fallen enemies: we thank God, that "now is our salvation nearer than when we believed." In proportion to the number of Societies, is the number of delegates, and attendants on our annual sessions; hence, where a few years since, but "two or three" met in the service of the order, thousands now throng to the sanctuary at the solemn convocation. Where once the harp of praise hung silent, tuneful bands now chant in prelibation of immortal joy. The solemn darkness that brooded over the *west* and *south*, has been penetrated with the "light of the morning, even a morning without clouds," and rejoicing multitudes now find a Father in their God, an advocate in the Redeemer, and "joy in the Holy Spirit."

The spirit of inquiry and investigation now so prevalent, opens an ample field to the ministers of the Word; such, therefore, as can conveniently itinerate, are furnished with every inducement to enter upon that manner of ministration. Few societies have a resident preacher, and even those few cannot be regularly supplied; hence the general call for more labourers in the vineyard of reconciliation. Thus, whilst the different sects are removing supernumerary labourers to Hindostan and the islands of the Pacific, and with herculean exertions providing for their maintenance there, we are pained to witness the destitution of *gospel ministers* in our immediate vicinity. We offer no inducement to our young brethren to enter the ministry but those which duty and the Gospel furnish. Say, then, ye young men, whom truth has enlightened, grace instructed, and devotion warmed with ardent zeal, Have you seen the whitened fields of the great Husbandman? Have you heard his children ask, "Is there not yet a prophet of the Lord?" Have you known, that there is a "famine in the whole land; not a famine for bread, nor a thirst for water, but of hearing the word of the Lord?" Has not the "still small voice," that whispers to the conscience in tones that make the guilty tremble; or to the obedient in accents "sweet as angels use," said, "Go, prophesy to my people Israel?" Waiting for the dispensation of Divine Providence, for the calling and perfecting for the work of the ministry, those whom God will approve, we seek the fallen mantles of the departed Elijahs, that truth may be suitably illustrated and defended, believers blest with its influence, and God glorified in them that believe.

Brethren, of the Abrahamic faith, your prosperity and influence depend, not so much on your numbers, as your usefulness; and to that, you are induced by every consideration that can influence the mind, or govern the actions of man. With an assurance of illimitable salvation, you can have no doubts of your own; you will therefore pity, while you attempt to enlighten those, who, from doubts, are sinking in despair. You cannot mourn as those "without hope," you can best offer comfort to the afflicted. You feel the comforts of Divine benevolence; you can, of course, appreciate your obligations to the stranger, the fatherless and widow. You know the goodness of God, of his law, the everlasting profusion of his mercies; and you know, that, as children of the best Parent, you should be the *best children* of that Parent. By thus doing you will silence gainsayers, evince your discipleship, and win the confidence and respect of mankind. Those who profess the Gospel, but follow not with us, and those that know not God, we entreat as brethren to search the Scriptures, to test their own, and our views, with the oracles of God, to "prove all things, and hold fast that which is good." The brethren who labour in word and doctrine, are reminded of the responsibility of their station. To you, is imparted the dispensation of the Gospel. Make it your study, ascertain the character of its divine Author, and endeavour to understand by whom it was revealed, and for whom it was designed. Let not your parochial, or other public duties, infringe on your hours of study, nor permit the closet to keep you from the desk. Visit the *sick* and the *poor*, those in health or affluence can dispense with your society better; and it is from the latter you will have reason to seek relief for the former. Covet the "best gifts," rather than the best support; and the testimony of your own conscience, and the approbation of the wise and good, will secure to you "that peace which the world can neither give nor take away." Finally, brethren, while you testify the grace of God with becoming zeal, be careful to maintain good works, that you may be rendered useful to men while you sojourn below, an ornament to your profession, and to the Gospel. And when the "chief Shepherd" shall appear, may you, and all herein addressed, and all the family of man, be permitted the enjoyment of purity, where life and glory are as perfect as durable, where your labours and sufferings shall cease, and love, the life of heaven, consummate your bliss for evermore. Amen.

By order. STEPHEN R. SMITH.

From the Right Reverend Bishop Hay's Abridgement of the Christian Doctrine.

ROMAN CATHOLIC VIEWS OF THE TRINITY.

Q. How many Gods are there?

A. There is only one God.

Q. How many persons are there in God?

A. In God there are three persons: God the Father, God the Son, and God the Holy Ghost.

Q. Are these three persons really distinct among themselves?

A. Yes, they are.

Q. Why then are they not three Gods?

A. Because they have all three but one and the self same divine nature and substance.

Q. Is then each person true God?

A. Yes: each person is true God, and they are all three but one and the same God.

Q. Does God the Father proceed from any other?

A. No, God the Father proceeds from none; and he is therefore the first person of the Holy Trinity.

Q. From whence does God the Son proceed?

A. From the Father only; and therefore God the Son is the second person of the blessed Trinity.

Q. From whom does God the Holy Ghost proceed?

A. He proceeds both from the Father and the Son, and is therefore the third person of the adorable Trinity.

Q. What do you understand by the word Trinity?

A. This great mystery of three persons in one God, distinct in their persons, and one in their nature and substance.

THE CORNER STONE

Of the First Universalist Meeting House, now erecting in Westminster-street, was laid with the usual ceremonies on Monday forenoon last, in the presence of a large concourse of attentive spectators of both sexes. There had been copious showers of rain the preceding evening, and the day was unusually pleasant. The exercises were—a Hymn by the choir of the Society; an Address by Mr. MACE, minister of the Society; prayer by Mr. KILHAM, of Attleborough; hymn, and benediction. The Address of Mr. MACE is generally spoken of in terms of high commendation. The prayer was fervent and devout. The performances by the singing choir, vocal and instrumental, were excellent. It was gratifying to the liberal feelings of the numerous auditors to observe upon the platform, several of the most respectable officiating clergymen of this town, of different denominations, witnessing the solemnities of the occasion. In the corner stone was deposited a silver plate, on which was engraved, by Mr. HENRY THORNTON, the following inscription:—

"The First Universalist Society in Providence, was incorporated by an act of the General Assembly of the state of Rhode-Island, at their October session, 1821. The corner stone of this edifice, designed for the service of Almighty God, through his Son Jesus Christ, was laid by the Rev. FAYETTE MACE, on the 3d day of June, A. D. 1822. JOHN H. GREENE, Architect; CALEB MOSHER, ZECHARIAH CHAFEE, joint Master Builders. 'The Lord reigneth, let the earth rejoice.'" Psalm xcvi. 1.

Providence Paper.

From the (Boston) Universalist Magazine.

THE SOUTHERN ASSOCIATION.

According to appointment, the Southern Association of Universalists met at the house of Br. Lewis Metcalf, in Wrentham, on Wednesday, June 12,

1822, and opened the council in solemn prayer at the throne of Grace, by brother Seth Stetson.

Chose Brother Hosea Ballou, *Moderator*.

Br. Barzillai Streeter, *Clerk*.

Received the Rev. Seth Stetson, of Plymouth, into fellowship with the Association. Br. Stetson, has been for some years a preacher in the Congregational connexion, but has travelled in spirit and understanding through the wilderness of error, and reached the land of promise, that in Christ, the seed of Abraham, "all nations, families, and kindreds of the earth shall be blessed," and "every creature which is *in* heaven, and *on* the earth, and *under* the earth, and *in* the sea, and *all* that are in *them*, shall be heard to say, blessing, honour, and glory be unto *him* that sitteth upon the throne, and unto the *Lamb*, for ever." This is not the first instance, and we have reason to believe, it will not prove the last, in which light shall dispel darkness, and the eyes of the blind be opened, and the ears of the deaf unstopped.

The lame begin to walk, the dumb to inquire the way, in which Zion's redeemed children may return home, laden with rejoicings. Br. Stetson sought, and he has found; he knocked and the door was opened unto him. And he would anxiously pray God, that his former brethren in the ministry, may "Go and do likewise." Letters of fellowship were also granted, to Brs. Barton Ballou, Jacob Frieze, and Benjamin Whittemore. For this addition of four brothers to our fraternity, the friends of truth cannot feel too grateful to the Lord of the harvest. In these we have learning, talents, and virtue.

We pray the Shepherd and Bishop of Souls, that they may be prospered in all their laudable exertions, to extend the triumphs of truth, and to promote individual and social happiness.

Order of the Morning Service.

Introductory Prayer—Br. Hosea Ballou, 2d.

Sermon—Br. B. Streeter. Text, Mat. xiii. 33.

Concluding prayer—Br. Seth Stetson.

Afternoon Service.

Introductory Prayer—Br. Jacob Frieze.

Sermon—Br. H. Ballou. Text, 1 Cor. i. 17.

Concluding prayer—Br. Benj. Whittemore.

Evening Service.

Introductory Prayer—Br. Thomas Whittemore.

Sermon—Br. Fayette Mace. Text Tit. ii. 11, 12.

Concluding Prayer—Br. Zephaniah S. Crossman.

These services were performed in the Baptist meeting house, before a crowded, solemn and respectable audience; and in a manner, as we hope acceptable to God, and profitable to men.

We cannot close these remarks, without expressing our acknowledgment, for the cordiality which we were received by our friends, and their unremitted efforts in providing for our convenience and happiness. Will God bless and reward them for all their labour.

Having attended to the concerns of the meeting, our council was closed by prayer and thanksgiving to God, for his providential mercies which had been over us during the session, by Brother Robert L. Killam.

The Association stands adjourned to the second Wednesday of December next; then to be holden at the Universalist Meeting-house in Western, Massachusetts.

By order of the Association,

BARZILLAI STREETER, *Clerk*.

"Thy testimonies are very sure." Psal. xciii. 5.

So said the prophet. Reader, what say our Arminian friends on this head? Do they say the "testimonies of God are *very sure*?" God's testimony, by his prophet, is, "*All* nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name." Now we say, with the prophet, that "*thy testimonies are very sure.*" Our Arminian friends, however, will not admit that the testimonies of God are sure in any sense. They say, "If man will not, God cannot." Our quotation to suit their views, should read as follows—"All nations whom thou hast made *might* come, *if they had a mind to*, and worship." But, according to them, a great many will not come, and God *cannot* make them. We do not see how they can dispose of the declaration of the prophet. Whether they will or not, we think it will trouble them!

On the other hand, our Hopkinsian and Calvinistic friends have a way peculiar to them, of expounding, &c. They will have it, that a *part* of some nations whom God hath made, shall come and worship. When they talk about their neighbours' *souls*, a *part* of some means *all*! When they talk about *dollars*, the *whole* means *all*! Salaries or dollars, and souls, are *two* things. The loss of a few *dollars* would be a terrible affair. But the loss of a few (i. e. *many*) millions of *souls*, is a very pleasing thing. We, however, cannot help believing the declaration that "*All* nations-whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name;" for thou hast declared, by thy prophet, that, "*Thy testimonies are very sure!*"

From the Christian Intelligencer.

A zealous, eloquent preacher, of the Arminian principles, used the following energetic method to induce sinners to repent and serve Christ.

"Come, sinners; leave the service of the devil, and try religion for one year—one month—one week—or even one day, and if you are *dissatisfied* and want to go back to your old master again, I will be the devil's *bondsman* that he will accept of you."

An *avaricious* professor was asked, how he could exhort and pray with such fervour. He replied; "I leave my *worldly* disposition at the *threshold* of the house." True, said a neighbour; but you are careful to leave it where you can *find it again*, when you come out. *ibid.*

COSTLY SUPERSTITION.

At the last S. Judicial Court of Boston, a Mr. David Tucker, was subjected in \$750 damages to Miss Mary Fuller, for breach of *promise of marriage*. It appears that the only reason assigned by the defendant for breaking off the match was, that the plaintiff persisted in attending the "Universalist Meeting."

Nan. Enquirer.

From the Russian Anthology.

ADDRESS TO DEITY.

BY DERZHAVIN.

O thou Eternal One! whose presence bright
 All space doth occupy—all motion guide;
 Unchang'd through Time's all-devastating flight—
 Thou only God! There is no God beside.
 Being above all beings! Mighty One!
 Whom none can comprehend; and none explore;
 Who fill'st existence with Thyself alone;
 Embracing all—supporting—ruling o'er—
 Being whom we call God—and know no more!

In its sublime research, Philosophy
 May measure out the ocean deep—may count
 The sands, or the sun's rays—but, God! for Thee
 There is no weight nor measure; none can mount
 Up to thy mysteries. Reason's brightest spark,
 Though kindled by Thy light, in vain would try
 To trace thy counsels, infinite and dark:
 And thought is lost ere thought can soar so high,
 Even like past moments in eternity.

Thou from primeval nothingness didst call
 First, chaos; then existence—Lord, on thee
 Eternity had its foundation: all
 Sprung forth from Thee;—of light, joy, harmony,
 Sole origin—all life, all beauty, Thine.
 Thy word created all, and doth create;
 Thy splendour fills all space with rays divine.
 Thou art, and wert, and shall be, glorious, great!
 Life-giving, life-sustaining Potentate!

Thy chains th' unmeasur'd universe surround;
 Upheld by Thee, by thee inspired with breath!
 Thou the beginning with the end hast bound,
 And beautifully mingled life and death!
 As sparks mount upwards from the fiery blaze,
 So suns are born, so worlds spring forth from Thee!
 And as the spangles in the sunny rays
 Shine round the silver snow, the pageantry
 Of Heaven's bright army glitters in Thy praise.

A million torches, lighted by Thy hand,
 Wander unwearied through the blue abyss;
 They own Thy power, accomplish Thy command,
 All gay with life, all eloquent with bliss.
 What shall we call them? Piles of crystal light?
 A glorious company of golden streams?
 Lamps of celestial ether burning bright?
 Suns lighting systems with their joyous beams?
 But Thou to these art as the noon to night.

Yes! as a drop of water in the sea,
 All this magnificence in Thee is lost:—
 What are ten thousand worlds compared to Thee?
 And what am I then? Heaven's unnumber'd host,
 Though multiplied by myriads, and array'd
 In all the glory of sublimest thought,
 Is but an atom in the balance, weigh'd
 Against Thy greatness—is a cypher brought
 Against infinity! What am I, then?—Nought.

Nought!—but the effluence of Thy light divine,
 Pervading worlds, hath reach'd my bosom too;
 Yes! in my spirit doth thy Spirit shine,
 As shines the sun-beam in a drop of dew.
 Nought! but I live, and on hope's pinions fly
 Eager towards thy presence: for in Thee
 I live, and breathe, and dwell; aspiring high,
 Even to the throne of thy divinity.
 I am, O GOD! and surely THOU MUST BE!

Thou art! directing, guiding all, Thou art!
 Direct my understanding then to Thee;
 Control my spirit, guide my wand'ring heart:
 Though but an atom 'midst immensity,

Still I am something, fashion'd by thy hand,
 I hold a middle rank 'twixt heaven and earth,
 On the last verge of mortal being stand,
 Close to the realms where angels have their birth,
 Just on the boundaries of the spirit land.

The chain of being is complete in me;
 In me is matter's last gradation lost,
 And the next step is spirit—Deity!
 I can command the lightning, and am dust!
 A monarch, and a slave; a worm, a God!
 Whence came I here, and how? so marvellously
 Constructed and conceiv'd? unknown? This cloud
 Lives surely through some higher energy;
 For from himself alone it could not be.

Creator! Yes! Thy wisdom and Thy word
 Created me! Thou source of life and good!
 Thou Spirit of my spirit, and my Lord!
 Thy light, thy love, in their bright plenitude
 Fill'd me with an immortal soul, to spring
 Over the abyss of death, and bade it wear
 The garments of eternal day, and wing
 Its heav'nly flight beyond this little sphere,
 Even in its source—to Thee—its Author there.

O thought ineffable! O visions blest!
 Though worthless our conceptions all of Thee,
 Yet shall thy shadow'd image fill our breast,
 And waft its homage to thy Deity.
 God! thus alone my lowly thoughts can soar;
 Thus seek thy presence—Being wise and good;
 'Midst thy vast works, admire, obey, adore;
 And when the tongue is eloquent no more,
 The soul shall speak in tears of gratitude.

ANECDOTE.

Two gentlemen of different sentiments being once in company, one of them made a remark which led the other to think he was a Universalist; upon which he said, I hope, Sir, you do not believe in the doctrine of Universalism. The other immediately replied that he did, and had for many years. "Why," (replied his friend) this is a very licentious doctrine. If I could only believe it, I would indulge myself in the practice of every vice." "And do you really mean so," asked the other? "Indeed I do," he replied; "If I believed as you do, I would enjoy myself at once." "And do you believe there is no moral change at or after death," asked the other? "None at all," he replied. "Then (said his friend) if you get to heaven, you will sin for ever, for you are there to have the same disposition, and there will be no hell to restrain you."

Bost. Univer. Mag.

CORRESPONDENTS.

"John," proposing a number of Queries, is received. They shall receive prompt notice, &c. Likewise, a communication from our old Calvinistic correspondent, at Jamaica, (L. I.) whom, in our Second volume, we called "A. B." As this communication is, in a great measure, a repetition of former ones, and as the writer of it scolds in an extraordinary manner, it is probable we shall publish selections from it, if any there be, which may be new to the reader.

All Communications, forwarded by Mail, for publication in this Paper, must be post paid. City Correspondents are informed, that a Letter-box is stationed at the entrance of the Printing-Office, for the reception of their Communications.

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW-YORK, SATURDAY, JULY 20, 1822.

NO. X.

FOR THE GOSPEL HERALD.

(Concluded from p. 65.)

Why do all parts of the Scriptures so forcibly enjoin piety towards God, and benevolence towards men; and why do all parts of the New Testament so much insist on "*repentance* towards God, and *faith* in the Lord Jesus Christ," and so strongly represent the awful consequences of "neglecting so great salvation," if this great salvation is, nevertheless, the *gift of God* to every man, without such *preparations*, if they are allowed to be conditions?

Again—What was the *flame* in which the rich man was tormented, if there is no *future* punishment?

It is perhaps unnecessary to multiply instances, but to me it appears that the New Testament, taken as a whole, is a message from God to man:—Points out to him a way of salvation through the atonement of Jesus Christ, or through the practice of those duties which he enjoins; that man as a *free agent* may, nevertheless, embrace or not embrace this proffered mercy, and thus deprive himself of the benefits held out to him. Should you, however, Mr. Editor, or any of your correspondents, take up the subjects of the above interrogatories, I shall wish to avail myself of the earliest opportunity of renouncing any opinion I may hold, and of adopting one in its stead more consonant to the word of God. I solemnly protest, that the above inquiries are not made by a prejudiced bigot, but by one open to conviction, and who will readily relinquish an untenable position though a favourite one.

CANDIDUS.

REMARKS.

We reply to Candidus's queries as follows—The reason "why all parts of the Scriptures so forcibly enjoin piety toward God, and benevolence toward man," is, because this course is indispensable to man's happiness. The reason "why all parts of the New Testament so much insist on *repentance* toward God, and *faith* in the Lord Jesus Christ," is, because the course pursued by man perpetuates his misery. He is, therefore, advised to *repent*—to turn from his unhappy path, and believing God, to rejoice in his salvation. The reason "why the *awful consequences* of neglecting so great salvation, are so much insisted on," is, because the consequences are *awful*! Many who neglect the "great salvation" of God, and substitute the *little* salvation of men, are in *awful* circumstances. Witness the distracted, religious maniac—resorting to self destruction, not to obtain peace, but to flee, if possible, from the *awful salvation* invented by man! These,

to say nothing of the millions who are partially insane, and *religiously* miserable, are evidences of the "*awful* consequences of neglecting this *great* salvation."

Candidus lays much stress upon this great salvation being the *gift of God*. And asks, Why all this, &c. "if this great salvation is, nevertheless, the gift of God to *every* man, without such *preparation*, if they are not allowed to be conditions?" Answer, Supposing salvation was for *sale*—then it would be *conditional*. Now would not you insist upon the propriety and expediency of a man's accepting an invaluable inheritance as a *gift*, freely offered, over that of *sale*, when he was unable to advance the purchase money? If you pay the value of the article sold, the seller confers no favour. Let this matter be viewed in a proper light. God is the *owner* of all things. There is not a condition which can be named, on the part of man, but man is altogether *dependent* on God for the means of complying with the condition. Consider the following simile. Candidus has a son, who is blind and lame. He offers his impotent son provisions for a day, on condition of going a mile, and returning, at a stated time. Candidus knowing his son *cannot* go, carries him, and then furnishes him with provision. It may be asked, Is man so situated? We answer, Yes! Why, then, are the things required, if he is unable to perform them? We answer, The simile is not all told. Candidus's son required the exercise of his journey of the mile, to produce an appetite. Mankind, mentally, have no relish for the great salvation. They cannot, of themselves, acquire this desire, any more than Candidus's blind and lame son could travel, without assistance, the mile required. They will never desire, nor see, this great salvation, unless their eyes are opened. Opening the *blind* eyes, and carrying the lame and blind son, are the "*preparations*" Candidus speaks of. Now, we shall not only concede, but insist on it, too, that the preparations are necessary, (in this mode of existence, in any other we have no authority on which to predicate any thing farther than is revealed,) and that no man can receive a *gift* so long as he is so blind and ignorant that he knows nothing about it. Consider the following simile. A man dies, after bequeathing ten farms, well stocked, to his ten children. The children are ignorant of the will or disposition of their father toward them. They hear imperfect accounts of the farms, and would like to receive them, on condition of paying for them a sum which they cannot possibly raise. They are suffering all the evils of poverty. They are told, The farms are yours, "without money, and

without price." The consequence of neglecting this great salvation from this poverty and wretchedness is pointed out; but they, ignorant of the father's disposition and will toward them, say, I do not believe it. "There must be something for us to do." There are conditions for us to perform. And their kind neighbours stop in, and say, Yes, we have seen the will, and although the will says the farms belong to *all* of you, we know that the word *all* means a *part*. The farms belong to a part of you, who, we do not know. They are likewise told, There are conditions for you to perform, and unless you comply with them, you will never have the farms. The brothers disagree. One says, My father would never make a will so horrid as that will must be, which makes all fare *alike* well. Another declares, The welfare and riches of the *whole*, depend on the poverty and wretchedness of a *part*. A third declares, If all my brethren are to share alike, I will have nothing! I had rather *starve* than *all* should be *fed*. If I cannot have a farm without my brethren are provided for, I do not want one. Some of them make invidious comparisons. A part are declared to be unworthy. And that it would be the height of iniquity, to put them upon a level with their brethren, who, in their estimation, were not half so deserving as themselves. This is the state of man. Look around you, and see, every day, the "great salvation" slighted, for no other reason except those mentioned in the simile.—What abominable selfishness! What awful consequences result from neglecting this great salvation!

You will please to remember, *neglecting* this salvation, and *obtaining* this salvation, are two things. There is no lack of disposition on the part of God to communicate knowledge of the truth to man. But man is so hostile to his neighbour, that he does not desire this "great salvation," which is for *all*; but a *little* salvation for a part! A man may not neglect this great salvation, but, unless God bestows knowledge, (which communicates life,) the man can never receive it. We believe firmly, that no man ever existed who was in sincerity willing that *all* men should be saved, and sincerely desired their salvation, and remained in this state of "*preparation*" without having the knowledge of God's unchangeable purpose to save *all* communicated to him, and peace flowing like a river as a consequence.

When Paul went flaming with rage to Damascus, he did not neglect the *little* salvation! The *little* salvation was all his concern. The *great* salvation he hated. But God was pleased to open his eyes to the truth, and to seal him for a chosen vessel to carry the Gospel to the Gentiles. This was, indeed, an extraordinary case. We therefore see that the preparation which produces repentance, or a turning from the *little* salvation, which is of man, to the *great* salvation, which is of God, cometh from God. Therefore, we read, of Christ, "Him hath God exalted to be a Prince and a Saviour, to give repentance unto Israel, and remission of sins." When the repentance is given, or, a disposition to prefer the happiness of the *whole*, which is God's

purpose, to the happiness of a *part*, which is man's purpose, it is accompanied with faith in the promises; with belief in the Scriptures, which declare, that "God was in Christ reconciling the *world* unto himself, *not imputing* their trespasses unto them." Consequently, he believes his sins are remitted, or "*blotted out as a cloud*." It is merciful in God to make mankind learn, by experience, the awful consequences of an unforgiving and unmerciful spirit. So long, therefore, as he permits them, unrestrained, to neglect this *great* salvation, and prefer the *little* salvation of men, so long they will remain enemies to God and one another. So long they will despise their brethren, and neither repent nor receive remission of their sins.

To Candidus, we say, The command has gone forth—"Thou shalt *love* thy neighbour as thyself." For "*love* is the fulfilling of the law." Love is the preparation. Love is the condition, if you want a condition; for without it no man can never be saved.

Quere. How much does a man *love* his neighbour, when he consigns him to *endless misery*?

Candidus again interrogates—"What was the *flame* in which the rich man was tormented, if there is no *future* punishment?" We declare, once for all, that we believe there is *future* punishment. We believe all time posterior to the *present* moment, to be *future*. The convicts in the State Prison suffer *future* punishment. The punishment is *posterior* to their crimes. *To-morrow* is *future*! The third day it will be *past*! Mankind grumble and growl at a sad rate when they endure *present* suffering themselves. But for their neighbours, nothing short of *future* endless fire and brimstone will answer! But, talk of *happiness*—the tables are turned in a moment. We pious folks want to be happy for ever. *We deserve it!* But our wicked neighbours, they enjoy more comfort in this world than belongs to them. They shall be damned, or we shall be terribly disappointed. This is the current religious coin of the present day. Candidus, by turning to James iii. 6, will find an account of the *flame* which burns with *hell-fire*. Namely—"The tongue is a *fire*, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on *fire* the whole course of nature, and it is set on *fire of hell*." We refer Candidus, for an exposition of this parable, to our First Volume, Nos. 23, 33, 48, and 50.

We conclude, by tendering our thanks to Candidus for his unprejudiced and candid inquiry, and recommend to his serious consideration the declaration—"Humble yourselves in the sight of the Lord, and he shall lift you up." Jam. iv. 10.

Note.—FREE AGENT is a phrase not found in the Scriptures!

TO THE EDITOR OF THE GOSPEL HERALD.

SIR,—Having seen a good deal lately in the Gospel Herald on the doctrine of the *atonement*, I have thought proper to trespass a little on your time and Paper, by making a few remarks on your observations on that subject.

In No. 7, under the head "*Atonement* consider-

ed," you quote from Hebrews, "In burnt-offerings and sacrifices for sin thou hast had no pleasure," and draw the conclusion that they were not acceptable, "That he never had pleasure in burnt-offerings, &c." This, I think, is erroneous. For if so, why did he command them to be offered? (See Leviticus.) I think he had no pleasure in any sacrifices under the law, (Heb. x. 11.) abstractedly considered, but only as they had reference to Christ, and prefigured the great atonement he made for mankind. I will go even further and say, he had no pleasure in the death of Christ, only as it reconciled us to himself. You proceed—"It was always God's will to sanctify and save man, and Christ came in consequence of that will, and to accomplish God's beneficent purposes." This I believe—that Christ did come to save man; but the controverted point is, How did he do it? When this is cleared up, the controversy is at an end.

I do not believe in a *vicarious* sacrifice in the strict sense of the word, and am not therefore under the condition of answering your interrogatories; but I shall take some notice of them before I proceed. Under the head "Satisfaction for sin considered," you ask, First, "Was God dissatisfied with man?" To this I would answer—As his creature, his own offspring he was not; but whether God was displeased with men as sinners? no one who reads the first and second chapters of Romans, I think, need to ask. This will render answers to 2 and 3 unnecessary. To those under 4 and 5, I answer, That love induced the gift of Jesus, according to 1 John iv. 10; and that the sacrifice of Christ was not to appease him, for that would make the Deity changeable; which is impossible, but to *satisfy Divine justice*. For in him (Christ) mercy and truth have met together, righteousness and peace have embraced each other.

ASPASIO.

(To be continued.)

ANSWER.

Among the many existing causes for regret and dissatisfaction, we rank among the foremost, the imperfection of human judgment and perception. It is perhaps almost impossible for any man in this body of sin and death, to be quite freed, at any time, from the imperfections which, we have strong reasons to fear, are intertwined with his present existence. To say nothing of the more active and unruly passions, which, acted upon by external excitements, too frequently enslave mankind, we would confine ourselves to the consideration of the ordinary incentives which propel men to act and decide, when their reason is at the helm, and *prepossession* alone influences their decisions. God, only, is the *impartial, unbiassed Judge!* God only *sees things as they are*; and, uninfluenced by improper, irregular, or unnecessary, passions or emotions, dwells in *light, and life, and love*. Whatever pretensions the Editor of this Paper may have made to *sincerity* in his principles, and however tenacious he may be in defending them, he would never be suspected of preferring claims to *infallibility*, however obstinately he would contend for the few demonstrative truths, or advocate those, which to his (perhaps er-

roneous) conception, are too well established to be questioned with reason, or denied with consistency. Relying, *alone*, upon God, from whom, only, wisdom and truth are derived, and being, he would humbly trust, as willing to confess his errors, as to commit them, he can have no concern so weighty as *truth*, and no object so great as the attainment of it.

Under the influence, he believes, of these principles, he assures Aspasio that he has rather *extended* his views, than *changed his sentiments*, or *altered his principles*. Aspasio, however, to prevent a misunderstanding, and consequently a misconstruction, of the Editor's explanation and remarks, is requested to consider, that mankind may often, and in sincerity, mistake one another, and view the same things differently at different times, and under a change of circumstances. Foreign to, but not less important than these, is another consideration. Man, being imperfect, his productions, for a thousand reasons, and as many concomitant causes, are imperfect also. In the common transactions of secular life, the words, terms and phrases, are graduated not only from habit, custom, and use, upon a regular and organized basis, but utility, where fraud is not practised, has tested their meaning, and guaranteed their application. The state of the atmosphere, the specific gravity of bodies, and many terms designating rules and principles, which, from their universal application and utility, are divested of ambiguity and rendered altogether unequivocal, can testify. But, in theology the case is widely different. There every passion which avarice, hatred, and revenge inspires, have, in their turn, influenced, commanded, and *confounded*. Was the rate of exchange in the commercial world graduated on principles, and subjected to caprices, and as fluctuating, as theological principles, man could not sustain civilization. Was the difference of opinion relative to the comparative value of articles, as great as the extremes in religious definitions, our markets would one day be regarded as filled with pernicious nuisances, and the next, numbers would be swelled till comprehension was exhausted to ascertain their amount, and estimate their value. One instance is sufficient to cite, to test the truth, and mark the expediency of our declarations. The word, common in theological disquisitions, which many, who would be accounted wise men, use to signify an *illimitable* and *infinite* duration, is supposed to have been used by the prophet Jonah, to mean only *three solar days!!!* Contrasted with this, common extremes might be adduced and brought as evidence to demonstrate the existence of congruous principles. Requesting Aspasio, and the reader, to keep the foregoing remarks in constant view, we directly commence our reply to Aspasio's communication.

When we shall have fully considered the interrogatory which closes Aspasio's *second* paragraph, as follows; "This I believe—that Christ did come to save man; but the controverted point is, *How* did he do it? When this is *cleared up*, the controversy is at an end;"—when we shall have considered this properly, the controversy will be at an end; and

make all comment on the residue of this paragraph unnecessary. We shall consider this in its proper place.

Of Aspasio's *third* paragraph, we have only to remark, that if he will concede that "divine justice," which Christ came to *satisfy*, required the *endless happiness* of all mankind, we shall agree that Christ came to "*satisfy* divine justice!"

(To be continued.)

FOR THE GOSPEL HERALD.

FALL OF ANGELS.

The tradition of the elders are like a broad and beaten way, in which thousands have trodden, and multitudes are still going on, neither doubting or suspecting, even under the imposition of the grossest absurdities; A blind zeal is encouraged; passive obedience is honoured; and bigotry receives the smiles of complaisance from men of sinister views; for by these things they have their wealth. It is a thing well understood by those that hold dominion, and lord it over other men's consciences, that if free investigation is not discouraged, and reason discarded, as blind, debased and fallen, and the right of thinking and judging for ourselves disallowed, the multitude would soon arise to an independence in judgment which they could by no means control. Was reason to resume her proper empire and sit upon her throne, unawed by superstition, and unshackled by the crafty and designing, no doubt but some things that are confidently believed among us, as systematical and well founded, would soon prove to be fabulous and chimerical. May not the supposed *origin of sin*, and the *fall of angels*, be of this kind? It is commonly believed that sin originated in heaven; began its operation with one of the highest angels, who headed a rebellion in those abodes of blessedness; that he was finally repulsed and driven down into some lower region, and hath by wiles, and stratagems, taken possession of our world and subjugated its inhabitants. The history of this wonderful transaction they think is clearly set forth in Scripture, particularly in the 6th verse of Jude. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." No doubt but this verse ought to be understood as follows—And the angels which kept not their first estate in Jesus Christ, i. e. of light and knowledge of the truth, but left their own habitation or government, and the station in which they were placed for the instruction of others—He (God) hath reserved in everlasting chains under darkness unto the judgment of the great day, or last day, or Gospel day.

It is well known to those who are conversant in Scripture, that preachers of the Gospel, and those that had the oversight of churches, were called *angels*, and also stars. See Rev. 20, The seven stars are the angels of the seven churches. The star that St. John mentions, in the 9th chapter, that he saw fall from heaven, was, undoubtedly, one of those angels that kept not his first estate, which was a heavenly employment, but left his habitation for

a life of sensuality and earthly-mindedness; or, in the words of the Apocalypse, fell from heaven to the earth. If any thing in Scripture would prove the fall of angels, the words of Peter, I think, would be the most favourable testimony. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment." If there is a pit, or prison, into which those angels were cast, how is it that they are ranging and roving in our world? For we read, that "He (God) delivered them into *chains of darkness* to be reserved unto judgment." Now, according to the common understanding of the passage above quoted, one of the four consequences that I shall mention must be admitted—

Viz. Either those fallen angels, or *devils*, as they are now called, have *broken* their chains in which they were to have been confined until the day of judgment, and have escaped their prisons, or they have been liberated; or the day of judgment is past. Or the devils are not rambling and ravaging in our world, as multitudes suppose.

The word *angel* signifies *messenger*, or *minister*. Therefore read—If God spared not the *ministers* that sinned, but cast them down to hell, &c.—in this way the difficulties are removed at once. A consideration of the case of David may serve to elucidate what hath been offered above. David, in addressing his thanks to God, saith in Psalm lxxvi. 13th verse: "Great is thy *mercy* toward me: and thou hast delivered my soul from the *lowest hell*." Let this be compared with Psa. cxvi. 3. where he undoubtedly refers to that time of distress. "The sorrows of death compassed me, and the *pains of hell* gat hold upon me: I found trouble and sorrow." With such authority, I think it will not be too much to read, If God spared not *David*, who sinned, but cast him down into the *lowest hell*, or deepest distress, where the pains of hell gat hold upon him! Neither did God spare Jonah when he sinned, but cast him down, and he cried out of the *belly of hell*.

I mention these two cases, to show that the pains of hell may be experienced without leaving this world. I cannot allow that the angels are omniscient. When we read in Tim. v. 21. "I charge thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these things," I am far from believing that all the angels of God were present, or had an intuitive knowledge of the fact. But the *elect angels* there referred to were the chosen ministers of Jesus Christ, who were either present, or knew that Paul had given such a charge to Timothy. In 1 Cor. xi. 10. Paul saith, "For this cause ought the woman to have power (or a covering) on her head because of the angels or ministers," that the assembly before them should not appear confused, but that there should be proper signs, and tokens of distinction. If the revolt in heaven was before, or about the foundation of our world, and those angels that fell, immediately became devils, it is incomprehensibly strange that those notable actors in the grand drama should not even have a name, for more than two thousand and five hundred years, according to Scripture chronology. (See Lev. xvii.

7.) They are again mentioned in Deut. xxxii. 17, where Moses speaks of them to the children of Israel, as gods that had newly come up; whom their fathers feared not. This could not have been correct in Moses if they were as old as creation, and one of them in Eden had brought death and damnation upon Adam and all his posterity.

I think there would be irreconcilable difficulties in understanding that the cherubims placed at the tree of life were real angels, or that the tree was literally such, or the sword that turned every way at once. And if the cherubims were not literal angels or spirits, of just men made perfect, then there was no need of a prototype. What is here offered is not intended as a denial that there were angels or multitudes of beings *before* the formation of our globe. But I cannot allow that the Scriptures by any means warrant us to believe that sin or the sinning angels were ever in the *heaven* of holiness, called the third heaven. The place itself would have been polluted, and must have undergone a change. If the peace hath once been disturbed by rebellion and uproar, it may be again, and we have no guarantee for future tranquility.

Finally, that sin was ever in heaven, is a proposition wholly inadmissible. From whence then came the *devils*, and what is their *origin*? The difficulty of answering this question hath undoubtedly been the reason of so many honest people adopting the sentiment that we have just had under examination.

That there are devils, or wicked spirits, I think must be admitted. The phrases—"He suffered the devils not to speak, because they knew him: and they besought him that he would not send them out into the deep," &c. and many like expressions, cannot well accord with the idea that the infirmities and *evil propensities* of the earthly man are exclusively the *devils* mentioned in Scripture. But what those devils are, and from whence they came, we have no particular revelation that is direct to the point; but can only reason from analogy. In Divine record we have many accounts of angels, or men, being sent on messages of love to the children of men: and those messengers are frequently called *men*, as well as *angels*. In this, certainly, there must be a design. Christ hath told us that they that shall be accounted worthy to obtain that world, and the resurrection from the dead, shall be as the angels, or like the angels. Jacob, when he had the vision of his ladder, saw the angels of God ascending and descending. Let it be remarked, that they first *ascended*. When Peter stood before the gate, knocking, the people within could not believe it was Peter, in person, but said, It is his *angel*; doubtless meaning his spirit.

John having received the Revelation from the angel, fell down at his feet to worship him, but the angel said, See thou do it not, I am thy fellow-servant, and of thy brethren the prophets. Nothing can be more express. He (the angel,) was a fellow, or equal servant, and of John's brethren, the prophets. I think this point sufficiently clear, that the spirits of just men in a glorified state, are angels. Then, by a parity of reasoning, if the spirits of good

men are good angels, why not the spirits of evil men evil angels? According to Sacred Record, God had told Cain that he should be a fugitive and a vagabond in the earth. But Cain went into the land of Nod and builded a city. We have no evidence that the sentence was ever executed in the days of his *flesh*. When the sons of God came to present themselves before the Lord, Satan, or an adversary, came also amongst them. And when the Lord said unto him, "Whence camest thou?" he describes himself as a *fugitive* and a *vagabond*, going to and fro in the earth, and walking up and down in it;* and this doubtless as a punishment for being a murderer and a liar from the beginning. Having given these hints I leave the subject to those who have talents for a deeper investigation.

S. M. ROSE.

FOR THE GOSPEL HERALD.

THE MORALIST, NO. VIII.

"*The liberal soul shall be made fat.*" SOLOMON.

The writings of the wise man abounds with the most instructive and consoling lessons. Instead of fettering the mind with tradition, and chaining reason to superstition's sanguinary car, he bids her fly on the wings of freedom,

"Unawed by influence, and unbribed by gain."

From his productions information of the most important nature may be obtained. To the illiberal, narrow-minded, and unfeeling, he speaks in language that cannot be misunderstood. He warns them of the dreadful effects of an unfeeling disposition. He tells them that the cup contains poison of the most deadly nature. It is a fact, however, that is demonstrated by every day's experience, that the wretch, though loaded with *iron*, famishing for the want of spiritual food, and parched with mental thirst, still cares for his *purse*, and is regardless of the wants and sufferings of his fellow-beings. He becomes lean in consequence of miserly conduct: justice marks him as her victim, and pours her contents into his guilty lap. He is soon the victim of scepticism and despair. He cannot behold the approach of death with a serene calm. He looks at the grave with dread, and starts back with horror. He smites his breast in a fit of desperation, and exclaims, "I have been the oppressor of the poor, the fatherless and destitute. The orphan has been a victim to my unrelenting cruelty. Once I could paint scenes of future pleasure, that I expected to derive from the possession of wealth, and pamper my vanity with the consideration that I was rich; but O! how deluded was I! How changeable is fortune! Instead of enjoying that felicity which I promised myself, I am now a wretch forlorn, an outcast of society, an object of derision, and a victim of despair."

* Our correspondent is certainly equivocal, to say the least, in his reasoning here. Having no evidence of an event, is no proof that it never took place. But, in this case we have positive testimony. Cain was a fugitive, &c. and the Lord because he was a fugitive set a mark upon him, &c. It is likewise very singular that Cain's sentence should not be executed in the days of his flesh, when the sentence was, that he should be a fugitive in the "earth!" And the testimony declares, "He that soweth to the flesh shall of the flesh reap corruption!" E.d.

How different is the man in whose bosom philanthropy finds a home! Who cherishes the noble principles of charity. Who feeds the hungry, clothes the naked, heals the bruised, and relieves the necessity of the sufferer. His soul is fat. He enjoys the sweets of peace, he regales himself on Heaven's richest dainties. His bosom is warmed with the rays of celestial love. The morning zephyrs waft the fragrance of health and happiness to his peaceful habitation. The dews of the evening drop fatness upon his head; the flowers of the vernal season meet his eye, deck his path, and please his taste. To promote his felicity, all nature lends her aid. For him death has no terrors. He submits, with laudable resignation, to the afflictions of this mortal state—a heavenly smile graces his countenance—on his head is seated the crown of honour—wreaths of heaven-born charity adorn his brow, while trophies of victory over avarice and cruelty proclaim him the widows' and orphan's friend. From the eye of misery has he often wiped the tear of distress. Into the lap of want he has poured the bounties of his munificence,—in consequence of which his soul is made fat. Than him there exists not a more happy man: Reader, he is worthy thy imitation. L.

FOR THE GOSPEL HERALD.
QUESTIONS.

Mr. Editor—I should like to be informed, through the medium of the Herald, whether the following passages are to be understood in a *literal* sense: viz. John v. 24. "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, *hath* everlasting life, and shall not come into condemnation; but is passed *from death unto life*."

Ver. 25. "Verily, verily, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear *shall live*."

Chapter vi. 50. "This is the bread which cometh down from heaven, that a man may eat thereof, and *not die*."

Ver. 58. "This is that bread which came down from heaven: not as your fathers did eat manna, and are *dead*: he that eateth this bread shall *live for ever*."

VIII. 15. "Verily, verily, I say unto you, if a man keep my saying, he shall *never see death*."

In our Saviour's reply to Martha, on the resurrection of Lazarus, are these words, "He that believeth in me, *though he were dead*, yet shall he live. And whosoever *liveth* and believeth in me shall *never die*. Believest thou this?"

If the above passages are to be taken in a literal sense, translation is certain to the believer. However, your opinion, Sir, will be very acceptable.

JOHN.

Boston, June 20, 1822.

ANSWER.

We reply to John's *first* quere as follows—The word *condemnation*, into, or under, which those come, who do not believe, is explanatory of the passage, being itself explained, where we read—"He

that believeth not is *condemned already*," &c. The death spoken of is upon all *unbelievers*. It is not the *literal* death of the body. But to be "carnally minded, which is *death*."

Second quere, is explanatory of the first. "Man," we read, "shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Third quere is farther illustrative. The bread spoken of is the word.

Fourth quere, is, also, explanatory. You will please to consider, that the *for ever* spoken of, is the life of the *believer* in this mode of existence; which an apostle said, (the life) he "lived by *faith* of the Son of God." That is, by eating the bread.

Fifth quere, is an exposition of the former. *Keeping* Christ's saying, is a convertible term for *eating the bread*. The death spoken of is the *condemnation* consequent upon *unbelief*.

Sixth quere settles the whole. "He that *liveth* and believeth shall *never die*." That is, so long as he *believeth*, so long he shall *live*. And so long as he *lives*, he shall not *die*!

The *life* spoken of is a life consequent upon *faith*, or eating the bread. Not a life consequent upon the health of the body.

We inform John, that in the sense we understand the above passages, *translation* is certain to the believer. For when he *believes*, or *eats* the bread, he is "delivered from the power of *darkness*, and translated into the kingdom of God's dear Son!" See Col. i. 13.

FOR THE GOSPEL HERALD.
PIOUS FRAUD.

Mr. Editor—In your 3th Number I observed a piece entitled "The Mountain in Labour." The very same play which the writer takes notice of, I have seen acted, about three years ago, in the city of Trenton, New-Jersey. There lived a very respectable and intelligent old gentleman who had long been in fellowship with the Methodists; during which period he professed a firm belief in the final restoration of *all the human race* to the favour of God. For, as he expressed it, If it was the *will* of God that "*all* should be saved and come to the knowledge of that glorious truth," what power on earth or in hell could hinder it! The Methodists not being able to bear that doctrine, they either put him out of the synagogue, or he left them. The old gentleman having a desire for society, joined the Presbyterians. That union did not last long. Then he joined the Quakers: that union, also, like light and darkness, could not continue. The good old man was then branded as a heretic. But his worst enemies could bring no charge of immorality against him.

The play now comes to be acted. The old saint was visited with affliction, and together with bodily disease he laboured under *mental derangement*; this was construed by his Methodist friends as a judgment from God, for his wicked errors in believing that God would finally be merciful to *all* his offspring. The old servant of God had a tem-

porary suspension of his malady, and a return of his reason; during which period he was visited by the resident Methodist minister, who discoursed with the old man (*in my presence*) about the many happy seasons they had together in Christian fellowship, and also respecting his prospects beyond the grave. To which the old gentleman replied, That his trust and confidence was *unshaken* in the character of God as the *Saviour of all men*, and as his Saviour in the prospect of death: or words to that effect. But the following Sunday, the *same* priest declared, from the pulpit, to an exulting people, that the dying man had *renounced* his heresy, and died in the faith of that incomprehensible and *pleasing* doctrine of *eternal torments*, to the great joy of all his people!

A FRIEND TO TRUTH.

From the (London) Universal Theo. Magazine.

SKETCH OF THE MEMOIRS OF
JOHN HUSS, AND JEROME OF PRAGUE,
TWO EMINENT PROTESTANT, MARTYRS.

"The holy army of martyrs praise thee, O Lord."

Having delineated the most prominent features in the lives of Wickliff, Luther, and Melancthon, we proceed to consider two other celebrated characters, who forwarded the REFORMATION, but who fell victims to the dark and merciless genius of popery. The names of John Huss and Jerome of Prague, ought to be held in everlasting remembrance! Their talents, their learning, their zeal, are entitled to the admiration and gratitude of the protestant world. We put them together because they were intimate with each other—their labours were in many respects united—and they were still further assimilated by the nature and severity of their sufferings. They bore a joint testimony in favour of *pure and undefiled religion*, and sealed that testimony with their blood! Not to contemplate such characters with reverence, would argue on our part great insensibility. Let us imitate such examples of tried integrity. Let us view their exertions, though attended with pain and ignominy, in a proper point of view, keeping in our eye the final recompense of reward.

JOHN HUSS was born at Hussenitz, a town of Bohemia, about the year 1376, and received a liberal education in the University of Prague. Having taken the degree of B. A. in 1393, and that of M. A. in 1395, he accordingly became, in 1400, a minister of a church in that city. The writings of Wickliff had reached Bohemia, and they were admired by Huss, who acquiesced most heartily in his exposure of the errors and vices of the Romish church. The sale of indulgences particularly roused his indignation. The archbishop of Prague began by this time to be alarmed at the increase of the *Hussites*, issued forth two mandates—the one ordering the writings of Wickliff to be burnt—the other inculcating the belief of transubstantiation. These mandates were opposed by Huss with zeal and ability. An appeal was made to the pope, and the archbishop was accordingly summoned to Rome. After various altercations, however, it was determined that Huss and his followers were *heretics*, a name

which in every age has been bestowed upon the reformer of ecclesiastical errors and abuses. Indeed, the cry of heresy has been the *bugbear* of the church. The indolent, who are too lazy to inquire, and the interested, whose advantage it is to perpetuate ancient prejudices, will always be inclined to stigmatize with the appellation of heretics the cherishers of a rational and manly piety.

Huss, with a courage highly commendable, continued to preach and write against the errors and superstitions of the Roman church. In consequence of his labours he was banished from Prague. Pope John having published a bull against the King of Naples, about the year 1413, our reformer exposed its wickedness and folly. On this occasion some of the Hussites were seized and put into prison, where, contrary to the most solemn assurances of their safety, they were executed. Their bodies, however, were rescued by the protestants for interment, and handsome tokens of respect paid to their memory.

Huss appeared, agreeably to his summons, at the council of Constance, 1414, where he was examined and then imprisoned for heresy. This was done, notwithstanding the emperor had given his word for his security; nor were his efforts afterwards to release him from this captivity, attended with the least success. Tossed from prison to prison for six whole months, suffering great hardships from those persons to whose custody he was committed, he was at last condemned without a hearing. The emperor complained heavily of this injustice, and insisted upon his being heard. He was therefore once more brought up, in the month of June, 1415—defended himself before the council—but after much noise and tumult, they declared for his recantation. This he nobly refused, and was carried back to prison, whence he was borne to execution with every possible degree of ignominy. He was stripped of his sacerdotal vestments by bishops appointed for the purpose—formally deprived of his university degrees—and had a paper crown put on his head, painted with devils, with the word *Heresiarch* inscribed in large letters. Thus arrayed, he was delivered over to the civil magistrate, who *burnt him alive*, his books having been previously consumed by fire, at the door of the church! His ashes were gathered up, and flung into the Rhine! He died with uncommon firmness and resolution.

(To be Continued.)

"GOOD NEWS FROM A FAR COUNTRY!"

We recently received a letter from Brother Timothy Bigelow, of *Palmyra, Portage county, Ohio*, who is a herald of "*good tidings*;" as follows:

Palmyra, Portage Co. Ohio, June 26, 1822.

DEAR SIR—I wish you to *invite*, through the medium of the Gospel Herald, any of our brethren in the ministry, to *meet with us* this year in our associations. The RICH-LAND ASSOCIATION of *Universalists*, will convene in *Frederickstown, Enon county, (Ohio)* on the *last Wednesday and Thursday in August*. The NORTHERN ASSOCIATION of Uni-

versalists, will meet at *Shalersville, Portage county, (Ohio), on the first Wednesday and Thursday in September.* By giving the above notice you will confer a favour on your friend and brother in Christ.

TIMOTHY BIGELOW.

P. S. We have, in addition to our ministers in this part of this state, in about one year, an accession of three from the *Baptists*—two from the *Methodists*—two from the *Christians*, and three young men from our own Society, making ten in all!"

Note. The above welcome tidings, is a clever offset to the "overgrown Tract," which bandies about the trumped up story of two converted Universalists, whom no body ever did, or ever will know any thing of, save in the Tract of nine pages.

CONTINUATION OF GOOD NEWS.

The believers of the Truth in Norwalk, (Conn.) met on the 4th inst. and commemorated their freedom from spiritual darkness, by forming themselves into a society, which is the First Universalist Society in Norwalk.

The new church, belonging to the Society of Universalists in Norwich (Conn.) was, on Sunday last, dedicated to the service of the "GOD of the Spirits of ALL flesh."

Churches are now building, in the following towns, by the believers of the TRUTH. In Philadelphia, (Penn.) Albany, (N. York.) Cambridgeport, Shrewsbury, and Western, (Mass.) Providence, (R. I.) one each. And it is contemplated to build another church in Boston, and one in West-Cambridge, the present year.

In addition to the above, we are continually receiving the most gratifying intelligence of the increase of the Truth, in almost every direction. We have every thing to HOPE, and nothing to FEAR. For this work is of the Lord, and none can overthrow it! HALLELUJAH!

"Glory to God, in the highest. On earth peace, good will towards men."

THE TEAR OF GRATITUDE.

[By S. Woodworth.]

There is a gem more pearly bright,
More dear to mercy's eye,
Than love's sweet star, whose mellow light
First cheers the evening sky;
And liquid pearl, that glitters where
No sorrows now intrude,
A richer gem than monarch's wear,
The tear of gratitude.

But ne'er shall narrow love of self
Invite this tribute forth,
Nor can the sordid slave of self
Appreciate its worth;
But ye, who sooth the widow's woe,
And give the orphan food,
For you this liquid pearl shall flow,
The tear of gratitude.

Ye who but slake an infant's thirst,
In Heavenly Mercy's name,
Or proffer Penury a crust,
The sweet reward may claim:
"Then while you rove life's sunny banks,
With sweetest flowrets strew'd,
Still may you claim the widow's thanks,
The orphan's gratitude."

ANECDOTE.

A gentleman (the hon. Mr. W.) from the north, being in one of the southern states, at the solicitation of an intimate friend, attended a meeting to hear a Calvinist Baptist. As was expected, his theme was hell. He seemed to dwell upon it with rapture. Through the whole discourse he did nothing but describe the torments of the damned, in their infernal prison. After meeting, Mr. W.'s friend said to him, "Well, Sir, don't you think we have had a heavenly sermon?" "No, Sir," replied Mr. W. "there was nothing in it but hell!"

Mr. W.'s friend was almost affronted. His warmth of friendship has never since returned.

Bost. Univer. Mag.

SUBSCRIPTIONS RECEIVED

At this Office, for the Boston Universalist Magazine, Philadelphia Universalist Magazine and Christian Messenger, Hartford Religious Inquirer, and Portland Christian Intelligencer. The above-mentioned Papers are edited by able Advocates of the Truth;—The Gospel God preached to Abraham.

Subscriptions are also received for the Greek and English Testament, now publishing in Philadelphia, by Abner Kneeland, pastor of the First Universalist Church in that city. The Greek according to Griesbach; the English upon the basis of the London fourth edition of the Improved Version; with an attempt to further improvement from the translations of Campbell, Wakefield, Scarlett, and Macknight.

CONDITIONS.

- I. The work will be printed on fine paper, and with a new type.
- II. It will be published in two volumes royal duodecimo, and come out in 13 numbers, each number containing about sixty pages.
- III. Price to subscribers, for the whole work, will be \$ dollars 25 cents, (which is less than the store price of Griesbach without the translation) that is, twenty-five cents a number, to be paid on the delivery of each number, or \$3 75 cents bound; one half to be paid on the delivery of the first volume.
- IV. There will be no copies to be disposed of to any, except subscribers, until the whole work is complete, which, should there be a sufficient encouragement, will progress as fast as possible, with accuracy.
- V. Those who subscribe for six copies, or become accountable for that number, shall receive a seventh gratis.
- VI. The utmost care will be taken in examining the proof sheets, and not a single sheet allowed to go to press until it is known to be correct.

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW-YORK, SATURDAY, JULY 27, 1822.

NO. XI.

FOR THE GOSPEL HERALD. ATONEMENT CONSIDERED.

(Continued from p. 75.)

To the sixth query I answer, Jesus Christ was a sacrifice for the sins of all mankind. As the high priest, under the Jewish economy, made atonement for all the sins of all the people, (see Lev. xvii. 33, 34.) so the High Priest of our profession hath made atonement for all the sins of all the world, and we are "sanctified by the offering of the body of Jesus Christ, once for all." Heb. ix. 12. and x. 10. I could multiply quotations to prove this, but I think it unnecessary—you know them, and know them well.

If I properly understand your last question under this head, and the substance of those under the head of "Important Queries," you wish to know what the death of Christ has delivered us from? "What death or *punishment* did he endure in the room and stead of the sinner, from which, in consequence of his endurance, the sinner is exempted and freed?" Paul says, Gal. iii. 10. "For as many as are under the law are under the curse," and I think gives an excellent answer to your query in the 13th verse: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, 'Cursed is every one that hangeth on a tree.'"

On reading over your observations on the atonement, it struck me that you once used a different language, and that you once had different sentiments on the subject. I therefore turned to some of your former Numbers, where you treat on the doctrine, and found my surmises correct. Now I blame no man for changing his opinions on any subject whatever, provided he can give a good and sufficient reason for the change. Perhaps I am justifying myself: for although I now believe "God is the Saviour of all men," that "God was in Christ reconciling the world unto himself, not imputing unto them their trespasses," yet I once thought God was not the Saviour of all men; and so far from God having reconciled us to himself, that we must make our own peace with him; that we must reconcile God to us by our own good works, faith, repentance, &c. But I think I can give a reason for the hope which is in me; and I have no doubt but you, if indeed you have changed your sentiments, can give a good reason for it. I will now quote the passages I allude to. In your First Volume, page 11. col. 1. you have the following: "He the head, they the members. And he, the head, rendered perfect obedience to his law, in their *stead and for them*, that his righteousness might be theirs; and he, as the 'head of every man,' died for every

man, and 'destroyed death, and him that had the power of death,' and rose from the dead; which resurrection was the destruction of death," &c, and add, "This can be proved expressly from the Scriptures."

Again, page 17, col. 2, after proving the absurdity of expecting to be justified by the works of the law—"with these explicit testimonies witnessing the goodness of God, who took upon him our nature, and endured the curse of a broken law in the *stead of man*, whom he had blessed, who shall presume to curse mankind, or any part of them?" If this is not promulgating the doctrine of a vicarious sacrifice in the sense commonly understood, viz. the head dying for the members, I do not know what language means. Contrast this with what you say under the head "Satisfaction for sin considered:" "And if the sinner now suffers the punishment of his sins, is it not evident that Christ did not suffer in his room and stead; and that, if he did not suffer in his room and stead, his sufferings, so far as the consequences of sin are concerned, are perfectly nugatory and useless?" Is not this something like a contradiction, to say, first, Christ suffered in our room and stead, and then, if he suffered thus, his sufferings are nugatory and useless? Or, at least, is it not speaking irreverently of the sufferings of Christ, to say they are useless? I think it is.

ASPASIO.

(To be continued.)

REMARKS.

Aspasio's fourth paragraph, commencing this Number, appears as though intended to be a reply to our *sixth* query. But he has not informed us whether he means that Christ was a sacrifice instead of man, and to save man from the *punishment* due him for his sins, or, whether Christ was offered in consequence of man's sins, and to save man from his *sins*. The passage quoted from Heb. x. 10. reads a little differently from Aspasio's. Instead of reading, are "sanctified *by* the offering of the body of Jesus Christ, once for all," we read—"By the which *will* we are sanctified, *through* the offering of the body of Jesus Christ *once*." The words "*for all*," are a supply. Consequently, we are sanctified by the *will* of God. And this sanctification is received, or communicated, *through* the offering of Christ. And by offering himself *once*! From this it appears, that Christ, so far from being an expiatory sacrifice, in the common understanding of the term, actually offered himself, agreeably to the will of God, to reconcile man to God's *will*.

Aspasio, in his *fifth* paragraph, considers Paul's declaration, Gal. iii. 13, to be an excellent answer

to our quere. Aspasio, however, does not state, that it is mankind at large, in this mode of existence, who are unbelievers, and know nothing of Christ and his salvation, who are alluded to, &c. By examining our First Volume, Number 5, Aspasio will learn our sentiments relative to God's will in giving the law. And that God never cursed man. By attentively perusing Gal. iii, he will learn that "as many as are under the *works* of the law, are under the curse." And farther,—That the *curse* of the law is of itself temporary; because the law "cannot disannul the promise." (See ver. 17.) Aspasio will please to recollect, that Christ's office and mission is to redeem man from *sin*. When men are redeemed from *sin*, they are redeemed from the *curse* of the law. For the law curses (or rejects) all who *sin*. Now look at our quere. Paul has answered it;—Rom. ii. "As many as have sinned in the law, shall be judged by the law." This was Paul's case. For he says, "I was alive without the law once; but when the commandment came, sin revived, and I died." Again, "We know that the law is spiritual," &c. We think Aspasio must see, that men are now under the curse of the law, while unbelievers. If this is doubted, a visit to nine churches out of ten, would prove it. Mankind are *cursed* from the pulpit, regularly, once every week; to say nothing of their own cursing of themselves and others, at private and other church meetings. The law requires, (and curses or rejects all who do not render) perfect obedience to all its requisitions. Therefore, "as many as are under the *works* of the law, are under the curse." Will Aspasio concede that mankind are now under the curse of the law? If so, the offering of Christ saves them from no punishment, for any sin they have committed.

Aspasio remarks, in his *sixth* paragraph, that he surmised we once advocated a different doctrine from what we do at present. We think a little consideration will clear up this matter to Aspasio's satisfaction. Of his quotation from Vol. I. p. 11. Col. 1, we remark, that we now give our assent to it. First, Christ actually rendered perfect obedience to his law. Second, Although it was man's nature, (human nature in the *aggregate*,) associated with Christ, and this perfect obedience was rendered in an union with this nature, yet, *individually*, man was not an actor nor a conscious recipient of the blessing conferred, nor a sufferer in the crucifixion. Consequently, Christ rendered perfect obedience in man's room and stead, individually considered as persons, but, in union with all, who suffered with him, in the aggregate. You will please to recollect, there is nothing said of Christ's dying to save man from the *just punishment* due him for his sins, and of suffering this punishment in the room and stead of the *guilty*.

Aspasio, in his *seventh* paragraph, quotes from p. 17, vol. I.—"endured the curse of a broken law in the *stead of man*," &c. Aspasio, by reading the connexion, will find it is contended that the law in its promises and threatenings regarded this life only. The main object of the Editor was, to prove and illustrate the *love* of God to man. That this

love was not a momentary passion, but co-existent with Deity. That the law was intended to answer an end, which was stated. That God never cursed man. The law rejected or *cursed* man, because man disobeyed the law. Christ actually endured the curse of the law, in the stead of man. For Christ did not suffer for his *own* sins; he was "holy, harmless, undefiled, and separate from sinners." It was in consequence of the sin, and consequent misery of man, that Christ came, suffered, and triumphed over sin and death. He came "to open the blind eyes, to bring out the prisoners from the prison, them that sit in darkness out of the prison-house," Isa. xlii. To effect this, he entered the prison, agreeably to the prophet—"He was taken from the prison and from judgment." Therefore, he suffered instead of man, whom he came to save. How? Ans. Because he suffered for, or in consequence of, the sins of all men, his members. The fact is simply this: God could not behold mankind in Christ, their spiritual Head, reinstated from the ruins of the fall, until man *was* actually reinstated in Christ, his Head, and the triumph over sin, death, and hell, complete. Is it asked, Why? We answer—Because man was *not* in Christ. He was in the earthly Adam, and remained there, dead, until the resurrection of Christ, when *death and hell gave up their dead!*

Aspasio quotes from under the head "SATISFACTION FOR SIN CONSIDERED," "And if the sinner now suffers the *punishment* of his sins," &c. &c. Aspasio was rather hasty in his conclusions. Enduring the curse of a broken law, and suffering the *just punishment* for sin, are two things. This is easily illustrated, as follows: An innocent man is executed by blind, passionate, and cruel judges. The law has been broken. The judges, in their fury, hang the *innocent*. The real breaker of the law is discovered, afterward, and, by impartial judges, executed. We read that Christ was, "by the suffering of death crowned with glory and honour," &c. He suffered without crime or demerit. He triumphed over all his foes. A glorious triumph. He opened the door of *life* and *immortality* for his murderers. He left his *example* on record to confirm his precepts, "Overcome evil with good!"

Aspasio asks, "Is not this something like a *contradiction*, to say, first, Christ suffered in our room and stead, and then, If he suffered thus, his sufferings are *nugatory* and useless?" We answer—Aspasio's imagination helped him to a conclusion instead of our premisses. In the one case, we speak of Christ's obedience, sufferings and death, to reinstate man in his sinless state, and restore him to heaven. In the other, having proved that Christ's sufferings, &c. have this for their ultimate object, and not to save man from the just punishment, the consequence of wrong-doing, and which is beneficial to man, instead of being a *cruel* infliction of suffering, we then declare, unhesitatingly, that, "if the sinner now suffers the punishment of his sins, is it not *evident* that Christ did not suffer in his room and stead? [i. e. to save him from this punishment,] and if he did not suffer in his room," &c. What

then? Is it speaking *irreverently* of the sufferings of Christ, to speak the *truth* of them? If so, we plead *guilty* to the charge!

FOR THE GOSPEL HERALD.

MR. EDITOR,—Having left the city of New-York for the purpose of enjoying, with my family, the pleasure and benefit of a country excursion, and of visiting some friends living in Greene County, (N. Y.) I have for two Sundays past, attended the Presbyterian meeting. I esteem it the duty, and privilege, of every disciple of the blessed Saviour, to unite with any assembly of professing Christians meeting for the purpose of worshipping the true God. Thus showing that we wish to encourage our brethren of the human family, in their pious observance of the apostolic injunction, not to forsake the assembling ourselves together. Although they do not follow with us in ascribing to our blessed Creator, both the power, the disposition, and design to save all our fallen race from sin and suffering, yet if they do but see men as trees walking, and notwithstanding their limited views of the goodness of God, if they are enabled by the enlightening and strengthening Spirit of Christ, to cast out some of the evil propensities that lead our hearts from Christ and his holy commandments, let us not forbid them, for they are thus far with us, and not against us.

My design in this communication is to submit for publication, in your useful paper, some remarks on the doctrine taught by the respectable minister of this place, who by a long continuance of a highly exemplary deportment has adorned the religious profession. The second sermon I heard him preach was from Rom. iii. 20: "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." In this sermon he gave us a summary of the Hopkinsian faith, as follows:

Every sin is an infinite evil, and deserves an infinite and eternal punishment, because committed against an infinite object; and consequently, the law of God demanded of all the race of Adam an infinite satisfaction; or, in other words, their suffering an infinite eternal punishment. It was therefore necessary that this demand should be fully satisfied before an offer of mercy and salvation could be made to any of our lost race. He then endeavoured to show that the purpose for which the Saviour came, was, to render to the law a perfect obedience in his life, and the infinite suffering which it demanded by his death; observing, that Christ, being an infinite person, was able, and did, previous to his resurrection, suffer, in his own person, the whole of that infinite eternal punishment due to the sins of all mankind, and thus removed every obstacle, and made it perfectly consistent with the divine perfections for the Deity to extend the offer of peace and pardon, of mercy and salvation, to all mankind. Upon condition, however, that they would believe in Christ. All may now be saved, if they will believe in Christ; but faith is alone the gift of God, and none can believe without it.

Therefore, the *elect* will certainly receive this gift, a power to believe and be saved. The non-elect will not believe, neither can they, without faith. They will, therefore, sink down to eternal perdition.

I will now endeavour to examine this system in the light of Divine Revelation and reason.

First. It is contended that *every sin* is an *infinite* evil in its nature and consequences, because it is committed against an infinite God. If *every sin* we commit, deserves an *infinite* eternal punishment, we can never be punished according to our deeds, (as the Scriptures declare we shall be,) unless we receive as great a number of *infinite* eternal punishments as we have committed sins; which is as great an absurdity as we can conceive. It is equally absurd, to suppose a finite creature can perform an act infinite in its nature and consequences.—If it be admitted that the object, against which sin is committed, constitutes the act an infinite one, it follows inevitably, that every act of *obedience* to the Divine precepts, every emotion of love in the heart, directed to or having God for its object, is also an act *infinite* in its nature and consequences, and merits an infinite reward; which is a positive denial of the truth contained in the text, namely—"Therefore, by the deeds of the law shall no flesh be justified." And also of the words of Christ to his disciples, "When ye shall have done all that was commanded you, say, We are unprofitable servants."

Second. This system teaches us, that the law of God requires that this infinite suffering must be endured in its fullest extent, before an offer of mercy can be made to any individual. That Christ did both suffer this punishment for all, and rendered to the law a complete righteousness, for all that God and his law has received, in the life and death of Christ, an ample payment of all demands against the sinner, a full and complete satisfaction, both of righteousness and suffering, in behalf of the whole race of Adam, so that no obstacle remains in the way of extending peace, pardon, mercy, and salvation to the whole race. God may now, according to strict justice, save *all*. But, instead of doing this, he offers salvation upon conditions that none are able to perform; namely, that they must *believe* in *Christ*, which they can never do until he gives them faith.

Now let us look at the conclusions which inevitably flow from these premisses.

First. The law of God has received all its demands, both of righteousness and suffering, and yet it is not satisfied without the persons, for whom the satisfaction was made, perform that which they have no power to do.

Second. An offer of salvation is made to all, when, at the same time, it is known that none either will or can accept the offer, but the chosen few, to whom the necessary power will be given. The rest, by far the greatest number, will, notwithstanding all the righteousness and sufferings of Christ in their behalf, sink down to hell, and suffer in their own persons the very same infinite eternal punishments which Christ has suffered for them.

We will now take notice of the awful dishonour

which is done to the Deity, by attributing to him a plan so unjust, unwise, deceptive, and cruel.

First. It represents the Deity as *willing* and *desiring* that transgressors, who are each so deeply dyed in crimes as to deserve an infinite eternal punishment, might wholly escape the just sentence of his holy law, and that he is as fully satisfied and pleased to inflict the whole amount of the millions of millions, of their infinite eternal punishments, on his only and well-beloved, immaculately holy Son. Knowing and determining at the same time, that the greatest part of mankind could not be at all benefited by it, in consequence of their not being able to believe, for want of faith, which he never designed to give but to the chosen *few*; and the few, thus chosen, in nowise more worthy of his favour than the many; but, on the contrary, many of them the *vilest* of the vile. Now, what could this suffering of Christ avail in effecting the salvation, either of the elect, or non-elect? If it was the Divine pleasure that the guilty should escape their just punishment, and enjoy eternal bliss, how is this end attained by Christ's suffering in their room? Could it give them life? We are taught in the Scriptures that we must be transformed into the *likeness* of Christ, and be renewed in the spirit of our minds, in order that we may know, obey, and enjoy God in this life; and that we must be made the partakers of a glorious resurrection, immortality, and incorruption, in the world to come, before we can enjoy eternal happiness; and all this is ascribed, not to the sufferings of Christ, but, to his enlightening, quickening, and glorifying Spirit and power. Neither could the sufferings of the Son, give any pleasure or delight to the Father. We can never conceive of any being capable of deriving *pleasure* from the mere *suffering* of infinite punishment, unless we attribute to that being the most diabolical nature and disposition. It is certain that the sufferings of Christ could never have removed any disposition of wrath or hatred existing in the bosom of the Father toward mankind, because such a disposition never existed there. Christ declares that, "The Father so *loved* the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world; but that the world through him might be saved." John iii. 16, 17. "But God commendeth his love toward us in that while we were yet sinners, Christ died for us," Rom. v. 8. From these testimonies it appears that it was the *love* of God to the world, which moved him to send his Son into the world, and his design in sending him was, that the *world* should be *saved*. Christ testifies again, that he is the "bread of God, that cometh down from heaven and giveth life unto the world." John vi. 33. Now where do our divines get their authority for saying, that Christ came to *appease* the *wrath* of the Father, by suffering what his vindictive justice required of a guilty world; when we have the declaration of Christ, that he so *loved* them while they were sinners, that he gave them his only begotten Son? Could any being give a greater

evidence of love than the bestowing of such a gift? He is well denominated in Scripture, God's unspeakable gift. How then shall vain man presume to say, that Deity hated, or was wrath with the world, when his words and acts, most solemnly declare the contrary? It is utterly impossible that he should love and hate the same objects, at the same time. But it is contended that it was necessary that Christ should thus suffer, to manifest God's displeasure against the sin of the world. The absurdity of this will appear, when it is recollected, that the divine displeasure against sin, was most fully and awfully exhibited at the giving of the law, in the law itself, and in the denunciation against the transgressor of it, "The soul that sinneth it shall surely die," but it is not as our divines say, die *eternally*.

Having, according to my humble conception, shown that this system has its foundation in error, and its termination in such views of the Deity as to deprive us of all ground of trust, or confidence, in his wisdom or goodness, it will be asked, What is the truth? On this all important subject, relative to the designs of our heavenly Father toward us, we will first inquire at the divine oracles what salvation we stand in need of. The Scriptures testify, that *all* have *sinned* and come short of the glory of God. *All* have derived from Adam, their earthly head, a state of liability to sin, corruption, and death; like him, who, from his first departure from the precepts of the Creator, became so darkened in his understanding as to seek his safety and happiness in *hiding* himself, and departing from his all-gracious, all-loving Creator and Father, the only source from which he could look for happiness or deliverance. We, by nature alike ignorant of his true character, which is love, goodness, justice, and mercy, and of the safety, peace, and happiness to be found in our obedience to his precepts, go astray from our youth; the way of peace have we not known; destruction and misery are in our ways; we are all gone out of the way, and together become unprofitable. Such is the state from which we want to be saved. We need, first, a rule, by which we may avoid the sin, or error, to which we are liable from the perverted and darkened state of our minds. This our heavenly Father has given us in his law. Hear what it saith—"Thou shalt *love* the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thy neighbour as thyself. On these two commandments, hang all the law and the prophets." These are the fundamental principles of the law of God our heavenly Father, from which have emanated every moral precept, regulating and directing our conduct even to the minutia of common life. In this law our Creator has revealed himself to us, as an object of our highest adoration and *love*; not of *fear* and dread, not as a vindictive, wrathful, and inexorable Judge. What does he require of us in this law? Nothing but obedience to its precepts, which are love to God and man. Where, then, have our divines found their authority for presenting the law and its divine Author to the people as objects of

terror, of the most awful dread and fear? Does not the law itself, afford us the most unequivocal proofs of the gracious design and love of our Father toward us? Inasmuch as it requires of us nothing but that which tends to our happiness; imposes no other restraints than to refrain from doing those things which naturally produce suffering and sorrow, and cause us to depart from the fountain of living waters. Threatens no other chastisements than such as are consistent with the faithfulness and love of the most affectionate Parent. Behold, "Happy is the man whom God correcteth, therefore, despise not thou the chastening of the Almighty." Job v. 17. "He chasteneth us for *our profit*, that we might be made the partakers of his holiness." Heb. xii. 10. God declares, that if man "break his statutes, and keep not his commandments, he will visit their transgressions with the rod, and their iniquity with stripes, nevertheless, his loving kindness he will not utterly take from him, nor suffer his faithfulness to fail." Psalm lxxxix. 32-33.

(To be Continued.)

From the (Portland) Christian Intelligencer.

DOCTOR PAYSON AND MR. STREETER.

"Woe unto you * * * for ye shut up the kingdom of heaven against men; neither suffer ye them that are entering to go in." Saviour.

"Stand by thyself, come not near to me; for I am holier than thou." Hypocrites.

"These are a smoke in my nose, a fire that burneth all the day." Jehovah

"They shall not hurt nor destroy in all my holy mountain, saith The Lord."

At a public meeting, for the avowed purpose of uniting Christians of all denominations, called the "Union Prayer-meeting," the writer went to a pew in which he had previously been requested to take a seat, whenever he came to Dr. Payson's meeting, and as he was opening the door, a man from within suddenly reached forth his hand, and closed it, and, in a low voice, forbid his entering. On observing more closely he was found to be the Rev. Dr. Payson. Seeing there was but two in the pew, the writer thought he must have made a mistake; and after looking a minute, asked the Dr. if that was Mr. K's pew; meaning, as every one must know, the pew which he occupied. Dr. Payson said, it was not. But it *was* the pew of which Mr. K. hired a part of the Doctor. By the invitation of one of Dr. Payson's church I took a seat in the next pew, in which sat a Methodist preacher, who was not too holy to sit with sinners. The meeting was very solemn and interesting, and was doubtless profitable to all who were exercised by a right spirit. After the services were through, the Doctor voluntarily offered the following apology for his conduct, which gave rise to the conversation, of which the subjoined, is the substance. It was conceived most proper to put it down in the form of a dialogue, between Dr. Payson and Mr. Streeter.

Dr. Payson.—Mr. Streeter, I wish to explain to you my motives in refusing you a seat in this pew. It is not because I have any thing against you *as a man*, but would wish to show you the same civility

that I would any other person. But I must tell you in the fear of God, that I think you are deceived, and are leading others to eternal ruin; and that your *hands are stained with the blood of immortal souls*. I tell you this, Mr. Streeter, in the most serious and friendly manner, and not because I have any enmity toward you.

Mr. Streeter.—I thank you, sir, for your frankness, and will not question your sincerity; but I am unable to see how you can justify yourself for shutting the pew door against me, for no better reason than because you *think* I am *deceived*. Why should that prevent your treating me with the civility you would another man? It would not injure you, for me to take a seat, as usual. It is a privilege which every decent person has a right to expect.

Dr. P.—You must know, sir, that I could not feel right to have a man at my elbow, who I knew would not join in the prayers of this meeting, but is directly opposed to them, and disposed to take every possible advantage of whatever is offered in prayer or exhortation.

Mr. S.—Dr. Payson, I wish to know who made you a judge of my disposition, and by what authority you say, I am directly opposed to your prayers. I am sorry to be under the necessity of contradicting you *in this house of God*; (pardon me for it, sir); but I must do it, for I have joined in every prayer which has been offered in this meeting, as far as I understood it; and, God being my witness, I have enjoyed myself extremely well, in devotional exercises. Now, sir, either your assertion or mine is true; and I am willing to meet you in the presence of our Judge, and hear his decision concerning it.

Dr. P.—But how can we believe you sincere, when you say you join with us in our prayers, when we know you labour to the utmost of your abilities to oppose every thing for which we pray?

Mr. S.—Dr. Payson, a moment's reflection will convince you of your mistake. You pray for the conviction, conversion and salvation of sinners; and are you authorized to say that I oppose you, and pray they may not be saved? No, sir; did you pray exactly opposite to what you now do, I should oppose you. You all pray for the very thing, which I believe the Saviour came to perform.

Dr. P.—But how can you pray for a reformation, when you preach against it, and lead your hearers to believe that men can be saved in their wickedness; and that a change of heart is unnecessary?

Mr. S.—Sir, I should be glad to know how you learned that I preach as you have asserted.

Dr. P.—Why, Mr. Streeter, all your hearers so understand you, and build their hopes of happiness on that false and ruinous delusion.

Mr. S.—When a man makes such statements, Dr. Payson, he ought to be able to support them. Your assertion is destitute of proof, and all my hearers will tell you so. None of them understand me to teach that men can be saved in *their wickedness*; and lest some, who occasionally come in, should misunderstand me, I frequently assert the contrary, and that I will not hold myself accountable for those

who pervert the truth. Now, sir, I solemnly demand of you the evidence, that your assertions are true, instead of mine.

[Some of the Doctor's friends said, that *every body* understood that I preached as he stated; but acknowledged that they did not know of any one who had ever *heard* me preach those things.]

Dr. P.—But you assert, unqualifiedly and frequently, that all men will be saved, do as they will; and how can your hearers draw any other conclusions, than that the wicked are as safe as the righteous? Can you deny that you make these assertions in your preachings?

Mr. S.—Yes, sir, I can, and do, deny it; and furthermore tell you, that you cannot bring the man of good character that will say, he ever heard me make such assertions, either in this town or any other.

Dr. P.—Then you are very much misrepresented; for I am told you frequently do.

Mr. S.—No doubt of that, sir.

Dr. P.—Well I hope you will not consider me your enemy, or in the least unfriendly to you, as a man; but as I said before, I believe you are deceived, and your hands are stained with the blood of precious immortal souls, and that you will find it so at last. I really consider you as being in the most dangerous situation of any man in this town. I will quote you a passage from the Old Testament, which I think describes your situation.—"Because with lies ye have made the hearts of the righteous sad, whom God has not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." I tell you plainly, sir, that you are making the hearts of the righteous sad, and warn you of the final ruin to which you are exposing yourself and others. As a friend to your welfare, I pray you to renounce your doctrine and prepare yourself for the destinies of eternity.

Mr. S.—You will permit me to tell you, Dr. Payson, that you no more believe that we can alter the destinies of eternity, than I do; but that our final destination was unalterably fixed, in the *divine purpose*, before either of us existed. I am as willing to meet you in eternity, as in this world; and when we meet there, it will be a proper time to attend to the affairs which concern that state. Let us do every thing in its proper season, and, in the first place, do what belongs to time. You see how you have been misinformed concerning my sentiments, and you now have a fair opportunity to inform yourself. I should rejoice to meet you at any time and place you may please to appoint, either in public or private, and converse with you upon doctrinal points. As I want nothing but truth, I am willing to be examined by you, or any other minister in this town, and if you convince me of error, I will gladly renounce it. But I do not consider it fair for you to refuse me the civilities you would show any other man, because you think I am wrong in my faith, and still refuse to meet me on equal ground and expose my errors. You will not pretend that you would have treated any other man in the house, as

you have me. If you are friendly to me as a man, you will exert yourself to promote my welfare; and should you feel opposed to controversy, you may propose questions, and after giving me a fair opportunity to answer them, you may make remarks, and I will not reply.

Dr. P.—I do not wish to engage in a controversy with you; but I must tell you plainly, Mr. Streeter, that we view you as a *spy* among us, and disposed to make unfavourable remarks upon our performances. I presume I speak the feelings of every Christian in this meeting, when I say, you embarrass us, and injure our feelings, by coming among us; for we do not view you as a friend, or as having come to our meeting with any good intentions.

Mr. S.—The spirit of jealousy is as cruel as the grave; but you know, Dr. Payson, it torments those only who possess it. What makes you jealous I am a *spy*, and disposed to make unfavourable remarks? Have you heard of my speaking reproachfully of this prayer-meeting?

Dr. P.—We think you would be as likely to misrepresent us, as you were the Baptists. You crowded yourself into their meeting, which was intended for private *fasting and prayer*; and went off and represented them as being the worst people in town, and said you were ashamed you had been among them. And can you deny it, as you have other things?

Mr. S.—Yes, sir, I do deny your assertion, length and breadth, and call on you to support it, or acknowledge your error. I will tell you *what* I did say about the Baptists, and *why* I said it. But I would first observe, that it was not a private meeting, which I attended, nor did I crowd myself in among them. I asked a member of the church if I was intruding upon them to be there, and he told me I was not; though none were permitted to speak, but the members. If I disturbed *their* meeting, it is for *them* to call me to an account. I called on a friend, immediately after their fast, and was asked how I was pleased with my meeting. I told them I was *well pleased*; thought we had had a solemn profitable meeting.

But, to try an experiment, I observed to them, that I did not know but I should hereafter be sorry I went among them; for I had heard some very bad stories about them, *and if they were true*, the Baptists were the worst people in town—I hoped, however, there was some mistake, and they were much better than I had heard. I observed that I had heard, by men whom I took to be men of veracity, that every one of them was extremely wicked and corrupt at heart—deserved the worst punishment for every thing they did, and during the last year, had done *every thing* which they *ought not*, and had left undone, *every thing* which they *ought to have done*—and deserved to be cut off from the earth and sent to hell, to weep and wail with devils and damned spirits, &c. My friends replied that the stories were doubtless false—that they were well acquainted with the Baptists, and knew many of them to be pious people; and demanded my authors. After hesitating a moment, I told them that

I heard the Baptists themselves tell the Lord of their conduct, and they said they were in earnest. But I immediately added, that I believed it was *more a matter of form* than otherwise, and that more than one half of their deeds, for the last year, had been virtuous, in the eyes of God and man. So that instead of misrepresenting them, by making them worse than they are, I intended to show, that I had a better opinion of them, than they had of themselves.

Dr. P.—Well, that amounts to what I said. It shows that you did not feel as they did, and wished to make unfavourable remarks.

Mr. S.—Do you say, sir, that by representing them as unfortunate in the use of language, and as being better than they say they are, is misrepresenting them to their disadvantage? If that is the case, I must be condemned for misrepresentation; for I still persist in saying, that I do not believe they are half so wicked as they pretend, but are a pious people, and would be highly offended at me, if I should give them the character which they gave themselves.

Dr. P.—Well, Mr. Streeter, as I said before, your observations amount to what I stated, and show that your feelings are not like ours. Had I been there, I could *heartily have joined with them, as I feel myself as sinful, as they confessed they were.* I am sensible that I am guilty of all which they could acknowledge, and deserve to be cast off for ever, for the best deeds I perform. So that your feelings and mine are entirely different.

Mr. S.—And do you mean, Dr. Payson, as your words import, that you are a *very sinful wicked man*, and deserve to be sent to hell for ever? Would you wish me to consider you such a man, and represent you so to others?

Dr. P.—Yes, indeed I do.

Mr. S.—Very well, sir; I will so understand you: and hereafter consider you as wicked and corrupt as you profess to be. If I take you according to your own words, I hope you will not accuse me of misrepresentation. If I was unfavourable to the Baptists, in representing them better than they are, I hope you will acknowledge that I do you justice, when I look upon you, to be just as wicked, as you say you are.

(Concluded in our next.)

From the (London) Universal Theo. Magazine.

SKETCH OF THE MEMOIRS OF

JOHN HUSS, AND JEROME OF PRAGUE,

TWO EMINENT PROTESTANT MARTYRS.

"The holy army of martyrs praise thee, O Lord."

(Concluded from p. 79.)

JEROME, of Prague, so called from the place of his birth, next claims our attention. He was not, indeed, either a monk or an ecclesiastic, but appears to have had a learned education. At Paris, Heidelberg, Cologne, and (some say) Oxford, he pursued his studies with great application. Particulars of this early part of his life have not reached us. It is, however, certain, that the universities where he had studied conferred on him degrees,—a circum-

stance indicative of their approbation. Why Jerome never enrolled himself among the ecclesiastics, it has not been in our power to ascertain; but his knowledge of divinity, and his zeal to propagate the doctrines of the Reformation, seem nevertheless to have capacitated him for the faithful discharge of the duties of the Christian ministry. Though we cannot determine the precise year of his birth, yet we know that in the year 1408 he began to publish the doctrines of the Hussites. The Council of Constance were alarmed at his conduct, and resolved to keep a watchful eye over him. Accordingly, looking upon him as a dangerous person, he was cited before them in the year 1415, to give an account of his faith. Thither he went; but finding, on his arrival at Constance, that John Huss had been thrown into prison, he immediately withdrew to Aberlingen, whence he sent to the emperor for a safe conduct, but that favour was refused. He now gave public notice that he was willing to attend the council, and answer to the charges brought against him, provided he had an assurance given him of personal safety during his journey: and he also added, that he had recourse to this public declaration, because, in case he should be seized by the council, the injustice of such a procedure might be the more fully known to the world.

No notice being taken of this declaration, Jerome was determined to return to his native country; but the council, after some deliberation, despatched a safe-conduct to him, importing that, "as they had the *extirpation of HERESY*, above all things, at heart, they summoned him to appear in the space of fifteen days, to be heard in the first session that should be held after his arrival—that for this purpose they had sent him by these presents a safe-conduct, so far as to secure him from any violence; but they did not mean to exempt him from justice, as far as it depended on the council, and as *the catholic faith required.*" This pass and summons reached him; but he was nevertheless seized on his way home, and sent to Constance in chains! He was carried, after a kind of an examination, to a tower in St. Paul's Church, there fastened to a post, and his hands tied to his neck with the same chains! In this posture he continued two days without the least nourishment, upon which he fell dangerously ill, and desired a confessor might be allowed him, which was granted, whereby he obtained a little more liberty. Being interrogated about his faith, he explained himself upon the subject of the eucharist in the following manner: "that in the sacrament of the altar *the particular substance* of that piece of bread which is there, is transubstantiated into the body of Christ, but that the *universal substance* of the bread remains." Some time after he retracted this opinion, and approved the condemnation of Wickliff and John Huss. But this recantation he soon renounced in these pointed terms—"I am not ashamed to confess, here publicly my weakness. Yes, with horror, I confess my base cowardice! It was only the dread of punishment by fire, which drew me to consent, *against my conscience*, to the condemnation of Wickliff and John Huss." This

was deemed explicit; he was instantly delivered over to the secular arm, and *burnt alive*, with circumstances of peculiar ignominy! We are, however, informed that Jerome, as the executioner led him to the stake, testified, with great steadiness, his perseverance in his faith, by repeating his creed in a loud voice, and singing hymns to the Virgin Mary!! Hence he was deemed by his followers to have merited the martyr's crown, and his name has been enrolled along with the names of Wickliff and Huss, among the first and most illustrious promoters of the Reformation.

Who can read this brief narrative of the lives of JOHN HUSS and JEROME of Prague, these illustrious martyrs of the Reformation, without dropping a tear of commiseration over their sufferings? Their crime was that of endeavouring to free their fellow-creatures from the shackles of superstition and religious tyranny. They indeed perished in the attempt; but their names live, and the cause which they sealed with their blood flourishes among their descendants! Their meritorious efforts are remembered with gratitude. The religion which required such atrocious acts of cruelty to support it, must be a *false religion*. Accordingly these bloody deeds are held in execration by the professors of pure Christianity. An *intolerant zeal* has uniformly proved the source of innumerable calamities to mankind. Persecution is the parent of hypocrisy. The rack, the gibbet, and the stake, may frighten poor human nature from the acknowledgement of the truth; but the *free, unconstrained* sentiments of the heart are alone acceptable to the Supreme Being! In such sacrifices he always delights! Let us cherish, therefore, the spontaneous convictions of the mind. The liberal inquirer after divine truth should rank high in our estimation. Uncharitableness is the germ of persecution: and with respect to persecutors of every description, let us say, *Cursed be their anger, for it is fierce, and their wrath, for it is cruel. O my soul, come not thou into their secret; unto their assemblies, mine honour, be thou not united!*

FOR THE GOSPEL HERALD.

NICODEMUS.

Providence has placed me, gentle reader, in a situation, where I can observe the passing events of the day, without being suspected of possessing sinister intentions. One thing I have remarked, in particular, as very singular; popular notions influence most of mankind upon subjects of a political and religious nature. If religion is dressed in a *popular garment*, she will soon have many votaries. Men will sacrifice honesty, truth, and private opinion, to subserve and gratify *popular* notions. This was the case with the ruler of the Jews. He had a great curiosity to gratify. He wished a personal interview with JESUS, who was becoming famous in the estimation of many who heard him preach. Filled with solicitude to know what Jesus believed and preached, he mustered all his courage and ventured forth in the night, where he could not be seen of men, in quest of adventure.

It is somewhat surprising that a ruler of the Jews should be ashamed to become the associate and guest of the son of the Lord of heaven and earth. But such was the fact, that the rulers did not wish to become the immediate associates of the Lord Jesus. He was not followed by a splendid retinue of the great. He was not attended by kings, princes, and potentates, though he was Lord of lords and King of kings. The rich, the gay, and the fashionable, were not to be found among his disciples, his bosom friends. But a few despised, ignorant and poor fishermen, constituted his suit. In the bosoms of these dwelt not those arrogant feelings which were harboured by the opulent. He wished to discountenance pride and extravagance; and to reduce man to one *common level*, and show to the world that he was the friend and benefactor of the poor, the indigent, the friendless, the ignorant, and what the world of fashion and extravagance consider the mean. Such was Jesus, and such did Nicodemus know him to be. Nicodemus undoubtedly had an anxiety to see and converse with the Saviour of sinners. And would have went at midnight if he had been regardless of popular opinion. He therefore went in the *night*.

Here, reader, we have a true picture of mankind at the present day. The Universalists are as much despised by many of the fashionables of the world, who live in pampered luxury, and riot in extravagance and dissipation, as JESUS was during his mission on earth. People, notwithstanding they are taught that the doctrine is to be despised, and its advocates contemned, are very anxious to hear the sentiment illustrated and defended. To gratify this desire, they will attend meetings which are held when darkness covers the earth. It were well for these persons to inquire into the nature of the motives by which they are influenced on such occasions. Do they go for the purpose of obtaining a knowledge of the sentiments of the Universalists? Why not go in the *day time*? It may be said (and it is the only reason that can be given) that they will not be as much respected by the men of fashion if they attend a Universalist church at noon-day. Such, we think, are deserving of pity. You fear man more than God. You are regardless of the injunctions of heaven. You care not, if you are not seen of men. Do you love the praise of men, more than the praise of God? Does your conscience enjoy the rich smiles of a God of love, and will you thus act? Is this all the gratitude you possess, and are willing to exercise toward that God who created, has blessed, and still crowns your head with numberless blessings? God knows your every thought, sees all your actions, and will reward or punish you as your deserts may be. Be entreated to fear and love God more than man, act independently, and the beams of divine peace will fill your minds, and cause transport and affection to expand your souls.

ONESIMUS.

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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FOR THE GOSPEL HERALD.

ATONEMENT CONSIDERED.

(Continued from p. 31.)

Again, page 37, col. 1. In answer to Philotheus, you observe, "We believe 'Christ will come the second time, without sin unto salvation;' and we believe that which constituted Christ a sinner, at his first coming, was the sin of the members of his body: 'For be it known unto you, that Christ is the head of every man;' and every, or all men being the members of his body, and on him being laid the iniquities of us all, Christ appeared with the sins of all men, suspended upon the cross of Calvary, and 'tasted death for every man.' The head *suffering* for the members, and the members, all men, who are the bride, the Lamb's wife, was then and there cleansed from all sin; 'for the blood of Christ cleanseth from all sin,' and were made perfect in Christ their head; 'for he hath perfected for ever them that are sanctified,' and God beholds us in Christ, without spot or blemish."

Again, page 38, 2d. col. "And as 'Adam was not deceived, but the woman was deceived,' did not Adam voluntarily take part of the same forbidden fruit out of love for his wife, and not out of love for the fruit? And did not Christ, the second Adam, take part of the forbidden fruit when he took our sins, and 'bore them on his own body on the tree?' And are not all men, or human nature in the aggregate, bone of his bone, and flesh of his flesh?" Again, "And death coming by the first Adam on his first appearing, and his first transgression, does not the life come by Christ, the second Adam, on his first appearing, and *suffering* for the transgression of his members or bride?" And again in the 3d. col. "For their nature being impure by the transgression of the first Adam, and afterwards by their own transgressions, Christ, their head, by taking the nature, or flesh of his members, was laden with all their imperfections. If this was not strictly true, it could not be said, 'With his stripes we are healed.' Neither could it be said, that 'he purged our sins, and cleansed us, and purified us, a glorious church, without spot or blemish.'" On these quotations I shall make no observations, but I wish you to read them and the whole of your answer to Philotheus's first communication, over, carefully, and state why you now think different. The sentiments you expressed in the above quotations, are precisely mine, and I confess I have not yet seen any reason to alter them.

ASPASIO.

(To be concluded in our next.)

REMARKS.

Of Aspasio's eighth paragraph, we say that it is *astonishing* how any one can advocate the doctrine of the "*vicarious* sacrifice of Christ," and, at the same time, hold and contend, that *all* men, as members of Christ's body, were with him in their common nature, and associated, in the Divine mind and Divine constitution of redemption, in Christ's obedience, sufferings, death, resurrection, and ascension! If words have any meaning, give them fair play, and let them speak their import; or, by one stroke, annul them for ever! One thing is *certain*: If Christ actually suffered, a *vicarious* sacrifice, for and in the room and stead of *all* men, as sinners, the *just* punishment due them for *their* sins, the conclusion is irresistible, that the sufferings of Christ were *nugatory* if man now suffers the consequence of his sins, or Christ never suffered as a *vicarious* sacrifice to save man from the *just* punishment of his sins. There is nothing which can be presented to the mind of man, more clear and unequivocal than this position. For it would be absurd to say, that man was in danger of an *unjust* punishment. Therefore, let the mission of Christ be viewed in its proper light, having for its object the destruction of *sin, death, and hell*, and the "*restoration* of all things," and this object, the *purpose* and will of God from eternity, and there is not a point in creation on which to fix the doctrine of a "*vicarious* sacrifice," considered according to the real import of the word.

The punishment for, or consequence of, sin, is altogether out of the question. Philosophically speaking, it is, contrasted with the glorious realities of man's future destiny, a negative evil. For man could as completely be debarred from heaven and happiness, if sin had no evil consequences attending it, as he now is with all his sufferings. To *sin* is to *miss*—to go astray from the path which leads to happiness and heaven. And man, if he sinned, missed of obtaining heaven, and sustained no *positive* inconvenience from his wanderings, would be *negatively* comfortable by the absence of suffering, and *positively* unhappy from the absence of good. He would be in a state perfectly neutral, as respected enjoyment. He would *suffer* no positive *evil*, nor enjoy any *positive* good. The constitution of his being would protect him from suffering, and his ignorance shut from his vision the glories of heaven. If these premisses are correct, (and we think they are,) it is easy to see that man needs a salvation from *sin*, and not from evils which never threatened him, and from which he could sustain no injury. The candid and intelligent reader will

not censure us as stoics, for declaring, that mankind suffer more from *imaginary* than from *real* evils, in a proportion of ten to one. And that a *distrust* of God in his government of the world, and his designs and purposes, is a principal cause of their sufferings.

"Man wants but little here below,
"Nor wants that little long."

A proper confidence in God, who careth for all the works of his hands, and who, notwithstanding our blindness and misconstruction, never does any thing contrary to man's ultimate and greatest good, would sweeten life—rob adversity of all its terrors—arm the mind to bear up against every obstacle, and, when the moment of separation from the things of time and sense arrived, in death, soar triumphant over every foe. In fine, let this truth be fully understood, and properly appreciated, that Christ, our Divine Head and Redeemer, "for as much then as the children are partakers of flesh and blood, he also himself likewise took part of the *same*; that through death he might *destroy him that had the power of death, that is, the devil*; and deliver them who through fear of death were all their life-time subject to bondage." That we are to be renewed in *his likeness*, and *incorruptible and immortal*, inherit a life we cannot lose. Therefore, when Christ triumphed over sin, death, and hell, we triumphed with him; having this assurance, that, "Because He lives, we shall live also." And that "Christ has risen from the dead, and become the first-fruits of them that slept." And, "on him, (Christ,) was laid the iniquities of us all;" because he bore the burden of the *nature* he assumed, his arm brought salvation, burst the barrier of the tomb, and "ascended leading captivity captive," triumphant over all *our foes*!

Aspasio, in his *ninth* paragraph, quotes from our reply to Philotheus, (Vol. I.) To this we answer, We have not changed our sentiments relative to Adam and Christ, in the contrast their stated. Let Aspasio read, of Christ, who hath "brought *life* and *immortality to light*." And this at his "*first* appearing." We consider that Christ was "laden with all our imperfections," because we are told that "He was tempted as we are," &c.

We declare once for all—We believe *human nature in the aggregate* was assumed by Christ, without distinction, agreeably to Heb. ii, 14.—that the salvation of *all* men is predicated on Christ's *death—resurrection*, and ascension to glory. That Christ burst the barrier of the tomb, and opened a *path* to "life and immortality" for *all* men, the members of his body. But we do not believe that Christ suffered one moment to save man from the *just* punishment of his sins! Man was never subjected to any *penalty*, the infliction of which militated against his future and endless well-being. So far from this, every disposition of God's will in his works of creation, providence, and redemption, are but links in the immutable chain of God's purpose of love and salvation for his offspring—the *whole creation of human intelligences*!

FOR THE GOSPEL HERALD.

(Concluded from p. 35.)

From this view of the law of God, we discover most clearly the nature and consequences of sin. It is a departure from the principles and precepts of this law, which are love to God and man. In proportion to our obedience, will our conduct tend to our peace and happiness. And in proportion to our disobedience, will our conduct produce suffering and sorrow. And this is what we ought to expect from a wise and good Parent, that he would so order and govern his offspring, that all their wanderings should be accompanied with a corresponding and proper corrective. From the above testimonies, it appears that our heavenly Father has given us just such a rule, or law, as we want, and administers just such corrections, when we depart from it, as are for our good, and adapted to our present sinful mode of being. Scripture, reason, and common observation teach us, that virtue and obedience to the Divine precepts are rewarded in this life. That vice, or disobedience to the Divine precepts, is punished in this life also. Solomon saith, "The commandment shall lead us; when we sleep it shall keep us, when we awake it shall talk with us." Prov. vi. 22. "Whoso despiseth the word shall be destroyed; but he that feareth the commandment shall be rewarded." Prov. xiii. 13. "In keeping the commandments of God there is great reward." Psa. xix. 11. "Behold, the righteous shall be *recompensed in the earth*, much more *the wicked and the sinner*." Prov. xi. 31. Solomon saith of the house of a wicked woman, that "her guests are in the *depths of hell*." Prov. ix. 18. "The wicked man travaileth with pain all his days." Job. xv. 20. "The way of the transgressor is hard." Prov. xiii. 15. At one time David said, "The pains of *hell* gat hold upon him, he found trouble and sorrow." Psa. cxvi. 3. At another time he exclaimed, "Great is thy mercy toward me, and thou hast delivered my soul from the *lowest hell*." Psa. lxxxvi. 13. Jonah says, "Out of the belly of *hell* cried I, and thou heardest my voice." Jonah ii. 2. Of men in their native unenlightened, perverted state of mind, it is said, "Destruction and misery are in their ways, and the way of peace they have not known." Rom. iii. 16, 17.

By these testimonies we see that the virtuous or pious are fully rewarded according to their deeds, in *this life*, and that the vicious or wicked are also fully punished, according to their deeds, in *this life*. It is declared that destruction and misery are in their ways. David testifies that he suffered the pains of hell, and was delivered from the lowest hell. Jonah also was delivered from hell, all which was realized in *this life*. Hence, we see that sin originates in the darkness of our minds, in our ignorance of the true character of God, and of the importance of obeying the precepts of his law, and that the consequences of it are suffering; receiving in ourselves the recompense of our error which is meet. (See Rom. i. 27.) Thus we have showed that our heavenly Father has manifested his love by giv-

ing us his law, and by correcting us in all our wanderings and transgressions, and that both the law and the chastisement for disobedience to it, appertain to this life, and to this life only.

We will now endeavour to show from the Scriptures, that it was the eternal purpose of our heavenly Father, according to his good pleasure, to make us partakers of a glorious resurrection to immortality and eternal life. And that according to his promises, made to the fathers, at sundry times, and in divers manners, in time past, he hath in the fulness of time, sent forth his Son, that he might bring to light this life and immortality, thus promised. Who is the Son of God? Ans. Jesus of Nazareth, "who was made of the seed of David according to the flesh, and declared the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Rom. i. 3, 4. Has he power to give immortality and eternal life to all mankind? Ans. "In him was life, and the life was the light of men." John i. 4. "The world was made by him." John i. 10. "He is the image of the invisible God, the first-born of every creature; for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers; all things were made by him, and for him; and he is before all things, and by him all things consist." Col. i. 15, 16, 17. "All power is given unto him in heaven and in earth." Matt. xxviii. 18. "As the Father hath life in himself, so hath he given to the Son to have life in himself." John v. 18. These testimonies are abundantly sufficient, to prove that Jesus was the Son of God, as well as the Son of man. That he hath power to give immortality and eternal life to the world. Was it his design to accomplish this glorious purpose, by coming into our world, and taking part of our nature? Ans. "Thou hast given him power over *all* flesh, that he should give eternal life to as many as thou hast given him." John xvii. 2. How many had the Father given him? Ans. "God hath appointed him heir of *all* things, by whom also he made the worlds." Heb. i. 2. He declares that he came not to condemn the world, but that the world through him might be saved." John iii. 17. "We have seen and do testify that the Father sent the Son to be the Saviour of the world." 1 John iv. 14. I cannot forbear to remark here, that from such testimonies as these, and many more alike plain and positive which occur in the Scriptures, it appears to me certain, that if the Scriptures were read with a mind unprejudiced by preconceived opinions, we should agree in this one great and glorious truth, that it was the *design*, both of the Father and the Son, to save *all* men, if we could not agree in any other theological subject.

Why was it necessary that Christ should take part of our earthly nature, and in that nature suffer and die? Ans. 1st. Because we are the children, the offspring of God, made in the image of God, which is not true of any other beings, neither is it said of any other beings, that they are his offspring, or made in his image. The Father said, "Let us make man in our own image, after our likeness."

Gen. i. 26. This agrees with the other testimonies relative to the subject. "God hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds: who is the brightness of his glory, the express image of his person, upholding all things by the word of his power." Heb. i. 3. The Son was co-worker with the Father, as he saith, "My Father worketh hitherto, and I work." John v. 17.

2d. It was necessary for the Son to take part of our earthly nature, that the union between the Head and members might be complete. Inasmuch as he was our spiritual Head, as Adam was our earthly Head, which appears from the following testimonies: "The Head of every man is Christ, and the head of Christ is God." 1 Cor. xi. 3. "We are heirs of God, and joint heirs with Christ." Rom. viii. 17. Again, It is written that we had "grace given us in Christ before the world began." 1 Tim. i. 9. 3d. It was necessary that the earthly nature, the manhood of Christ, should suffer death, that he might, as the Head of that nature with which he had now become fully united, triumph over the power of death by redeeming it, or changing it, by the power of his eternal Spirit, from its liability to decomposition and death, to a state of incorruptibility, immortality, and glory. Thus bringing to light that life and immortality, that glorious resurrection, which was promised to the fathers; which resurrection, as saith Paul, "the twelve tribes instantly serving God day and night, did hope to come." Acts xxvi. 7. This is the doctrine which Paul preached to the Hebrews, in language as plain as if written with a sunbeam. Hear him: "But we see Jesus, who was made a little lower than the angels *for* the suffering of death, (or, as rendered in the margin, *by* the suffering of death,) crowned with glory and honour; that he, by the grace of God, should taste death for every man." Heb. ii. 9. Here we see that *by* his triumph over death, he was crowned with glory and honour, or in other words, "declared the Son of God according to the Spirit of holiness, by the resurrection from the dead." Why did he do this? Ans. That he, by the grace of God, or according to the grace or love of God, should taste death, and triumph over it, for every man. How did he do this for every man? Let the next two verses answer; "For it became him *for* whom are all things, and *by* whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth, and they who are sanctified, are all of *one*." Here we see *how* it was for every man; because Jesus was the *Head* of every man, and they his *members*. They are all of *one*. "If one member suffers, all the members suffer with it; and if one member be honoured, all the members rejoice with it."

Such is the union between the head and members, that it is impossible that the head should suffer, and the members not partake of that suffering; and that the head should be honoured with glory and immortality, and the members not partake of the same. The apostle shows that the head is not

ashamed of the members; therefore saith he, "Because they are all of one, he is not ashamed to call them brethren: saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee." And again, "I will put my trust in him." Again, "Behold I and the children which God hath given me." Who were the children whom God had given him? Ans. *Every* man; because he had tasted death for *every* man; and they for whom he tasted death were those who were sanctified, and were one with him. Now, hear the following testimony of the apostle, in which this doctrine is set forth in the most plain and positive, the most clear, comprehensive, sublime, and eloquent language. "For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their life-time subject to bondage. For verily he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren; that he might be a *merciful* and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the *people*. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted." Heb. ii. 14—18. Here the divine nature of Christ is clearly proved. The same person that is called the Captain of our salvation, is said to take upon him the seed of Abraham. He must therefore have existed *previous* to his incarnation. We also see clearly, as stated above, that the object and design of his taking our nature upon him was, 1st. That his *union* with us might thereby be complete. And, 2d. That he might, by his death and resurrection, exemplify his divine power to *redeem* and change that nature from its present liability to corruption and death, to a state of incorruptibility and glory.

It is said in the 17th verse, that it "behooved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people." How did he make reconciliation for the sins of the people? Ans. By his death and resurrection, by which he, as the *Head* of every man, redeemed and changed the earthly nature, which he took upon him, from its state of liability to temptation, corruption, and death, to a state of incorruptibility, immortality, holiness, and glory; thus reconciling the nature, of which he had now fully become the Head, by changing it from its likeness to the first or earthly Adam, to a likeness of himself, the second or spiritual Adam. Which glorious work, which mighty achievement, is to be ascribed to the almighty energies of the eternal Spirit of the only begotten Son of God; "by whom he made the worlds, who is the brightness of his glory, the express image of his person, upholding all things by the word of his power." Shall we ever be made personally the partakers of this glorious immortality, this perfectly holy

and godly state? We shall. He declares that because our Head liveth, we shall live also. "When Christ our life shall appear, then shall we appear with him in glory." Col. iii. 4. "Our life is hid with Christ in God." Col. iii. 3. "He is the Head of the body, the church, who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence." Col. i. 18. Who is the church? Ans. We have seen that he tasted death for *every* man, and is the head of every man, therefore every man is of the church. "For it pleased the Father, that in him should all fulness dwell: and having made peace through the blood of his cross, by him to reconcile all things to himself: by him, *I say*, whether things in earth or things in heaven." Here we find the same apostle again exulting in the same doctrine, showing that, according to our Headship in Christ, we are reconciled to God, i. e. we are made like him. The union between him and us being that of the Head and members. And as we have now a complete righteousness, or godliness, or reconciliation to God, in our living Head, who has gone to appear in the presence of God for us, we shall in due time be made personally the partakers of that glory, that immortality, that reconciliation, and that godliness, in which our nature is now arrayed before the eternal throne. This was the theme of Old Testament saints, and of the prophets who died in faith, not having received the promises, but having seen them afar off, were persuaded of and embraced them, and confessed that they were strangers and pilgrims on the earth. This was the hope of Moses, who endured as seeing him who is invisible; who through faith kept the passover, the eating of which with unleavened bread, was typical of our spiritually living on Christ, by that faith which is of the operation of his Spirit, and which is unleavened with any *works of our own*; depending wholly and solely on the enlightening quickening Spirit, and power of Christ for our knowledge of the true God, and of his love, for strength to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world, and for immortality and eternal life in the world to come. It was the hope of this glorious resurrection that supported the old saints under all the torture, the mockings and scourgings, inflicted upon them by their enemies, they not accepting deliverance, that they might obtain a better resurrection.

Now, my friendly readers, let me entreat you to search the Scriptures for yourselves. Compare their different parts, and see for yourselves, whether things are so. If they are, if it be true that *all* men have an Almighty, all-gracious, all-loving Creator and Father—If he has given us a law, in which he has revealed himself an object *worthy* our highest love—If, when we depart from his law, he chasteneth us in faithfulness and love, that we might be partakers of his holiness—If he has sent his Son to manifest the eternal and unchanging love of the Father and the Son—If he hath manifested this love by all the gracious words which proceeded out of his mouth; by all his acts of kindness, mercy, and

love, while in the flesh, by his suffering the death of the cross, that he might, as our Head, raise up and glorify our nature, and present it unto God as the first-fruits of the whole harvest; and as a pledge that the *whole* harvest should be gathered, that nothing should be lost—let us draw near to him with a true heart, in full assurance that our heavenly Father will give us his Holy Spirit, that he will shine into our hearts to give us the knowledge of the glory of God in the face of Jesus Christ. He has promised to give to all men liberally. Yea, he waiteth to be gracious; and that none may doubt his love, he saith, Though our sins are of scarlet and crimson dye, they shall be as wool and as snow. Try him and prove him, and he will open the windows of heaven and pour you out a blessing that there shall not be room to receive it. Then shall you know the *love* of God, and your heart shall be directed into his love; Christ, in all his fulness of the grace and truth of the Father, shall dwell in your heart by faith, and your soul shall delight itself in fatness. Then will you give your fears to the wind, and cast all your idols, those systems which represent our heavenly Father as *cruel*, and as delighting in the eternal *misery* of his children, to the moles and to the bats. Haste then, thou blessed Saviour, and grant us a season of refreshing from thy presence, that “thy kingdom may come, and thy will be done, in earth as it is in heaven.”

WITNESS.

From the (Portland) Christian Intelligencer.
DOCTOR PAYSON AND MR. STREETER.
REFLECTIONS.

(Concluded from p. 87.)

We should not have given publicity to the foregoing singular occurrence, were it not deemed indispensable, in justice to both parties, by reason of the numberless falsehoods and perversions of facts, which have been, and would probably continue to be, circulated, concerning it. Though we cannot expect to prevent all prevarications and misrepresentations, among those whose superstition and bigotry allow them to see only one side of a subject, and, who would probably shudder on taking up a pamphlet which was published by a Universalist, still, we hope to present facts in such a connexion, that all candid and liberal readers will be able to form a correct opinion of the merits of the case. To such, and such only, we offer these reflections.

We have stated nothing but truths; and truths are stubborn things. Nothing of importance has been omitted, which concerns the conversation between Dr. Payson and myself.

After I made the last reply to the Doctor, some of his friends and Rev. Mr. Taylor made some remarks, which it is unnecessary to relate. They appeared to be friendly, and wished me no hurt, but said they prayed for my salvation, &c.

Having frequently and prayerfully reflected on the Doctor's conduct, I am led to abide by my first conclusion, viz. “*To ERR is human; to FORGIVE, divine.*” I do, in my heart, forgive my brother his trespasses against me, and wish him all the health

of body and mind, which our common Benefactor may deign to vouchsafe. I fervently pray that he may so conduct, as to enjoy the approbation of a good conscience, exhibit toward others the same disposition which he would approve in them, that when he is called to his death-bed, his dear bosom may not bleed with anguish, by the recollection of offences against his friends, “unrepented of, unreprieved.” And at some distant period, when his active and useful life is finished, may the Great Shepherd and Bishop of souls receive him to the joys of the heavenly city, to unite with all restored sinners, in ascriptions of praise to God, who hath saved us by the blood of the Lamb. Amen.

In our reflections and remarks on the Doctor's conduct, and in requesting an explanation of his allegations and insinuations, we would not by any means be understood as exhibiting any hostility against him, or any disposition to detract from his virtues and Christian graces, or to shoot the least arrow at his fame, beyond what his own language justifies; and none but those “who worship and serve the *creature* more than the Creator,” will consider it presumptuous for us to remark on his doings, and declare his errors, as a *man*. Should any tears be shed because we cannot revere him as super-human, and confess that “his vices are better than other people's virtues,” and should any *pious indignation* be raised on that account, we have but one prayer to offer, viz: Father, forgive them *also*, for they know not what they do.

1. We are very sorry to hear that several of Dr. Payson's friends have assigned so many different reasons for his treatment towards me, since, if what *they say* be true, it is certain, that what *he said* was untrue. As their contradictory stories cannot be just, I am inclined to give the preference to the Doctor, and consider all the rest as false. For them to say I had previously offended him—that I went to the pew that morning, knowing he was in it—that he *happened* to have his arm on the door—that he is short-sighted, and did not see me—or was so engaged in looking out a hymn, that he did not notice me—or that he is a man of *quick passions* and spoke before he thought—that I never had been invited to sit in that pew, &c. is surely false, if what Mr. Payson said be true; at least, most of them are. We do seriously advise them to consider, that “he is of age, and can speak for himself.”

2. Has not the Doctor accused me of crimes worse than *fratricide* and *parricide*? Had I murdered my parents and brothers, my hands would be stained with *human-blood*. But he judges me guilty of the bloodshed of *immortal souls*, and sees the *stain* of their blood on my hands! Now comes the test. I do, in the presence of God and angels, with one *hand on my breast* while I write, plead, NOT GUILTY; and challenge him to prove that such *stains* are, or were, on my hands. Either I am guilty of *perjury in essence*, or he is an unjust accuser of his brother. If he refuses to come forward and show wherein I have *been guilty of shedding the blood of immortal souls*, he must adjust the account with the public, his conscience and his God.

This truth is as plain, as if penned in sunbeams: viz. If *I* am the man whom he describes, *he* ought to prove it to the world, that every creature may shun me, as worse than a Robespierre; but, if he has no evidence to support his judgment, *he* is wholly unworthy of all confidence, till he makes a public acknowledgment of his high allegation. Christian reader, bring the matter to a point. If Dr. Payson had said, he believed my hands were stained with the blood of my *father and mother*, is he not bound by every obligation of reason, humanity, justice and religion, to produce his evidence, when required? And is he excused when, *infinitely worse!* he judges me guilty of immortal blood; the blood of immortal souls? Could we impannel a jury of angels, I would cheerfully submit the question to their decision. Bring it home to yourself, my dear friend, and see if you would put confidence in a man, whose prejudice or passion would lead him to such rash judgment, and would not produce his proof, or acknowledge his fault. I have no disposition to retort on the Doctor, in the animadversion of Paul, "Thou art inexcusable, O man, whosoever thou art, *that judgest,*" but ask him to come forward, like an ingenuous antagonist, and present his best evidence, in support of a charge which "beggars all description."

3. The application of the passage from Ezekiel was unmannerly and disingenuous. *I* could also point my finger at him, and say, *You* make the hearts of the righteous sad, &c. and with as much propriety as he did. That language was addressed to prophets, or regular priests, in Israel, who deceived the righteous by their pretended orthodoxy, and made their hearts sad, by leading them into transgressions. After they made the people wicked or idolatrous, they strengthened their hands by promising them life in that wickedness; not by *preaching salvation through the blood of Christ*. Does not the subject apply to Dr. Payson, as well as Mr. Streeter? He contends that God will give eternal life to all whom he saves by his grace, and *I* contend that he has given eternal life to all whom he will save! And that he says he will have *all men* to be saved. Then how does he make out that *I* promise life to the wicked, any more than he does? If it be not promising life to a *few* wicked men, to maintain that the Lord Jesus *will redeem* that few, why does it promise life to *all other* wicked men, by maintaining that he *will also redeem* them? Does any reader believe that a man would be encouraged to sin, by being assured that he would be brought to *immediate* punishment? Judicious legislatures affix a penalty to the violation of laws, which *would* be sufficient to prevent its commission, on supposition, that the transgressor *believed* he should be detected and suffer for his deed. Now if he does not believe he shall be detected and punished, what is the difference, whether the penalty be greater or smaller? Hence it is evident, that the *certainty* of punishment, is more influential than its *duration*, where all is uncertainty. Now, unless *I* preach a punishment for sin, which is incredible and unreasonable, or which would not prevent it,

admitting the people believed it was certain to be inflicted, Dr. Payson's allegation is unjust and untrue. And if he is a man or a Christian, he will exhibit his proof, that *I* either strengthen the hands of the wicked, or promise them life, any more than he does. Did Jesus strengthen wicked hands, when he said he came not to call the righteous, but sinners to repentance?

4. Will Dr. Payson argue that his doctrine of total depravity, personal election and reprobation, saints perseverance, and endless misery, have a more salutary influence than the sentiments of the *Merciful Doctors*? Let us compare his people with others, or rather, suppose they were all as good as himself; which is saying great things. Then, what effect does it have on him? Look at his own words. It leads him to do *every thing* which he *ought not*. He *ought not* falsely accuse a fellow-creature—he *ought not* commit sacrilege—*ought not* assert things he cannot prove—*ought not* be a very wicked and sinful man—*ought not* so conduct as to deserve the pains of hell for ever! *All these things* his doctrine encourages *him to do*, with the promise that he shall finally see life. Now suppose all his Church do as well, and do every thing which the book says, "Thou shalt *not do*," must it not be that his doctrine is remarkably influential? If they are not thus sinful, and yet say they are, does it not lead to untruths? Unless the Doctor is as wicked as he wished to be considered, he will come forward, and support his charges, or confess his error. If he does neither, we must conclude that *he* has the promise of life, in doing many things which he ought not, and leaving undone what he ought to have done; or that he had rather do a neighbour and a friend injustice, and have no promise of life, than to do as he would be done by, and enjoy it. Let us turn the tables for a moment. Suppose *I* had shut him out of a pew, in which *I* knew he was invited to sit, and in which he frequently had sat, and as an apology, should accuse him of the worst of crimes, and of preaching a doctrine which encouraged wickedness and shedding the blood of immortal souls! Would he not have a right to demand an explanation? And ought *I* ever to be looked upon as an honest man, if *I* refused to grant it?

5. Dr. Payson's observations were altogether inconsistent with his creed. He is a Calvinist in the proper sense of the word, and holds that God determined to save a certain number of individuals, whom he will save, and that none of that number can finally be lost. He does not believe that any man can save himself, or prevent the accomplishment of the divine purpose, in saving that *elected number*. When he publishes a contradiction of this, *I* will publish an acknowledgment. But he will not do it. Hence the intellects of every one should be considered weak, that cannot see, that he does not believe that any the *less* will be saved, or *more* lost, for my preaching. If God saves all his *elect*, *I* can do *them* no harm; and as for others, his creed does not make it barely possible for them to be saved. The Doctor can directly contradict these things in his desk, and in conversation; but he is too prudent

to let any thing of the kind be seen in print, with his signature.

I should be glad to know what Dr. Payson means, by saying that I am in the most dangerous situation of any man in town. Does he think *his* God will do worse by me, than to make me as miserable to all eternity, as it is possible? If he does not, I am in no worse condition than *all the reprobates*.

Has the Doctor such a degraded opinion of my understanding, as to suppose that I am so easily panic-struck as to be frightened lest I should be *more than once* endlessly miserable? Do I not know as well as his Doctorship, that if his own nearest and dearest relatives were not included in the Covenant of grace, their condition will be as awful as mine, "ages of hopeless end?" If the works of all unregenerate men are infinitely sinful, why shall one suffer more than others? Yea, reader, if, as Dr. Payson has positively asserted, all men, even patriarchs and apostles, would be condemned and cast off for ever, if they were judged and rewarded according to their works, and the only hope they can have is, that they will not be called into judgment; I say, if all this be true, do not I stand on as good ground as the best of them? The Doctor must suppose I am ignorant of his creed and preaching, and do not know that if the God whom he worships appointed me to that *hapless doom*, we ought to "ascribe righteousness to our Maker," as his determinate counsel is irrevocable. Whether he holds, with *Calvin*, that God foreordained the endless suffering of the *non-elect*, because it was his *sovereign will*, or with *Hopkins*, imputes that foreordination "to universal benevolence, or a supreme regard to the highest good of the universe," is wholly immaterial. The naked truth is, if I am one of *their* reprobates, there is not even a possibility of my being saved; and for the Doctor to pretend the contrary, is to renounce his darling Calvinism, for which he has contended for years, or offer an insult to the lowest capacity. But admitting he was in earnest in what he said, did he show himself "gentle unto all men, in meekness instructing those who oppose themselves?" 2 Tim. ii. 24-26. Did he follow *his* example, who condescended "to eat and drink with publicans and sinners?" Instead of saying, "Come unto me *all ye*," &c. does he not say, in substance, Lord, I thank thee that I am not like this Universalist? Heaven be praised that such men do not legislate in this state, and country, nor have the power to bind on others heavy burthens, while our constitutions so boldly confront the aspirations of priest-craft and tyranny.

Should the Doctor reply or apologize, we shall be happy in presenting it to our readers; but if he views this publication beneath his notice, and treats it with silent contempt, we shall be at liberty to proclaim to others his declining popularity, without being suspected of wishing to disturb his magisterial tranquility.

EDITOR.

"Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy." SOLOMON.

RICH MAN AND LAZARUS.

We recently received a letter from an Inquiring Friend, dated New-Haven, &c. requesting an exposition of Luke xvi. 28-31. The letter was safely deposited (it was thought,) with other communications; but by some unaccountable circumstance has disappeared, and cannot be found. We do not at present recollect whether the writer referred to an exposition of this parable in our First Volume; although that is the impression; but that he particularly wished us to designate who were the "*five brethren*," &c.

Vol. I. contains an exposition of the whole chapter. Our remarks on this part of the chapter relative to the *five brethren*, &c. are subjoined. We are fully of opinion that the revolted tribes who dwelt at Samaria, are the *five brethren* in the parable. The Jews considered the Gentile nations as *dogs*, instead of *brethren*. But the Samaritans, notwithstanding the Jews who dwelt at Jerusalem would have no intercourse with them during their prosperity, were descended from the same patriarchal stock, and were, in contradistinction to the residue of mankind, emphatically their *brethren*. We likewise add an extract from the remarks on the 31st verse. The consideration that the *Third Volume* of this work will fall into the hands of thousands who may never see the *First*, will, we trust, be a sufficient apology for the insertion of the following—

"Then he said, *I pray thee, therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment.*"

The candid reader will find no difficulty here, if he will consider, that in this parable the personating of the Jews and Gentiles, as the 'rich man and Lazarus,' necessarily introduces a species of comparison highly allegorical, or figurative. And with a view to teach his then present, and future disciples in the things belonging to his Kingdom, Christ introduced this personification, and spoke of the future (his coming, as related in Matt. xxiv. xxv. Luke xxi, &c., and the consequences) as though it were then past. Samaria may therefore be considered as the 'father's house.' For an account of the revolting of the *ten* tribes, see 1 Kings xii. The city of Samaria became the capital of the kingdom of Israel, and Jerusalem of Judah. These kingdoms, although in their division *ten* tribes revolted, which were afterward known as the kingdom of Israel, and only *two* remained faithful to Solomon's successor, and constituted the kingdom of Judah, still their division is considered as numerically equal, and those *ten* tribes who dwelt at Samaria, &c. answer to the '*five brethren*' in the parable. Ezek. xxxvii. 16, 17. 'Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and all the house of Israel his companions; and join them one to another into one stick; and they shall become one in thine hand.' See the prophecy of Jacob, Gen. xlix. 5-7. Of Simeon and Levi, he says, "I will divide them in

Jacob, and scatter them in Israel;" consequently, *five* can be considered as one half of the whole, until the joining of the sticks, as mentioned by the prophet, when Ephraim and Manasseh are included, and make the number complete."

"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

"It is proper to remark, that as the grave (*Hades*), is introduced as the figure to illustrate the darkness of the minds of the Jews, and their blindness to the testimonies of all the prophecies relative to Christ, so the rising from the dead, is figurative of a release from this state of darkness; and not, as many suppose, a literal coming back of a person from the world of spirits, and communicating to them the truth. That they would not believe, though one literally rose from the dead, is a fact. For Christ rose from the dead, and was seen of above *five hundred* after his resurrection! And these very Jews, so far from giving heed to *this* truth, actually denied that he rose at all! The rising from the dead, therefore, must be considered to have an exclusive reference to the deliverance of one of the Jews from this mental darkness; and though one of them should see the truth, and communicate it to his brethren, they would not be persuaded, for they reject greater testimony by refusing their assent to Moses (in whom they pretend to trust,) and to all the prophets. This parable, therefore, *was a prophecy* of the then future state of the Jews, during their cast-off state; and, with all the parables was communicated by Christ to his disciples that they might understand the things of his Kingdom; and, by these extra and incontestable evidences, 'grow strong in the faith, and in the knowledge of our Lord Jesus Christ.' The reader, by reflecting a moment, will see the force of these remarks. For the Jews, denying that the Gentiles have any correct knowledge of the Scriptures, would place more confidence in the testimony of *one* of their own nation, than in *all* the Gentiles put together! But they rejected the counsel of God against themselves, and are, in consequence, shut up in unbelief, 'until the fulness of the Gentiles shall come in, when all Israel shall be saved.'"

Note.—Since the above was prepared, the communication alluded to has been found, as follows—

TO THE EDITOR OF THE GOSPEL HERALD.

SIR,—It would be very gratifying to me, after having read your remarks on the parable of the rich man and Lazarus, in Luke xvi. to have you comment on the last six verses of the same chapter; more particularly the 28th verse, with respect to the *five brethren*, who they were, &c. By complying with my request you will much oblige your friend and subscriber.

C.

New-Haven, July 10.

In reply, we say, that, at present, we are not in possession of testimony which would, to our mind, more fully illustrate and prove the view of the parable we have taken. Therefore, we conclude, for the present, with this remark, that, *If* our view of

the parable, generally, is correct, the *revolted tribes* are those designated as the *five brethren*. For if the Jews, who worshipped in the temple at Jerusalem, are designated by the man clothed in *purple and fine linen*, the Jews at Samaria are the *five brethren*; there being none others on the globe whom the Jews would acknowledge as brethren, in any shape whatever.

ORTHODOX CATECHISM.

Question. What is Christianity?

Answer. The system of divine grace unfolded in the Scriptures.

Q. Of what does this system of grace inform us?

A. Of the eternal will and purpose of God to save *all mankind*; of the *redemption of all*, in pursuance of that purpose; and that a *large proportion* will be eternally damned, notwithstanding.

Q. What is faith?

A. Believing what you are told by orthodox divines, without examination, and without evidence.

Q. What is orthodoxy?

A. Those systems of faith which are supported by authority, in opposition to reason; which are so ancient, as to have become entirely purified of the heretical character which all new systems possess.

Q. In what does piety consist?

A. In believing that a large portion of mankind *will and must* be damned; that God hath decreed it—that justice requires it—and in making a *great noise* about saving them notwithstanding.

Q. In what consists the right of conscience?

A. In worshipping God according to your own notions of Scripture and propriety—and in denying these rights to all others.

Q. What is toleration?

A. Freedom from persecution, with the privilege of persecuting others.

Q. Where is orthodox faith to be learnt?

A. In creeds, articles, and catechisms, but not in the Scriptures.

Q. Has the Constitution of the United States, and of this State, given to all Christians equal civil privileges?

A. All Christians are placed upon equal footing; but the orthodox have certain peculiar rights and privileges, not recognized by the civil law; this "is a mystery" which none but those who have *spiritual eyes*, can see through. *Relig. Inq.*

NOTICES.

We received on Tuesday last, Proposals for publishing a Theological work in Monthly Numbers, at \$1 per year, to be entitled the "Herald of Salvation," and "conducted by an Association formed for that purpose," at Watertown, (N. Y.) Those friendly to the cause of Truth, who may be disposed to patronize the Paper, can subscribe at this Office.

* * Some of our Subscribers in distant towns have requested their papers forwarded with covers, &c. They are informed, that a sufficient number of Advertisements have not been received to defray the expense; consequently no covers are used.

Our notice, in No. X. of the believers of the Truth building a church in Albany, was premature. We understand they have not commenced the building; but contemplate doing so, as soon as their means shall authorise the undertaking.

TO CORRESPONDENTS.

An Inquirer, and H. in our next. Several communications are on hand, and shall be inserted as soon as we have room in our columns.

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW-YORK, SATURDAY, AUGUST 10, 1822.

NO. XIII.

FOR THE GOSPEL HERALD.

ATONEMENT CONSIDERED.

(Concluded from p. 89.)

I had intended to have taken some notice of your answers to "A Friend to Truth," but being afraid to swell this communication beyond proper bounds, and being persuaded he is fully able to defend himself, I shall barely take notice of one expression, and contrast it with what you say on the subject in the First Volume. In your answer to the "Friend to Truth," p. 42. 2d col. in speaking on the passage "The blood of Christ cleanseth from all sin," you say, "You are to understand what John (First Epistle i. 7.) says, 'If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.' But if you do not walk in the light, you will not be cleansed!"

Now see your sentiments on this subject in Vol. I. p. 126, col. 1. in answer to Theophilus—"Theophilus concludes this paragraph, after speaking of the blood of Christ being spiritual, and cleansing from all sin those who walk in the light, &c. says, 'So it consequently follows, that they who do not walk in the light, &c. are not, in fact, cleansed from all sin.' If so, a man who walks in this light, or believes that the blood of Jesus cleanseth him from all sin, and believes this on the testimony of Christ, who declares, (see John vi. 51.) 'I am the living bread which came down from heaven. If any man eat of this bread he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world.' If any man believes this he 'walks in the light.' His believing does not make it true,—if it is not truth before he believes it, there is no light for him to walk in! But there is truth, and light, and knowledge. 'My people, (says God,) perish for lack of knowledge.' If they had knowledge of this fact, that they are saved, are cleansed, by the blood of Christ, they would not perish." I shall make no comment on this either, but I wish you, if possible, to reconcile the two quotations together, and remain, in full confidence of a candid and satisfactory answer.

Your sincere friend,

ASPASIO.

REMARKS.

We should be pleased to have Aspasio explain his views. He is fully in sentiment with us, he says, in our First Volume. But, is he willing to say, that a man is *cleansed* from all sin, while the man is ignorant of the plan of redemption, his mind agonized with fears of future suffering, and, in his own conception, black with iniquity? Let Aspasio read his

last paragraph again. Our remarks on Theophilus's communication, there contained, require no amendments. The truth is, that the "*blood* (Spirit) of Christ cleanseth from all sin." But none experience this cleansing influence but those who *believe* this truth. And it is likewise a fact, that the *truth* to be believed, which is, that "the blood of Christ cleanseth from all sin," is true *before* it is believed; but, no man can be experimentally benefited by the *knowledge* and *belief* of this *truth*, until he *knows* and *believes* the truth. We think this is so plain, that he that runs may read.

FOR THE GOSPEL HERALD.

MR. EDITOR,—I wish you would, through the medium of the "Gospel Herald," explain what *you* think is the *true* meaning of the 31st and 32d verses of the xiith chapter of Matthew. Do you not think there is a palpable contradiction in the 31st verse? I wish you would inform me if you do not suppose there is likewise a contradiction in the 28th and 29th verses of the third chapter of Mark?

If you will comply with the above request, you will confer a great favour on

AN INQUIRER.

New-York, July 16.

ANSWER.

The passages spoken of, and which are supposed to teach a doctrine of an "*unpardonable sin*," we must confess, to us, according to the common translation, appear very contradictory. Independent of the contradiction which appears upon the face of the translation, there is an incongruity in the opinions of the world relative to the doctrine supposed to be taught here, and the most prominent doctrines of the Scriptures. God, says an apostle, "now commandeth all men, every where, to repent." Now for God to command *all men every where* to repent, when there are *some men every where* whom he has determined never to forgive, is a sentiment at open war with every rational principle. And farther, God has said, "Come, and let us *reason* together. Though your sins are as *scarlet* and as *crimson*, they shall be as *wool* and as *snow*." From which it appears, that a man may be the *greatest* sinner, and if he *reasons* with God, and admits the truth of God's declarations, he will be forgiven. Now one of two things must be admitted. It is perfectly *reasonable* to suppose an *unpardonable sin* can be *pardoned*, and the offender, from being, in his moral character, *crimsoned* with transgression, to become white in innocence as *wool* or *snow*, or that the doctrine of an *unpardonable sin* has no *reason* in it.

The contradiction we allude to is the following—Mark is (by our translators,) made to say, “hath never forgiveness; but is in *danger* of eternal damnation.” Now according to this corrupt reading, a man may *never* be forgiven, and never be *punished*—or *damned*—but only in *danger* of punishment or damnation. This, on the face of it, is a complete refutation of the doctrine it is supposed to support.

The sin of blasphemy is defined in the succeeding verse, (Mark iii. 30.) “Because they said, He hath an *unclean spirit*.” The word rendered unclean, includes, in its definition, “*dishonesty and wickedness*.” We leave it to the reader to decide, who those are in our day, who accuse God of dishonesty and wickedness. And to find a greater instance of dishonesty, than to promise salvation to those whom he means to destroy in wretchedness. Or of greater wickedness, than to inflict unmerciful, never-ending punishment. Who are those who accuse a God of love of these abominably dishonest and wicked purposes? Not believers in His unbounded love and mercy to *all* men!

The passage alluded to by our correspondent, follows, Matt. xii. 31, 32. “Wherefore, I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.” In the 31st verse, the ellipsis is not improperly filled with the words *against* and *Holy*, (which are a supply,) the context authorizing it. But there is nothing in the text nor context to justify the phraseology in the 32d verse. The abundant mercy of God is exemplified in this passage. It is declared, that “*All manner of sin and blasphemy shall be forgiven unto men*.” In other words—Men shall hope for, and have a sense of, forgiveness, for all their sins and blasphemies. (See original of Mark iii. 29.) That is, shall have remission of their sins. But an exception is there made to the sin of *blasphemy* against the *Holy Spirit*, or Spirit of God. Now, if any man pretended to be a believer in the salvation of *all* men, and denied this declaration, we should say, without hesitation, he was ignorant of the Scriptures, and his faith was without knowledge. We believe it to be absolutely impossible for any man to have a sense of forgiveness, from God, or a remission of his sins, so long as he blasphemes God, by attributing to him “an *unclean*,” or “*dishonest and wicked spirit*.” If our opponents will prove that men in a future mode of being will do this, then we shall concede that men in a future mode of being will not have forgiveness, but will suffer, &c. Instead of rendering this, “neither in this world, neither in the world to come,” it should be rendered, “neither in *this*, nor the coming age.” That is, during the Jewish dispensation, or the dispensation of the Gospel, which was then to come. We, however, as already mentioned, have no objection to extend the time to *all eternity*, to accommodate our friends who delight in misery and suffer-

ing. It will not militate against our faith, nor our views. We would only caution them to beware, lest their denunciations should fall upon their own heads! For we verily believe, and a regard for the truth is our motive for declaring it, that all of them, without *any exception*, are guilty of this sin, to which they annex the penalty of endless damnation and wretchedness! We repeat it—Friends, have an eye to *yourselves*!

FOR THE GOSPEL HERALD.

THE MORALIST, NO. IX.

“The rich and the poor meet together; the Lord is the Maker of them all.”

How astonishing is the rapidity of thought! In a moment she soars to distant worlds. With mixed wonder and delight, she beholds the beauty, order, and variety of the planetary system. For a moment she explores the countless systems of the vast expanse. In all she sees the majesty, grandeur, wisdom, power, and beneficence, of a God. Anon she quits the vaulted sky, and, with the rapidity of the vivid lightning, shoots through creation, viewing as she flies, the numberless tokens of God’s wisdom and goodness. She considers the whole a perfect model of mechanism. With this pleasing excursion she is satisfied. She returns to her former habitation, contemplating the various grades of being that “form the perfect whole,” associating in every possible manner. The inquiry arises, From whence these beings? Reason answers—From God. She is transported. She catches the fire of poetic genius, and exclaims,

“All are but parts of one stupendous whole;
Whose body nature is; and God the soul.”

She is not yet permitted to rest in silence. The earth begins to tremble—the rocks and the trees bend—nature stands aghast—when the heavens open, from whence proceeds an angel of celestial beauty, heralded by a multitude of heavenly inhabitants, who, in strains of immortal truth, announces, that “God created all things: that he is the Father and Lord of all.” Revelation, borne on the wings of truth, blazes forth the joyful news, until nature catches the heart-cheering tidings, and echoes back the heaven-born intelligence. Here then, is a solution of the question, “Are we all brethren?”

“The rich and the poor meet together.” For what? To promote each other’s happiness? To dispel doubts, dissipate darkness, and remove the diseases of the mind? No! The rich too often look with an eye of superciliousness upon the poor. The poor, though deprived of filthy lucre, disdain the treatment, and resent the injury. But this is wrong. The Lord made you all. You should therefore meet as would a family, connected by principles of consanguinity. What would you think of that family, thus connected, that should commence a course of mal-treatment toward each other the moment they had convened under the parental roof? You would call them madmen, or tyrants. Here then, O man, is a mirror, in which thou canst see thyself. Instead of promoting the happiness of your brethren, you are throwing firebrands of misery

throughout the habitations of this world. Cease to torment. Go pour the restorative balsam into the wounds of your fellows. Go, wrest from the jaws of physical agony the children of God. Go, rescue from mortal disease the subjects of God's creation. Go, spread the table of peace before the world. Go load it with the dainties of benevolence, of truth, and of joy, and invite a world to the banquet. Go break the bread of eternal life to all men, and administer to the thirsty traveller the cup of salvation, and thou shalt have peace and abundance of joy.

L.

FOR THE GOSPEL HERALD.
ON PRAYER.

Mr. Editor—Prayer is a subject on which much has been said. Some understand it one way and some another. Some consider it useful in one sense, and some in another. But I am disposed to believe the professing religious world have generally misunderstood the natural import and meaning of the important subject of prayer. I will then inquire—What is *acceptable prayer* before God? Is it merely to attend to the performance of a tedious round of formal ceremony? Is it to pour forth a flood of high sounding words, addressed to the Great Eternal, in the presence of public assemblies? Is it to plead with feelings of indifference and doubt, for the peace and salvation of the fallen family of man? No! I do not believe that any, or all the before-mentioned ceremonies put together, whether performed in the temple, the closet, the field, or in the forest, would amount to a single acceptable desire before God.

The question again occurs—What then, is acceptable prayer? It is the serious, spontaneous, uttered, or unexpressed, desire, for the good and happiness of ourselves and fellows. It is a heart-felt desire for the exercise of the tender mercies of God over all his works. It is any and every good desire of the heart. It is a willingness, nay, it is an earnest desire, that the will of the eternal God shall be done. What then must be the form of that person's prayer, who believes that it is the will of God that *many* shall be made the subjects of *ceaseless misery*? Who believe that God foreordained before the foundation of the world, that by far the greatest proportion of the human family should be made the inhabitants of an *endless hell*? What must be the form of that person's prayer, who thus believes of God? Surely, it must be language of the following import—"Almighty God, I *desire* and earnestly pray for the eternal salvation of a *part* of mankind, (the elect) and I sincerely *desire* and as earnestly pray, for the eternal *damnation* of the residue:" (the non-elect.) Such, I say, must be the prayer of all those who believe in a *limited* and partial salvation, if they pray agreeably to their conceptions of the will and mind of Jehovah. And surely, all ought to pray that the *will of God* may be done. For our Lord and Saviour, in his prayer, has left us the example, saying, (in reference to his Father) "*Thy will be done.*" We who believe and know that God wills the salvation of *all* men, can lift our desire to HIM with joy and rapture, and re-

peat the words of our divine Redeemer, saying, "Thy will, O God, be done." But who that lives upon this earthly ball, in his calm and deliberate moments, can address his Maker, and seriously say, "Do thou, O Father, consign the reprobate wicked to the tormenting flames of eternal misery!" Surely, it appears to me, that there are none whose hearts are so callous, whose feelings have become so petrified.

The celebrated Watts, in his book entitled "WATT'S SERMONS," says, "That upon his most mature reflection, he does not think that we ought to affirm *positively* that man's existence in duration will be equal to the existence of the Blessed God; and especially as it relates to the duration of the misery or punishment of man." Hence, if Watts, when he most *maturely deliberated*, did not believe in the endless misery of man, he surely could not, when in the same train of reflection, pray for the ceaseless torment of any. Dreadful to relate, there have been some who, in the heat of zeal without knowledge, have prayed for the endless damnation of their supposed non-elect, and said, that they should rejoice in heaven; while they beheld those who were nearly allied to them in this life, even a father, an affectionate mother, the loving brother and sister, exiled to the horrible pit of never-ending wo. Yea, they have inhumanly said, that they should rejoice in heaven while they beheld all these groaning in hell. This language is not acceptable to God, because "He *delighteth in mercy*," and has declared, that he "will not be always wrath." And I in charity conceive, it is not the result of the most mature deliberation. If it is, I would say of such,

"There is no flesh in their obdurate hearts,
"They do not feel for man."

There are some among us who do not pray for the endless misery of their fellows, but, on the contrary, pray for the salvation of *all* mankind. Are the prayers of such acceptable to God? I will ask, Do they *believe* that will be accomplished for which they pray? And I will answer, If they do not believe that God will *grant* their request, their prayer is not of faith, it is not acceptable to God. For the Scriptures declare, that "whatsoever is not of faith, is sin." The Apostle Paul, in his First Epistle to Timothy, says, we should "pray without wrath and doubting." He also intreats us in the same Epistle, that we should make prayers for *all* men. Surely for the salvation of all, agreeably to the will of God, who declares, he "will have all to be saved," &c. And when we thus pray, we ought to believe without the shadow of a doubt, that God will fulfil his word and bring every individual of the human family home to glory. If we do not thus believe, if we do not thus have faith, our prayers are sin. They are not acceptable to God the Saviour of all.

The following beautiful lines on the subject of Prayer, are selected from an old newspaper. You will please publish them in the Gospel Herald, and oblige yours,

H.
"PRAYER is the soul's sincere desire,
Unutter'd or express'd;

The motion of a hidden fire,
That glows within the breast.
Pray'r is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye
When none but God is near.
Pray'r is the simplest form of speech
That infant lips can try;
Pray'r the sublimest strains that reach
The Majesty on High.
Pray'r is the christian's vital breath,
The christian's native air;
His watch-word at the gates of death,
He enters heav'n with pray'r.
Pray'r is the contrite sinner's voice,
Returning from his ways;
While angel's in their song rejoice,
And cry, 'Behold, he prays.'
In pray'r on earth the saints are one,
In word, in deed, in mind;
When, with the Father and the Son,
Sweet fellowship they find.
Nor pray'r is made on earth alone,
The Holy Spirit pleads;
And Jesus, on the Eternal Throne,
For sinners intercedes.
O Thou, by whom we come to God,
The Life, the Truth, the Way,
The path of pray'r thyself hast trod,
Lord, teach us how to Pray."

CONVERSION OF A UNIVERSALIST.

From an Auburn Paper.

As the public wish to know more fully relative to the state of mind in which Mr. Harry Rice left the world, we will gratify it in the following:

A Universalian friend stated to this effect: Mr. Rice asked me what I thought of my sentiment; I paused for an answer, reflecting that our next meeting might be in eternity; at length I replied, I do not know. Mr. Rice answered, it will not do, you must give it up. On a certain occasion he exclaimed to his physician, Dr. Van Vacken, Doctor, it will not do. The Doctor replied, you have formerly been that way of thinking. Mr. Rice answered, Yes; but I give it up.

The above might possibly have varied in some words, but we believe not in the sense. At this time Mr. Rice appeared to be deeply concerned for the conversion of his soul, and expressed his belief in the necessity of regeneration—sent for Mr. and Mrs. Sweet, members of the Methodist E. Church, to visit him—asked them both to pray with him—wished to have them with him as much as possible; told them how he had formerly been affected in hearing their prayers—and had shed many tears which the world never knew. In a few days a brighter scene opened to his view. Now, he said, I am willing to die: but manifested at times a desire to live, that he might be a brother to those who had been instrumental of his salvation. A smile sat upon his countenance to the last, and we have no reasonable doubt but he experienced religion in the time of that sickness, which was unto death, and died to live for ever in the paradise of God.

As some circumstances relative to the death of

Mr. Harry Rice, of Mentz, were published in the last week's paper, we believe, in justice to the deceased, and his surviving widow, we ought to publish his renunciation of Universalism, which he was so earnest to communicate in his last sickness. Dr. Van Vacken, his physician, and Mrs. Duren, his nurse, were not at home when the following evidence was obtained: they are however ready, we presume, with many others, to testify the same thing if it be necessary.

This may certify that I heard Mr. Loop say, that Mr. Rice had wholly renounced his Universalism; and several others heard him at the same time, whose evidence may be produced if it be necessary.

CATHARINE CARTRIGHT.

We, the undersigners, having often visited and spent much time with Mr. Harry Rice, in his last sickness, and having conversed with him and heard him converse with others, are persuaded, as fully as the words of a sick man could persuade us, that he did renounce Universalism, and died in the faith of eternal rewards and punishments: and we know that he made choice of the Rev. Joseph Baker to preach his funeral sermon.

AMOS SWEET,

MARY SWEET,

PATTY ANN RICE, (*widow of the dec'd.*)

REMARKS.

We publish the above, for two reasons—We would let our religious opponents know that we court investigation: And we also wish to avail ourselves of every opportunity to discountenance error, and expose the crooked policy of enemies to the truth. That the deceased Mr. Rice might have passed himself, for a short time, as a Universalist, we presume may be very possible. But, that he was ever a *Christian* Universalist, we not only deny, but will *prove* to the contrary! Now this affair is an objection to the doctrine we believe and advocate, in the same manner that the detection of counterfeit coin, mixed with the currency of the day, would prove that *all money* was counterfeit!

It appears that a "Universalian friend," when interrogated by Mr. Rice, of his religious sentiments, said, in answer to the question, "What do you think of your sentiments?" "I do not know." And this man, who acknowledges he does *not know what to think of his sentiments*, is palmed upon the world for a *believer* in that, which, when interrogated, he acknowledges he does not know what to *think of*, much more to *believe* what he professed!!

It appears the sick man's *nurse* and *doctor* were not present when he recanted! An effort is made, however, to drag in the doctor for evidence, and words *varied* in their *form*, but retaining the *same sense* are used! Now, although we think this account, from the equivocal language made use of, and the attempt to pass generals for particulars, not deserving of any candid person's notice; yet, we are willing to accommodate our friends, who are so anxious to make it appear that Mr. Rice *recanted*, and, therefore, acknowledge, that we are of opinion, if all they say, and hint, and wish to have understood, be true, he really *recanted* his sentiments. What

were they? Not those of a Christian Universalist! He believes firmly in *regeneration*. That it "is *life eternal to know God*," and that "*all shall know him from the least unto the greatest*."* Mr. Rice, from their own confession, did not believe this. Consequently, he might have recanted many things, for aught we know, but he never recanted the sentiments we believe and advocate, for the excellent reason, that he never *knew* nor *believed* them!

FOR THE GOSPEL HERALD.

PRIMITIVE AND PRESENT STATE OF MAN.

Man was made upright. Then he was no more inclinable to holiness than to sin: being made upright, but neither fixed, ensured, or confirmed in his uprightness, but was connected with an earthly man of infirmities, and in this way made liable to error; or in the words of Holy Writ, "was made subject to vanity, not *willingly*,† (for the creature man could have no will in it,) but by reason of him who hath subjected the same in *hope*." If man was *made* subject to vanity, certainly it must have been done by him that made him; and it was not an unreasonable thing, for we are informed that it was done *by* reason, and the reason of him that made him. Some suppose that the 20th verse in the 8th chapter of Romans hath an allusion to the seduction of man by the devil, in the garden of Eden. To this I only reply, that by the one, that we were made subject to vanity, by the same we (supposing it to be the devil,) were subjected in *hope*. Then we that are thus made subject to vanity have the exclusive right to *hope*, as a legacy from our Father. If man is an agent, or probationer, both these terms imply a possibility, and even a liability to err. A state of trial implies a liability to sin; and our being rewarded or punished, necessarily presupposes a state of trial. And it doth not appear, that either justice or benevolence ought to interfere, and prevent us from sinning while in this state of trial; for this would frustrate the design of our agency. It is a common opinion that man was created immortal: that by sin he lost his immortality. If man was created immortal, it must have been the purpose of the Almighty Creator, established by an irreversible decree. But if mortality, or immortality, is to be the result of man's agency, then it is contingent, and a thing not foreknown. But if my Calvinistic opponent will adhere to his own mode of reasoning he will allow that it was foreknown, because it was decreed. Then it follows, that either his mortality or immortality was foreordained. And since it hath come to pass that man is mortal, he is created according to your own Articles of Faith.

It is not reasonable to suppose that a creature should be made for an endless duration of the dust of the earth. Neither is it any way to the honour

of God, to allow that he was so essentially frustrated in his designs. If man had been created immortal, he must also have been made invulnerable—consequently, without the healing and restorative properties of his natural body. Then, when God rested the seventh day, he had not finished his work, but hath new-modelled it since the fall. I think that it can be incontestably proved, that death, or decomposition, was in the original constitution of our world. Many beasts and birds of prey are made and qualified to live in the manner they *do* live, and in no other way. Man was made to pass away and return to dust again. And even the globe on which he lives must suffer a dissolution, and also pass away.

I shall now consider the fall of man, as it is called,—a fall from perfect rectitude to a state of total depravity; and I view the doctrine as contrary to reason, revelation, and common experience.

Firstly. It is contrary to reason. For it is the most unreasonable thing imaginable, to set forth colours, and the beauty of colours, before him that was born blind. For by the preaching, and also the writings of my Calvinistic brethren, they consider *total depravity* as total *darkness*, or blindness, and radical, moral death. Is it not unreasonable, and a species of insanity, to set forth bread and wine, and the dainties of a feast, before him that is *dead*, and use persuasion to invite him to eat, and to live? He that is deaf is also dead. Can the deaf be captivated by the harmony of sounds, and the symphony of music? As well might you preach to the stones, and tell them, that if they would change themselves to gold, they would be honoured, and taken into king's palaces.

The phrases "fall of man," and "total depravity," are no where to be found in Scripture. And the passages that are cited to prove total depravity, or original sin, as the groundwork, proves the contrary doctrine. Psa. xiv. 3. "They are gone aside, they are altogether become filthy: there is none that doeth good, no, not one." Let us attend to the wording of this passage. "They are *gone* aside,"—then this going aside was a matter of their *own*, and was not being *born* aside, as original sin would convey the idea. "They are altogether *become* filthy," not *made* so, nor *born* so, but *become* filthy by their own sin and foolish wandering out of the right way. "They are all gone out of the way." As to this quotation, I only observe, that it is not possible for any to go *out* of the *way*, unless they had first been *in* it. The following passages from Paul to the Romans, are thought to be unanswerable, and full proof of original sin and total depravity. Rom. iii. 9. "For we have before proved, both Jews and Gentiles, that they are all under sin. Therefore by the deeds of the law there shall no flesh be justified in his sight. For I know that in me (that is, in my flesh,) dwelleth no good thing." I think it will be admitted that these passages have one and the same meaning: and I allow what Paul saith, in its fullest extent, i. e. that in the flesh there dwelleth no good thing. No, nor never did, nor ever will! The flesh ever was, and will be, so long as it continues,

* Believers in endless misery consider regeneration, and, what they call, the new birth, to be the same thing. Consequently, we have adapted our phraseology to suit their views.

† Not willingly (gladly, and without a good end in view,) on the part of God, not man: man is the recipient; God the Actor. Ed.

the occasion of sin. And in this sense we are all under sin, as Paul concluded.

Unless tradition and prejudice are too strong for the testimony, I think to bring forward sufficient proof to evince, that we stand in the same relation and nearness to our God and Creator that we ever did; at least so far as it respects our final happiness and salvation. Jer. ii. 21. "I had planted thee a noble vine, wholly a right seed." This doth not look like total depravity, and primeval corruption. 1 Cor. xi. 7. "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God." Titus i. 2. "In hope of eternal life, which God, that cannot lie, promised before the world began." This passage appears to contain a two-fold meaning. First. That man in the beginning had not immortality or eternal life. Second. That eternal life was prepared and promised, before the world began, and is now offered according to the original constitution. James, speaking of the evil of the tongue, saith, "Therewith curse we men, which are made after the similitude of God." This is so plain and full to the point, that there is no need of comment. S. M. ROSE.

(To be continued.)

From the Christian Register.

CEYLON MISSION.

In a letter dated Aug. 11, 1821, the Missionaries at Ceylon, state, that they had but recently received the first notice that their Mission had been sanctioned by the British government.

In the *Missionary Herald* for the present month is the following account of the baptism of two native lads. The article is headed "*Encouraging Prospects of the Mission.*" We extract it as it stands, that our readers may learn with what a strength of prejudice the efforts of the Missionaries to Christianize these heathens, are opposed. If these are their encouraging prospects, what must be their discouragements!

"Hitherto we have been obliged to speak of judgments. But in the midst of judgments the Lord has remembered mercy. The prospects of our Mission are encouraging. Already have the first-fruits from among this heathen people been gathered in. At Tillipally, on the 22d of April last, the two children from the boarding-school, (Nathaniel Niles and Jordon Lodge,) were baptized, and received as members of the Church of Christ. The circumstances attending their reception were interesting. There were five candidates for admission, of whom two were adults; viz. (besides the two above named,) Valu, a schoolmaster, a man of high cast; Valen, a gardener, who is a covia, or slave; and Porter, a boy in the boarding school. Of all these, hopes had been for some time entertained, that they were fit subjects for receiving the ordinances, and meetings were held with them, for the purpose of instructing them in relation to a profession of Christianity, and to the persecutions which they might expect to experience. All of them appeared well. Six or eight days before the time appointed for their admission, the schoolmas-

ter came to brother Poor, in much trouble. The relations of his wife had come together, and resolved to separate her from him, if he did not relinquish his intention of being baptized. Under these circumstances, he did not know how to act. Brother Poor read and explained to him the rule laid down by the Apostle, 1 Cor. vii. 15. He appeared much interested in the subject, and expressed his resolution to make a profession of his faith. But, as the opposition increased, and his wife positively refused to cook for him, he was at length induced to yield so far, as to request his baptism might be deferred. Valen, the other adult heathen, who is a man weak in mind, was intimidated by his master and relations, and induced to follow the schoolmaster's example. The boy from the boarding-school, Porter, was excluded for the time, on account of some improprieties of conduct.

"As so many of the little number had failed, it was thought, on the Friday preceding the Sabbath, doubtful whether any would be received, especially as Jordon, a boy of seventeen years of age, was violently opposed by his mother. She came to brother Poor, on Saturday morning, overwhelmed with grief, saying that she should be forsaken by her friends, if her son was baptized, and that she would not consent to it. Brother Poor then stated the subject to her, and to her son, as it is presented in the Scriptures, and submitted to him, whether he would be influenced by the authority of Christ, or by that of his mother. This was an affecting scene. It afforded a striking illustration of the words of our Saviour—"A man's foes shall be those of his own household." Jordon went aside, and conversed with his mother on the subject, and told her that he was resolved to profess the faith in Christ. She told him he should never come into her house again. Jordon's father who was absent from home at this time, had previously given his consent that his son should be baptized.

"Soon after, Niles, aged fifteen years, was received as a candidate for baptism, he went to his village, to acquaint his friends with what he was about to do. He took his sister alone, (who is the only near relation he has,) explained the subject to her, and obtained her consent. But when his other friends and neighbours understood the case, they were much displeased. They abused Niles; and said that his parents were fools for placing him under our care. His sister also became opposed to his being baptized."

MISSION AT RANGOON.

It seems that the missionary operations at this place have nearly terminated. The opposition from the government has lately greatly increased. Mr. Judson, who has all along remained there, with the exception of some temporary visits, in his last communication states:

"The decided intolerance of government, and the bitter spirit which is rapidly gaining ground among all classes of people, have occasioned the zayat [place of public worship] to be quite deserted. At present no one dares to come near me! and for

me to go out into the streets, zayats, and pagodas, and proclaim a proscribed religion, would be the height of madness."

The mission at Rangoon was commenced by Felix Cary, (son of "Dr. Cary," who has since turned a heathen,) and after continuing now upwards of twelve years, the whole number that have been brought to embrace Christianity, are only thirteen, agreeably to a late statement of Mrs. Judson. *Phil. Ref.*

REMARKS.

We invite the serious attention of all, over whose minds priestcraft has not spread so dark a mantle of delusion as to exclude any ray of light, to the above extracts. We are here informed of the "encouraging prospects," of two missions; one at Ceylon, and the other at Rangoon. We ask the reader to bear in mind too, that these are the Missionaries' own accounts of the success of their labours. The mission at Rangoon is of long standing, more than twelve years, and according to their own statement *thirteen* natives have embraced Christianity. How many of these are *children*—how many of "*weak minds*"—how many have gone back again, or how many were *inveigled*, or *frightened*, to profess a faith, which they did not understand, we are not informed. We need not advert to the notorious exaggerations in the statements, as to "revivals," and "awakenings," at home, in order to weaken the authority of the Missionary details, for they are weak enough in themselves. No one can doubt, however, but that they make the most of their labours. In more than twelve years, then, at the Rangoon Mission, *thirteen* persons have been proselyted; equal to *one* a year. What astonishing "*encouraging prospects*!" But have not the Missionaries been employed in grubbing up the shrubbery, and breaking up the stony ground of this heathen soil, to prepare it for receiving the seed of the gospel, so that hereafter they may expect an abundant harvest? What says Mr. Judson? Does he speak of an expected crop from the seed that has been sown for twelve years? He says, "*that the bitter spirit which is rapidly gaining ground among all classes of people, have occasioned the zayat [place of worship] to be quite deserted; at present no one dares to come near me, and to go out into the streets, &c. to proclaim a proscribed religion, would be the height of madness.*" Such are the fruits of many years labour, and such the present prospects. Mr. Judson, it seems, is about to leave the mission in despair, and if so, it cannot be doubted that in one year there will not a single vestige remain of twelve years labour, and the immense sum of money expended.

There is another fact connected with this mission, deserving of notice. The business of proselyting is a trade, that the zealots of all religions carry on; and in this missionary warfare, which is prosecuted against the Asiatics, the latter do not confine their exertions wholly to defensive war, but engage in offensive operations; and while the Missionaries are attempting to convert them to Christianity, they not only resist this, but attempt to convert the

Missionaries to Brahmaism, and the founder of this Mission, the Rev. Mr. Carey, has actually *been converted, and turned heathen*. The conversion of one reverend divine and learned Missionary, must certainly outweigh the conversion of thirteen children and persons of weak minds. At this mission, therefore, it is evident the followers of Brahma have had greatly the advantage. This is not the only instance of the natives converting the Missionaries. The Rev. Mr. Adams, a missionary from Scotland, and a very learned divine, has been converted by Ram Mohun Roy, a learned native, not to heathenism, but to Unitarianism. A curious fact, that the Missionaries who are sent to the East to convert the natives to *Christianity*, are taught by the *natives, what Christianity is!*

The Mission at Ceylon has not been of so long standing. It was opposed by the British government, at first, and expected to have been removed to the Coromandel coast; but in August last, information was received from the British, permitting it to remain. Here is two or more Missionaries, a printing press, a school, and it would seem a pretty formidable establishment.

It appears from the above account, that they have *scared* two boys, to be baptized, whom they had first enticed into their school, for the purposes of education. Three others, of whom hopes were entertained, were withheld by their relations. They have, then, induced an orphan boy of fifteen years of age, against the remonstrances of his sister and relatives; and another lad of seventeen, against the decided and violent opposition of his mother, to become baptized. These are the first-fruits and triumphs of the Mission. Now can any one suppose that these converts *understand* any thing about Christianity, which they have professed; mere children, brought up too, in *heathenish darkness*, and without a knowledge of any language by means of which they could read the Scriptures? It would be preposterous to entertain any such idea!

But it is not for the purpose of examining the "encouraging prospects" of this Mission that we publish the above account, or make any remarks upon it. It is for a different object.

This account exhibits the *happy effects* of Missionary exertions, so far as they are *successful*, as it is called; or in other words, the effects of converting the natives. These effects, are, *breaking up families, wresting the child from the fond embrace of the distracted and agonizing mother, separating the husband from the wife, and driving the latter to frantic madness*. Now, in the name of that Christian charity, which these Missionaries do not choose to carry with them, we wish to know, what religion there is in these things?

We wish to be informed by what Scripture principle of morality, or rule of right, the Missionaries inveigle children away from their parents, and separate wives from their husbands? Is it a part of the morality of the gospel, that children should disobey their parents, and wives their husbands? St. Paul teaches a different doctrine. How then can the Missionary be justified in baptizing children, not

only against their will, but in direct *disobedience* to their parents? Are we to be told, that the rights and feelings of heathen parents are not to be respected? If this proposition is too barefaced to be advanced, then the injury is the same there as it would be here. What would a good Calvinist here, say, if Missionaries sent from India, or Turkey, should inveigle away his children, and induce them to embrace Brahmanism, or Mahometanism? Would he not consider it the basest of all crimes—that he had been robbed of his child, and his child ruined? The Christian parent would think that if his child turned Mahometan, he was ruined for time and eternity. The Brahman thinks the same, of his child, who embraces Christianity, and hence the very idea fills him with horror. The real injury in this life, is as much greater in the latter case, as the prejudices of the Hindoos are stronger than those of the Christian. If a Hindoo embraces Christianity he becomes at once degraded from his rank, deprived of his civil rights, and exposed to the most active persecution. No wonder then, that the parent is filled with horror at the idea of his child becoming a Christian. Let those, then, who claim the rights, and have the feelings, of parents and husbands, respect these rights and feelings in others, even in the “poor heathen.” *Relig. Inq.*

From the (Canandaigua) Plain Truth.
EVANGELICAL TEXT.

Some little time back, when the ladies wore higher ornaments on the head than at present, the “*sinner saved*” took occasion to preach on the ungodliness of that fashion, and delivered his text as follows: “In the twenty-fourth chapter of St. Matthew, and seventeenth verse, are the words—‘*Top not come down*!’” He then proceeded after the pious manner of the Methodists, to prove that this was an interdiction of God against high head-dress *top knots*. A clergyman whom curiosity induced to be present, was completely puzzled by this text, and when he returned home, instantly examined the chapter and verse from whence it was taken, when he found it thus written: “Let him which is on the house-*top not come down*—to take any thing out of his house.” What an admirable expounder of the Gospel!!!

A NEW THING UNDER THE SUN.

We last week received, from a friend in Connecticut, a pamphlet of 34 pages, with a very long title: a part of which, is “*A refutation of Universal Salvation, from the Attribute of Universal Benevolence in Deity,*” &c. “*A letter addressed to the Rev. Abner Kneeland, of Philadelphia.*” Whether our Brother Kneeland has noticed this publication or not, we do not know. Presuming that he has, or will, we shall not, at present, offer any thing as an exposition of the *absurdities* contained in this book. Our correspondent remarks, that this pamphlet, (written by Roswell Judson, A. M.) is called “The unanswered and unanswerable exposition of Universal Salvation.” Now we are of opinion, that it will not receive that appellation long.

To Mr. Judson, the writer of this book, we tender the remark, that his effort will not be altogether ineffectual; for he has raised a monument to his *ignorance* of the Scriptures, of the doctrine he meant to confute, of reason and sound logic.

CONVERSIONS AND MISSIONS.

Our readers will learn from the contents of this Number, that the Heathen are retaliating, with vengeance, upon our Missionary phalanx. When, instead of converting *ignorant* Heathen, they convert *learned doctors*, sent to convert them, the tables are turned with a witness! If these facts, to say nothing of former proofs of the wretched management of missionaries, do not open the eyes of the Public to the impositions practised upon them, to drain their purses, on pretence, we think nothing can. We advise them to send a new and unadulterated set, to confirm the opinions of their predecessors, lest the Heathen take the whole; and, to use a common expression, “swear to the sack!”

From the London Review.

DIRGE OF A CHILD.

No bitter tears for thee be shed,
Blossom of being! seen and gone!
O blest departed one!
Whose all of life, a rosy ray,
Blush'd into dawn and pass'd away.
Yes, thou art gone, ere guilt had power
To stain thy cherub soul and form!
Clos'd is the soft ephemeral flower
That never felt a storm!
The sun-beam's smile, the zephyr's breath,
All that it knew from birth to death.
Thou wast so like a form of light,
That Heaven benignly took thee hence,
Ere yet the world could breathe or blight
O'er thy sweet innocence;
And thou, that brightest home to bless,
Art pass'd, with all thy loveliness.
O hadst thou still on earth remain'd,
Vision of beauty, fair as brief,
How soon thy brightness had been stain'd
With passion, or with grief!
Now not a sullying breath can rise
To dim thy glory in the skies.
We rear no marble o'er thy tomb,
No sculptur'd image there shall mourn,
Ah! fitter for the vernal bloom
Such dwellings to adorn;
Fragrance and flowers and dews must be
The only emblems meet for thee.
Thy grave shall be a blessed shrine
Adorn'd with nature's brightest wreath,
Each glowing season shall combine
Its incense there, to breathe;
And oft upon the midnight air
Shall viewless harps be murmuring there.
And oh! sometimes in visions blest,
Sweet spirit, visit our repose,
And bear from thine own world of rest,
Some balm for human woes;
What form more lovely could be given
Than thine, tidings to bring from Heav'n.

The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW-YORK, SATURDAY, AUGUST 17, 1822.

NO. XIV.

TO THE EDITOR OF THE GOSPEL HERALD.

Albany, July 1822.

Dear Sir—I was lately at the house of Judge B. living near this city, who has for some months been confined by a severe fracture. In the course of conversation, he noticed a correspondence between the Rev. Hooper Cumming and himself. Being pleased with his letter to the Doctor, I obtained his leave to copy it for the G. Herald.

It is indeed a pleasing circumstance, that a man of Judge B.'s age (about eighty) and standing in society, should look back as it were from the tomb, and rejoice in the glorious gospel of our salvation.

MENTOR.

Albany, July 27, 1821.

REV. AND DEAR SIR,

Occasionally looking over some loose papers a few days past, I took up your letter to me of the 9th Dec. 1819. On noticing its contents, it appeared that to pass it by in silence, might be construed into a stupid insensibility. Why it has lain so long in obscurity, is probably that it was too disgusting to appear from a gentleman of your respectability. I should probably never have troubled you with any written communication, had it not been for your public declaration, that "No Universalist could ever be saved;" and I was surprised when I heard you had recognized that assertion; upon which I asked you, if you would be so kind as to answer me in writing, some serious questions I might propose to you on the subject, to which I had your answer in the *affirmative*. Soon after I wrote you, as alluded to in your letter, and to give you a fair opportunity to vindicate your own principles, and to refute the doctrine of final restoration, I sent you the pamphlets you refer to in your letter, one being a discourse delivered by the celebrated Dr. Haskell, on the Calvinistic doctrine of predestination, hoping you would make an attempt to reconcile the apparent inconsistencies of the deductions you Calvinists draw from your own acknowledged premisses. But, Sir, you declined any *direct* answer, either in vindication of your own system, or in refutation of the doctrine of final restoration. Nor have you, as yet, exonerated yourself, either by vindicating, palliating, or retracting your bold, uncharitable anathema, against those who believe in the same gospel salvation as yourself, but in a more benevolent and extensive view, and not in that contracted system which reflects dishonour on the impartial goodness of God, and the extensive merits of the Saviour. But I leave you, Sir, to your own reflections, and return to some remarks on your letter.

You say, I "appear extremely solicitous that you should read my pamphlets?" And why, Sir? To convince you of your own inconsistency, and to prepare your mind for the reception of the truth. You next, Sir, rather in a taunting manner, say, If I "feel any misgivings of intellect and conscience, respecting my creed, and are anxious to be established in the truth as it is in Jesus, I can learn your sentiments by hearing you preach." Had you, Sir, been thoroughly acquainted with my creed, you would not have apprehended that I had "misgivings, or anxious doubts, for the removal of which you would have me come and hear you preach, as the infallible oracle of truth, as it is in Jesus." Why, Sir, not refer me to the sacred Scriptures as the oracle of truth? If, Sir, you wish to know my creed, I will give you the reasons of my hope, with meekness and fear.

And, first, negatively, It is not John Calvin's creed, nor is it the creed of the council of Trent, that illiterate, bigoted, dogmatical mob, who carried all their decisions by coercion, and changed their creed as the strength of mobility prevailed. Nor do I pin my faith on any creed, the spurious production of uninspired, bigoted clergymen, which are unwarranted by the sacred Scriptures: But, positively, I found my creed of final restoration, on the inspired oracles of truth, and the sure promises of God, first made to Adam, renewed to Abraham, and declared by all God's holy prophets—confirmed by the oath of God—proclaimed by the angel of God, as glad tidings to ALL people—celebrated by the heavenly host—accomplished and confirmed by the Son of God, who came not to condemn, but to save the world, and which universal salvation was preached by his inspired apostles—that "God will have all men to be saved," and that he "worketh all things according to the counsel of his own will,"—that God "is not slack concerning his promises, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

This, Sir, is a brief summary of my creed; and this, Sir, is my faith, which you call a damnable error, (the unpardonable sin.) And am I Sir, to take your bare, positive assertion for demonstration? Blush, Sir, for your consummate arrogance,

While you presuming dare
God's thunder-bolts to throw,

"And deal damnation round the world.

On each you deem his foe."

You say, Sir, in your letter, you "are doubly favoured by him whom you serve in the gospel, in not

concealing your views." Are you, Sir, serving your divine Master in the gospel, while you are consigning to endless misery those who believe in the promises of the gospel, because they follow not you? Pray, Sir, what is this *double favour* of which you boast? Is it the double fortified brass of an Ajax? Or is it your masked battery, the pulpit, where you are secure from an attack; where you can have an *ex-parte* hearing, and not be impeached? If this be your double favour, it appears not a very fair one for an impartial investigation of a subject. And is *your desk* the only place where you do not *conceal your views*? To conclude your letter you say, you "were not tossed to and fro by every wind of doctrine and cunning craftiness of men, whereby they lie in wait to deceive." Do you, Sir, call the gospel doctrine, the "wind of doctrine?" or the writings of inspired men, "cunning craftiness of men, whereby they lie in wait to deceive?" Take heed, Sir, that in reviling *doctrines* you do not revile the doctrine of the gospel which you *profess* to preach. Are you, Sir, *afraid* to inquire after truth, for fear of sliding into error? Truth will shine brighter by investigation—error only is in danger—and are you unwilling to have error exposed? Or doth your fear arise from the same quarter as the shrine makers' to the goddess Diana? Or why wrest the only Scripture which you have quoted for an evasion? I, Sir, verily believe you are in an error, as was Paul at the murder of Stephen, and that you verily think, as he then thought, that you are doing God service; and I sincerely pray that you may be met on your persecuting journey, as he was on his way to Damascus, and that some Ananias may be sent of God, to remove the scales from off your eyes, that you might, with Paul, discover the truth as it is in Jesus.

As it is the common lot of man to err, every reflecting man who will examine himself, will discover many instances in which he has erred, and these reflections will excite charity towards others. If a man is destitute of this charity, it shows him to be totally unacquainted with himself. It is a lamentable fact, that most professing Christians choose their religious opinions by proxy; I am taught this by experience. In early life, I believed in the creed of my pious parents; they believed with their pious minister, who believed in the inconsistent creed of John Calvin; and many professors are afraid to think and examine for themselves in matters of religion, but place implicit faith in the clergy.

Before, Sir, you censure and condemn others, I wish you to lay aside prepossession, candidly examine *your own religious system*, and see if you can reconcile it with the Scripture, or Scripture with itself on that system, or any just idea of the Divine character. I take for granted that you believe creation was a work of *design*, and not of blind chance. That it was an act becoming its Divine Author, originating from the impartial goodness of God: That infinite wisdom, which cannot err, laid the plan infinite goodness had devised; and that infinite power, which cannot suffer defeat,

was engaged to carry it into effect. That the omniscience of God, that comprehends every possible event, and cannot be disappointed, foresaw the full accomplishment of all the purposes of the Divine will. To suppose, then, that *endless misery* will be the portion of any of God's moral creation, we must suppose this the design of creation; or, that God did not comprehend his own work; or that he is defeated in his merciful purposes. One of these propositions you must necessarily adopt, and choose your position. If the first, you impeach the impartial goodness of God, and implicitly charge him with malevolence and cruelty. If you adopt the second, you impeach his omniscience; and the third impeaches his omnipotency. Either Deity is malevolent, or ignorant, or weak, or your abominable doctrine of endless damnation is not true. But, to sanction this horrid doctrine, you boldly declare sin to be an infinite evil, though originating from a finite cause. There must be an infinite capacity, as an infinite cause, in order to produce an infinite effect. How there can be two infinities—an infinite evil, and an infinite good in never-ending opposition, is a solecism I cannot comprehend, unless you can prove there is an infinite devil; or that God is both infinitely good and holy, and also infinitely evil and wicked—a blasphemous supposition.

I can conceive of no infinite, but the infinitely good and holy God, and what is in and of him, and that sin is a misuse of that good, by finite, sinning agents, and that this evil shall finally be done away through the medium of the gospel institution. The terrific doctrine taught to frighten men to heaven by the terrors of hell, rather than by the love of holiness and happiness, can never induce love to God, which casteth out fear. Love constrains to love and obedience. The horrid doctrine of the vindictive wrath of God, that represents him as a revengeful, cruel sovereign, sentencing countless millions of his intelligent creation to endless misery, (in which you appear willing to be the executioner) has made more sceptics and infidels, than all the Atheistical and Deistical writers.

To support this terrific system, you have not only magnified sin into an infinite evil, but aided implicitly, if not expressly, the cause of Satan; and given to the prince of darkness a more exalted empire over God's moral world, than to the Prince of Peace, who gave his life to save them; and you have given to sin an Satan an infinite empire and dominion, coeval and coeternal with God Almighty. However horrid this doctrine may appear, it is plainly deducible from the trinitarian system. I believe in the *justice* of God as fully as you do, but I do not believe that his justice reigns in *hell only*, and his mercy in heaven only, nor can I thus set the divine perfections at an *infinite* distance. I believe that the perfections of Deity completely harmonize in all the divine dispensations. That to be *just* is to be *merciful*, and *vice versa*; and that his *tender mercies* are over *ALL* his works. That the justice of God requires the correction of his disobedient children, while mercy is the ultimate end—to reclaim, not to destroy. That all

his dispensations to the children of men, are those of a merciful Father, and not of a merciless tyrant, and that all his fatherly chastisements are for their benefit.

Dear Sir, I have been more prolix than was my original design, but the interesting subject opens a wide field of joyful contemplation. I have but entered on the threshold of the Divine structure.

I hope, dear Sir, that the plain freedom I have taken will not offend, but be received with that cordial friendship by which it has been dictated. As it is probably the last time I may address you, as you decline a friendly correspondence, I have a sincere wish that a gentleman of your abilities should be loosed from the fascinating chains of traditional bigotry and error, to which you appear to be captive. That you may think more liberally, and judge more charitably in matters of religion—that you may become more extensively useful in your sacerdotal character—that you may be clothed with Christian humility, brotherly love, and gospel charity, and adopt a system of theology more congenial with the benevolence of the gospel system—more honourable to the character of Deity, and less in support of the kingdom of Satan.

I am, dear Sir,

In the faith of the gospel,

Your anathematized friend,

E—B—.

Rev. Hooper Cumming.

From the (London) *Universal Theo. Magazine*.

SKETCH OF THE MEMOIRS OF

JOHN CALVIN.

We are now about to present the reader with the Biography of *John Calvin*, a reformer of eminence, and whose name is well known in the religious world. His history affords a variety of curious particulars, and many valuable lessons may be learnt from the events by which his life was distinguished. His opinions need no explanation; they are adopted by a large portion of the Christian community. This indeed makes it the more necessary to inquire into his character; and we shall endeavour to delineate its principal features with fidelity.

JOHN CALVIN (whose original name was *Calvin*) was born at Noyon, Picardy, July 1509. Having passed through the usual stages of education, particularly his grammar learning, and his philosophy at Paris, he was presented to the church in 1521, but received no living till 1527, when he entered on the rectory of Marteville, which he exchanged soon after for the rectory of Pont l'Eveque near Noyon. It is said, that reading the Scriptures, he conceived a dislike to the superstitions of popery, and accordingly quitted the church for the study of the law. In this branch of knowledge he made considerable progress, not however utterly relinquishing the study of divinity. The pursuits of theology occupied his leisure hours. Upon his father's death he returned to Noyon, but soon went back to Paris, where he, in the 24th year of his age, wrote a commentary upon Seneca's Treatise on *Clemency*. Soon after this period he made himself

known to such persons as had privately embraced the reformation. This disclosure therefore laid the foundation for that distinction among the reformers to which he afterwards attained.

It happened at this time that the rector of the university of Paris delivered a speech of which Calvin had furnished the materials; this speech greatly displeased the Sorbonne and parliament, and gave rise to a persecution against the protestants, to avoid which our reformer retired into the country. In 1534 he however returned to Paris again, though the renewal of further troubles, in which the protestants were involved, induced him soon to quit Paris altogether for Basil, where he studied the Hebrew language. About this period he published his *Institutions of the Christian Religion*, a work of considerable reputation. Its style has been admired for its elegance, and when we recollect the wide circle of topics which are there discussed, it may be termed a *body of divinity*. The dedication of it to Francis the 1st, King of France, contains manly sentiments, and is indeed marked by strong features of integrity. It must also be remembered that this work at its first appearance in 1535, was only the outlines of a larger publication in 1558, which was given to the public with the author's last corrections and augmentations. Its size in Latin and in French is that of a *small folio*: whether there has been a translation of it into the English language we cannot say with certainty.

Having laid his *Institutions* before the world, with the view of assisting the cause of protestantism, Calvin paid a visit to Italy, in order to see the Duchess of Ferrara, a lady of eminent piety, by whom he was kindly received. On his return from Italy, he came back to France, whence he meant to proceed to Strasburg, but on account of the war then raging, it was necessary for his safety, that he should pass through the Duke of Savoy's territories. This circumstance led him to Geneva, where the entreaties of a friend seem to have been the principal inducement to his settlement there. Indeed his friend, being of a warm and enthusiastic temper, solemnly declared to him, in the name of God, that if he would not stay, the curse of God would attend him, wherever he went, as seeking *himself*, and not Christ. Calvin, therefore, was at length prevailed on to comply with the choice which the magistrates of Geneva had made of him, to be one of their ministers and professor of divinity.

In 1537, the year after his settlement at Geneva, he made the people declare their assent upon oath, to a confession of faith, containing a renunciation of popery. This magisterial step, however, did not prove sufficient for the extirpation of immorality. Calvin then refused the administration of the sacrament to them, which was the occasion of his and of his associates' banishment from the place. He betook himself to Strasburgh, where he raised a church, of which he was the first minister, and in this city also he was appointed professor of divinity.

The next business in which this active reformer was engaged, is that of his being present at the diets of Worms and Ratisbon, where it was intended that

religious differences should be brought to some kind of accommodation. Thither he went, accompanied by Bucer, and had a conference with Melancthon, of meek and quiet memory. The result of these diets, held at various times, with the view of benefitting the church, is well known to the readers of ecclesiastical history. What a pity, that the *right of private judgment* and the *exercise of liberality* did not prevent those fierce altercations, which, at best, were nothing more than the defence of human opinions, and oftentimes terminated in deeds disgraceful to humanity!

The magistrates who were the cause of Calvin's banishment from Geneva being removed, he returned thither, and settled there, in the year 1541. The first thing our reformer did, after his settlement, was the establishment of a consistorial jurisdiction, with vast powers of censure and excommunication. This step was justly exclaimed against by many, as the revival of spiritual tyranny. "Agreeably to the spirit of this consistorial chamber, which some considered as a kind of inquisition, Calvin," (says one of his biographers) "proceeded to most unwarrantable lengths, to which he was but too easily impelled by a natural warmth and unrelenting hardness of temper." Of the truth of this assertion, the persecution of Servetus, a Spanish physician of great learning and piety, forms a memorable proof. He had written letters to Calvin on the trinity, which the latter made the groundwork of a prosecution which ended only with the consignment of its victim to the flames!! Servetus had written several theological books, in which he had expressed himself with freedom on many of the topics of orthodoxy. All this raised the holy indignation of our reformer, and seems to have extinguished every spark of humanity within him. Varrillas affirms, that a letter had been seen at Paris, written by Calvin to Farel, his intimate friend, wherein is the following passage—"Servetus has sent me a large book, stuffed with idle fancies, and full of arrogance. He says, I shall find admirable things in it, and such as have not hitherto been heard of. He offers to come hither, if I like it; but I will not engage my word; for if he comes, and if any regard be paid to my authority, I shall not suffer him to escape with life!" Sorbiere mentions this letter, and says that Grotius saw it at Paris, with words in it to this effect. When Servetus, therefore, arrived at Geneva, Calvin instantly informed the magistrates of his arrival; he was thrown into prison, and a prosecution commenced against him for heresy and blasphemy. The same biographer we have already quoted observes, that Calvin pursued him with a malevolence and fury which was manifestly personal, though no doubt that reformer easily persuaded himself it was all pure zeal for the cause of God and the glory of the church. The unhappy man was burnt alive, October the 27th, 1553, merely for his religious opinions, and with every imaginable circumstance of degradation and ignominy! Amongst the several frivolous charges brought against him, the principal was, which no doubt sealed his ruin, that, "in the

person of Mr. Calvin, minister of the word of God, in the church of Geneva, he had defamed the doctrine that is preached, uttering all imaginable injurious and blasphemous words against it."

Such was the end of Servetus, and such the conduct of Calvin in this horrible affair. It is true, the principles of religious liberty were not then understood; and this may be urged by way of extenuation. We allow this apology its full force, but must protest against that malignity with which the reformer pursued Servetus even to the stake! The followers of Calvin have attempted to draw a veil over this part of his character. We must, however, confess, that, after a full investigation of the subject, we pronounce it deserving of the severest reprobation. To use the words of the compiler of the General Dictionary, "The death of Servetus left a stain on the character of Calvin which nothing can wipe out, because every body has believed that he acted in this affair from motives *merely personal*: the craftiness of address, and the management in causing Servetus to be apprehended and brought to trial; his furious and brutal treatment of him at the time of his trial, and his dissimulation and malevolence towards him, after his condemnation, will not suffer it to be doubted."

While Calvin was thus rigorously insisting on the rights of his consistory, in accusing and punishing *heretics*, he took care of the churches both abroad and at home. His pen was always in his hand, and he was indefatigable in the accomplishment of all his purposes. He died, May 27, 1664, but with the particulars of his death we are unacquainted. He left behind him writings on a vast variety of subjects. The edition of his works published at Geneva, contains twelve volumes folio, which have been compressed into *nine* in the edition printed at Amsterdam, 1667. His *Institutes* appear to have excited the most attention, and indeed to have attracted the largest share of admiration.

Beza, who wrote his life, both in Latin and French, assures us, that Calvin knew men again after many years, whom he had seen but once, and that when he was interrupted for several hours, whilst he was dictating any thing, he would resume the thread of his discourse without being told where he broke off, and never forgot what he once committed to memory. He married about the age of thirty, and had a son, who died in his infancy.

In private life, Calvin appears to have been unexceptionable; but his passions were inflamed by the least opposition to his religious opinions. Had the goodness of this celebrated reformer's temper equalled the energies of his intellect, his character would have been far better entitled to the admiration of posterity. The amiable Dr. Watts, in his *Lyric Poems*, styles him the "awful Calvin!" Awful indeed, must be that mind, however vigorous, whence sprung a *system of divinity*, whose leading tenet consigns the majority of the human race, for a series of predestinated actions, to the horrors of ETERNAL MISERY.

FOR THE GOSPEL HERALD.

PRIMITIVE AND PRESENT STATE OF MAN.

(Concluded from p. 102.)

I shall now adduce the evidence that common experience offers against the doctrine of total depravity. The proverbs that have for a long time been in use, plainly show, that, although people have apparently assented to the doctrine, yet they have not believed it. The following is one of the proverbs to which I have an allusion; viz. "Truth is born with us, and we must do violence to our natures to shake it off." It is also said, that "Reason is the candle of the Lord, lighted in the human breast." And doth the candle of the Lord give no light? If it does give light, then there is not a *total* darkness, and the doctrine of total depravity is not true. However, some, to support the doctrine, declaim against reason as a blind guide. As well then might a revelation be made to brutes, for it is by reason, alone, that we try revelation, and the consistency and reality of its doctrines; and we have no other guide, or criterion, by which they can be tested.* I do not deny but man is degraded, and debased by sin, but it is that of his own commission, and not of Adam. But every dispensation of God's providence, under the law, and also under the Gospel by Jesus Christ, is either to maintain or restore that uprightness in which he was first created. He writes his will upon the mind of every man, as at the beginning. This law is shadowed forth, and his image stamped on every soul; and a sense of his duty is interwoven with his very constitution, so that every man hath by him a code of laws to which he may at any time repair—an oracle, like that at Abel, of which he may ask counsel and for ever end the matter. We are not *made* sinners, neither are we *born* such; for children in the Word of God are called *innocents*. See *Psa. cvi. 38.* *Jer. ii. 34.* and *xix. 4.* Although man, in riper years, hath sought out and practised many wicked inventions, yet, in some degree, he retains the image of God in his attributes. Wisdom, truth, justice, love, mercy, and goodness, are portrayed and imprinted on his soul, however they may be defaced, yet the lineaments have never been wholly obliterated, but still point to his noble extraction, and warrant him in saying, *My Father is in heaven.*

When God formed man of the dust of the earth, and breathed into him the breath of life, he joined natures as unlike and opposite, as heaven and earth; and even to this day the strife continues; the flesh lusting against the Spirit, and the Spirit against the flesh; but this cannot, with any propriety, be called *original* sin, for it was in the prime constitution of man, and prior to the transgression of the law.

I cannot learn that there was any knowledge of original sin, (as it is called,) until many years after Christ and his apostles. And the supposed discovery was made by Augustine, who also fabricated the word; but against this unfortunate, hereditary evil,

* If Revelation is unreasonable, or, in other words, not reducible to our understandings, it is no revelation, but a source of endless perplexity.

the wisdom of the priests, or rather of the *craft*, soon found an expedient, and it was decreed, in a Council at Africa; that *infants* should receive baptism, as a kind of counter-spell against the infernal bites of the spiritual Tarantula. So great was the engagedness of the ignorant for the application of the antidote, that many were baptized before they were born, lest (as the crafty told them,) their children should perish without the means of grace. "At this time, also, godfathers and godmothers were invented, who undertook, for children, to renounce the devil, when they had not yet renounced him for themselves."

The notion of original sin, and total depravity as a consequence, is proved *not* to be true by every day's experience. The benevolence of man in the common civilities of life, the admiration of the innocent, the virtuous, and the brave; the anxious concern for them in the emergencies of life,—how his soul kindles into ardour when, in an epic poem, truth, valour, justice, fidelity, friendship, piety, and magnanimity are set forth in the cause of honour and virtue, the whole man is captivated, and stands an honourable witness for mankind, that *total* depravity is a *slanderous* charge. S. M. ROSE.

FOR THE GOSPEL HERALD.

LOOK AT THIS!



A correspondent would ask, whether a dignified clergyman in this city, who is *rioting in abundance*, and adopting heathen children, who are called after *his name*, he paying for their maintenance, to give eclat to his *holiness* in the public prints, would not do better if he were to administer to the *pressing necessities* of his *aged MOTHER*, who, with two children, one of whom is infirm, are *despised and neglected*!!

The above is a plain, unvarnished, naked truth. And my motive, Mr. Editor, in giving publicity to this unfeeling and worse than heathenish barbarity, is, that it may come to the eyes and heart of this dignified stickler for missions, and induce him to assist a *distressed MOTHER*, and her poor children, whom he disdains, in his exalted station, to notice!

AN ENEMY TO HYPOCRISY.

From the (London) Universal Theo. Magazine.
BIBLICAL CRITICISM.

EXPLANATION OF 2 COR. XI. 13, 14.

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ; and no marvel, for Satan himself is transformed into an angel of light."

Previous to explaining the text, I would observe that the original word rendered *false apostles*, is the same which, in *Matt. xxiv. 11, 24*, is translated *false prophets* and *false Christs*, or *v. 6. Many*, said Christ, *shall come in my name, saying, I am Christ, and shall deceive many*, as the *false* among them. In *2 Pet. ii. 1*. it is translated *false teachers*.

In *1 Cor. ix.* the apostle hath stated, that he and Barnabas, as ministers of Christ, had a just claim to

wages, or maintenance, from them, ver. 11, 12.; and, among other reasons why he had not taken it, he said, *I have not used this power over you, (Acts xviii. 3.) but suffer all things, lest I should hinder the Gospel of Christ, or be thought by some (perhaps his opposers,) to abuse my power in the Gospel.* In the chapter under consideration he resumed the subject; also xii. 14—18.; and assigns his further reasons. It was not because he did not love them; far otherwise; but it was that he might *cut off occasion from them* (the false apostles, &c.) *that desire occasion* (to accuse me of it,) *that wherein they glory they may be found even as I myself,* in not taking wages.

From the forecited texts, and those under consideration, it appears plain that the transformation, or mere outward appearance, of the false apostle into an apostle of Christ, i. e. himself, consisted in his not taking wages of his party, or using that power over them, with a design to ingratiate himself into their esteem by appearing as disinterested as Paul; but he did it not, lest he should hinder the Gospel of Christ; which was the governing design of the apostle why he did not: *and no marvel, for Satan,*—the adversary to me,—*is therein transformed to an angel of light,* i. e. myself; therefore it is no strange thing if his ministers, or agents, who act in connexion with him, be also transformed into ministers of righteousness, whose end shall be according to their works. That the expressions *apostle of Christ—angel of light—ministers of righteousness*, are, by the apostle, used as synonymous, and intend himself, I think cannot be doubted by any person who pays a close attention to the argument in the context, and in 1 Cor. ix.

It should here be particularly noticed, that one special part of his design, in both chapters, was to combat and entirely invalidate the pretensions and deceitful conduct of the false apostle and his party, by showing the rest of the people that they ought not, by any means, to countenance them; for as he tells them, 1 Cor. iv. 15. *“Though you have ten thousand instructors in Christ Jesus, yet have you not many fathers; for in Christ Jesus have I begotten you by the Gospel,* (and not the false apostle, who has only built on the foundation I have laid, which is Christ, the only Head of all his people;) *wherefore I beseech you, be ye followers of me.”* In strict allusion to the false apostle, the Satan, or adversary, he said, iv. 6. *These things,* (i. e. my apostolic character and ministry, as opposed to him and his party,) *I have, in a figure, transferred* (the same original word rendered *transformed*) *to myself and Apollos,* (in the stead of the false apostle) *that ye might learn in us not to think of men* (that person) *above that which is written, that no one of you be puffed up for one* (leader) *against another. For who maketh thee to differ from another?* dividing into parties? As to himself and Apollos, he assured them they accounted themselves as ministers and stewards of Christ only, and not heads of parties.

I cannot help thinking that, upon a close attention to the context, it will clearly appear, that to suppose the apostle introduces Satan, a fallen angel,

an ineffable spirit, into his reasoning, is entirely unsupported, and not coincident with it. For it was the false apostle and his ministers and adherents only, that he is describing and opposing to his apostolical character and ministry, and not to a fallen angel, and his angels or ministers. And indeed such a supposition is discountenanced by this farther consideration, viz. that neither the false apostle, nor any of the church, could know whom he intended; because there is not any mention of such an apostate invisible spirit in the Old Testament, (nor in pagan theology,) and it is certain they had not any other authentic means of information.

I may just ask, by what rule the people could know that an invisible unembodied spirit had transformed himself into an apostle of Christ, and act as such? But of the false apostle there was not the least difficulty.

RELIGIOUS DELUSION AGAIN.

It is our painful duty to lay before our readers the following horrible effects of religious fanaticism, produced through the instrumentality of the famous
ASAHEL NETTLETON.

This man has been to work for two months past in producing a “REVIVAL,” so called, in the town of Somers, in Tolland county, in this State. Mr. Fuller, a gentleman of respectable family connexions, of property, talents, and influence, honoured with offices of importance, became converted, and brought, as was supposed, to the marvellous light of the Gospel. He neglected all business, attended conferences and religious meetings; and, without regard to health or comfort, ran about from house to house, exhorting people to flee from the wrath to come. The consequence of this was mental derangement. After being absent about three days from home, exhorting day and night, he returned on the afternoon of Wednesday the 17th ult. He found Mrs. F. in an upper room, and told her he was going to kill her—“I love you,” says he, “but I must do it—kneel down immediately.” The unhappy woman knelt down. He then questioned her as to her faith.*—Do you believe thus and so? And so and so? Yes, was the continued answer. You lie—you lie, d—n you, said Mr. F. and I will beat the true faith into you. On this he flew at the unfortunate woman with an umbrella, and beat her in a cruel manner, cutting and bruising her head and face. Having broken the umbrella, he next began to beat her with his fists. An opportunity presenting, she made her escape. In searching for her he found his little son playing before the house—the elder ones were gone to pick berries. He took up this child, about two years old, carried it under a pear tree, and with a case knife attempted to cut its throat. After cutting and mangling some time, in which he made a severe and deep incision—cutting off some of the blood vessels, he laid the child under the tree, and departed from the house. He was met by a neighbour who had been alarmed by the wife, and hastened to this scene of wo. Mr. F. met him

* Mrs. F. is a member of the Church.

with fury, and seized him with the intent of killing him. After a struggle the neighbour finally overpowered him, and others coming to his assistance, they succeeded in binding the unfortunate man, and confining him in his room. Mrs. F.'s head swelled in such a manner as to make her blind for several days; the child, it is hoped, will recover.

Another person in the same town, an honest and industrious farmer, has also been made the victim of this delusion. He neglected his business, so that his neighbours had to turn out and do his hoeing, &c. for him—secluded himself from society, and it is said, for three days he lay upon his face without taking any refreshment whatever.

Here, then, is all the comfort and peace of a respectable family destroyed for ever.—Aged parents, who looked with fond delight on a son, enjoying the comforts of life, happy, in a young and lovely family—respected by his fellow-citizens—honoured with their suffrages, and promising much usefulness in life, at once behold all those pleasing prospects blasted, and deep and lasting sorrow produced by this religious fanaticism. Who can behold this family, without feeling the pangs of heart-felt sorrow? Who can behold this direful calamity, without frowning indignantly on the man whose labours are the cause of it? We call upon our fellow men to awake from their slumbers, and look at the direful effects of these revivals. Instances of suicide have multiplied to an alarming degree within a few years; scarcely a month passes without hearing of some victim to *religious delusion*.—Insanity increases, with all its horrors, from the same cause. With these evidences before them, will men suffer these delusions to go on, till they, in their own families, experience the woful effects of insanity? Why is it that men will suffer themselves to be duped by a man who impiously dared to sign himself "Jesus Christ;" and who, however he may endeavour to palliate and excuse the deed, does not dare to deny it?

We call upon the clergy—those, whose hearts are not hardened by bigotry, or the pride of learning, and preconceived opinions; we appeal to them in whose hearts heaven-born charity and benevolence yet lives—who have a heart to feel for the sorrows of others, and who desire the happiness of their fellow men, to lend their assistance in putting a stop to those delusions. We call upon you, gentlemen, in the name of that God whom you profess to adore—for the sake of that Redeemer, whose servants you call yourselves—for the honour of the Christian religion, and in the sacred cause of humanity bleeding under those delusions, we beg of you to raise your voices against that fanaticism which destroys all the peace and all the comforts of men. If you refuse, we solemnly warn you of the consequences that will follow. The spirit of inquiry is abroad in the world, and there are men who will expose these delusions. Scenes like the above awaken the mind, and lead to an inquiry as to the causes; and men, for their own safety, will discountenance these things. If then, you persist in encouraging what they consider detrimental to the

peace and well-being of the community, you will lose their confidence—your usefulness will be destroyed, and the cause of religion suffer, being considered as priestcraft, and only calculated to keep men in bondage for your aggrandizement.—For your own sakes, then, have respect to propriety. You have, indeed, gentlemen, carried these things too far; the evils will rebound upon your own heads. Be persuaded, then, before it is too late, to discountenance this wild delirium, destructive of the peace of mankind, and cease to give encouragement to practices which lead to numerous instances of death or insanity.

N. B. Mr. Nettleton, we are informed, after this sad catastrophe took place, immediately preached his farewell sermon, and quit the place, to practise, no doubt, his delusions in some other town. God forbid that he should have another victim.

Hartford Relig. Inq.

THE GRAND CRITERION.

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. lxi. 1.

We are instructed (see Luke iv. 17—22,) that Christ "went into the synagogue on the Sabbath-day, (Saturday,) and stood up for to read. And there was delivered unto him the book of the prophet Esaias; and, when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," &c. The reader will please to consider, that the difference of the reading of the passages quoted is accounted for as follows. That from the prophet Isaiah was translated in modern times. While the other is the rendering of an apostle, &c. We find that "*good tidings*" and "*Gospel*," are used as synonymous terms. *Poor and meek* the same, &c.

If any language can be unequivocal, the words of these quotations are as plain as the sun at noon-day. What are we taught? Ans. When the *Spirit* of the Lord is upon a preacher, he "proclaims liberty to the captives," &c. &c. And to prove, beyond the possibility of refutation, that this is the correct view of the subject, we have the testimony of Christ and the prophet Isaiah, that the "*Spirit of the Lord* was upon them, *because* (this is the evidence that it is the Spirit of God, *because*) he hath anointed me to preach good tidings!!!" Reader, we put the question to you. If the Spirit of the Lord is upon them that preach "*good tidings*," is not the spirit of the devil upon them that preach *bad* tidings?

Note.—The reader is requested, to ponder the above. We think there is matter for him to preach a long sermon. But, let him remember, that if he preaches any thing but "*good tidings*," he is inspired by any thing but the Spirit of God.

SIGNS OF THE TIMES.

The following temperate remarks from a Connecticut paper relate to a subject which begins to attract much of the public attention. We take the opportunity of inserting it to say, that, having understood that some of our readers take exception to the expression of a sentiment which is adverse to levying subscriptions from the public, to maintain travellers under the name of missionaries, and to support pensionaries in Theological Colleges, we hope it will be distinctly understood that we will readily, nay, gladly, publish whatever may be decently written in opposition to the views which we may take on that or any other subject. We are far from desiring to interfere, in the remotest degree, with any matter of conscience; and have no other wish than that those, who can scarcely with decency support their own families, should *understand* the purposes to which, under a virtuous impulse, they bestow a portion of their hard earnings. How many poor families are straitened of some article of necessity, to support one such mission as is described below!

National Intelligencer.

From the New-Haven Gazette.

The Rev. Dr. Spring, and his son, intending to visit London, Edinburg, and Dublin, have sailed from New-York for London. Mr. Spring, we believe, receives a salary of \$3500 a year, besides the usual marriage fees, and tokens of respect from those who wish to be esteemed by their clergyman. We believe Mr. Spring to be a very pious and useful man—and we only mention his intended visit as an instance of the growing evil in our land. It is a fact, that in this country we are rapidly following the example of the old countries, in attempting to make up the large salaries demanded by those who assert, that they are sent [from Colleges,] to declare the humbling doctrines of him who had not where to lay his head. In many places in the United States good snug salaries are already obtained, and the consequences are, that many of those clergymen who enjoy them are neglecting their flocks, and travelling in style by sea and by land—and if their salaries are not sufficient to warrant the expenses of their visits, the people are called upon to make up the necessary sums by contribution. On this appeal being made, whoever else may be in want, the people must cheerfully give their last cent—for it is all for the health of the clergyman, his wife and dear little ones, and the moral and religious improvement of the world. We know that if an individual dares to question certain practices, at the present day, he subjects himself to the hazard of being called an infidel. Be that as it may, it ought to be known that there are many good people who read the Scriptures, and are disposed to practice their precepts, who cannot reconcile with those Scriptures every demand for money made in modern times. There is considerable murmuring among the people, at the examples set by those who ought to discourage extravagance—at the calls on the poor to contribute to make salary-men life members of bible, missionary, and education societies, at the calls for funds as bounty money to induce indolent young

men to obtain a collegiate education, and enlist as preachers on our side.

There is also much of pride in fitting out these life members and charity students, and publishing in the papers the sums received from those who were never known to feed the hungry, or clothe the naked. It is said that 6000 additional educated clergymen are now wanted in the United States. It so happens, however, that these educated clergymen cannot live on small salaries. If we say nothing of the expense of their education, it would be a very moderate computation to say they will want, when settled, \$1000 each, per year, which makes the round sum of \$6,000,000. These might, no doubt, for the most part, be called domestic manufactures; but whether they would add much to the wealth of the nation, is a question yet to be determined. Much is said of the increase of Socinians, Universalists, Infidels, Deists, &c. Would it not be well to inquire into the causes which produce these disciples of erroneous faiths? Instead of mounting the back of dull theology, and proudly moving on in human strength, would it not be well to look into the law and the testimony—into the simple truths of the Gospel—and see if all things are right at home? The people of the United States have eyes, and though they *see not* at present, we trust the time is not far distant when they will see, and feel, and act, like men, who intend, by the blessing of Him who has thus far smiled upon the nation, to preserve and maintain both their civil and religious freedom.

DREADFUL SCOURGE!

It appears from the following, that Ireland is burdened with a swarm of clerical *locusts*, worse than that which visited Egypt.

Late accounts state, "There are in Ireland

8 Archbishops,

13 Bishops,

300 other Dignitaries.

And 1200 British clergymen of the Church of England." In this distressed country, (devoured by clerical *locusts*,) "the tythes alone amount to three million four hundred thousand dollars, equal to about one-third of the whole peace establishment of the United States." No wonder that *starvation* should be the consequence of this order of things. It is passing strange, that men pretending to great holiness should extort, on penalty of eternal damnation, enormous sums from the people. But, it is yet more strange, that the people should be gulled by them, and submit to fatten these religious gormandizers at an expense of thousands and millions of dollars, and find themselves brought to starvation for their trouble. But all this is "for the love of God and poor souls!"

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW-YORK, SATURDAY, AUGUST 24, 1822.

NO. XV.

FOR THE GOSPEL HERALD. SIN AN INFINITE EVIL.

That an idea so preposterous, so contrary to reason and Revelation, and fraught with so many absurdities and palpable contradictions, should ever obtain the popularity that it has, in the Christian world, is astonishing beyond degree. And if you will hear with patience, and candidly weigh the arguments that shall be offered against the *infinity* of sin, I am confident that you will not in the conclusion pronounce me either arrogant or severe. It is not to the honour of our understandings, to receive a doctrine because it is ancient, or to embrace an error because it is popular. But it is our indispensable duty, as rational beings, by a manly exercise of our reasoning faculties, to prove all things, not doubting but that every real principle, or doctrine in the Christian religion, brightens by investigation.

The examination of this subject is by no means intended as a palliation to crime, or an extenuation of guilt; but so far as is possible, by reason and revelation, to attain to a correct understanding of the subject under investigation. Although we may not have sufficient data, whereby to judge of what sin *is*, as to its degree of evil, yet from consequences unavoidably arising, we may tell what it is not.

The notion that sin is an infinite evil, I conclude, is not very ancient, but the discovery of its magnitude hath been made by our modern Doctors, who have raised it to its present dignity, and given it a place amongst infinities!! They also contend that it is of *heavenly extraction*; one of the highest angels being the fosterfather, but the original germ was from the Father of all. This point, however, as to its origin, I shall not at this time discuss, but confine myself more particularly to the examination of its *infinity*.

That a certain something called sin, or an infinite evil, should spring up in a region of *purity*, and in a moment equal God himself in his attributes of immortality, infinity, and also eternity, (in one point considered,) is a phenomena to be explained only by the Doctors who discovered it. If sin is *endless*, it is in one sense immortal, for immortality is endless existence; and if infinite, it must inhabit eternity! or at least all future eternity.

If sin in the abstract, is an *infinite* evil, then when the angels rebelled, its measure was filled up in heaven, and that too with infinite and heavenly sin: for whatsoever was in heaven, and from heaven, must be heavenly! And that which is infinite cannot be added to! God is infinite, and if sin is infinite, they must equally inhabit the same space. And being equal, or fellows, they are not under the con-

trol of, or amenable to, each other. Call not these things heresy, or blasphemy, for they are unavoidable conclusions or consequences growing from the doctrine of sin, considered as an infinite evil.

Let us now consider sin in our world. It hath been a question much agitated by the learned Doctors, how sin came into the system. The Scriptures however inform us, that by one *man* sin entered into the world, and not by one *serpent*, or one fallen angel! Although the murder of Abel was not the first sin, according to the record, but that being the second, and most enormous, and admitting sin, in the abstract, to be an infinite evil, the measure in our world also, must have then been filled up, if not before; so that all the sin which has been committed since, is a mere nullity. But if the objector denies this, and contends that every sin still adds to the bulk, or quantum, the doctrine of the infinity of sin is at once destroyed. But if this is not the idea, and my opponent means that sin is an infinite evil in the aggregate, it doth not in the least relieve the difficulty, because that iniquity is not yet full; therefore the aggregate, or final amount, cannot yet be summed up: so that, according to *this* way of understanding the subject, sin is not an infinite evil. And if sin shall eternally prevail, the time can never come when sin *can* be summed up in its final amount; and can *never* become an infinite evil.

Admitting sin, or the transgression of the law, to be an infinite evil, then it follows, that the obedience proposed or demanded was an *infinite good*; and if the infinite good is lost, or never obtained, then creation hath suffered an irreparable damage by the evil that hath taken its place, to the frustration of the designs of Infinite Wisdom, and the government of God is now under the operation of a much inferior plan to that first designed.

If sin is an infinite evil, and death is the wages of sin, it must be infinite death; then the least sin hath as much of penalty as the greatest, and one sin the same weight of wrath as ten thousand, or ever so great a number.

Again. If sin is an infinite evil, the elect having sent forth a multitude of those infinite evils, they must have pervaded the universal system, and can neither be destroyed, or washed away; consequently, the chosen band will for ever have to dwell with those infinite evils. And further, If sin is an infinite evil, it is impossible at any time to render to every man according to his works. If every sin is an infinite evil, as is often laid down, and there is but one infinite good, and the opposites still rapidly increasing, what must be the final event? Will not this vast evil preponderate, and

good be circumscribed, or annihilated from the system? So that, unless we can fly beyond infinity, and outlive eternity, we cannot go beyond the influence and dominion of sin. If the objection is made that sin is not infinite as God is infinite, I request that the difference betwixt infinities may be pointed out. The atonement by Christ, if infinite, or let it be whatever it will, is finished. And if sin is already an *infinite* evil, it amounts to an exact balance with the atonement. Then, all the sin that shall hereafter be committed, is superabounding, and beyond the merits of the atonement.

S. M. ROSE.

(To be continued.)

From the (Boston) Universalist Magazine.

That we may preserve a specimen of the superstition of our times, we are disposed to insert the following letter, which debar Mrs. HANNAH PARKHURST, of Dunstable, from coming to the sacred communion, for no other cause, than her sincere and honest belief of the doctrine of Universal Salvation. This woman is acknowledged to be an ornament to society, being of a character most amiable and virtuous. We likewise subjoin her answer; and we may add some remarks on the Church's letter in a future number.

Dunstable, (Mass.) April 30, 1822.

Dear Sister,—The church of Christ, in this place, having taken into their serious and prayerful consideration, the subject matter of brother Phineas Fletcher's complaint which he brought before the church against you; and your acknowledgment that you did reject the last article in our Confession of Faith, and all the doctrines necessarily connected with it; and that you did believe in the final salvation of all men—they have felt it their duty, and consequently have voted to lay you under their censure so far as to debar you from communing at the table of the Lord, until you should renounce your heretical opinions, make satisfaction to the church, and return to duty; and that the church committee send you notice of their proceedings on said complaint, and that the same be accompanied with a friendly admonition.

And now, dear sister, in complying with the directions of the church, we must remind you that we view all the articles of our church covenant so connected, that in rejecting one, we do virtually reject the whole altogether.

The doctrines, contained in the articles of our church covenant, we believe to be the doctrines which are taught in the Holy Scriptures, and are substantially that faith which was once delivered to the saints, and for which they were to contend earnestly. In rejecting them, we believe you do virtually reject the Gospel of Christ, and do attempt to bring in another gospel; the evil of which is set forth by the apostle in Gal. i. 8. Your avowed belief in the doctrine of Universal Salvation, is, in our view, totally repugnant to the faith, the practice, and the writings of the holy apostles, and in direct contradiction to the doctrines which Christ himself taught when upon earth. Some of his sayings are

as follows: The hour is coming in which all that are in the graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life, and they that have done evil to the resurrection of damnation. He that blasphemeth against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. Depart ye cursed into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment, but the righteous into life eternal. The prophet Daniel says, Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. John, speaking of the final judgment, says, I saw the dead both small and great stand before God, &c. and the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to his works; and death and hell were cast into the lake of fire and brimstone, which is the second death.

The cities of Sodom and Gomorrah are said by the apostle, to be set forth an example suffering the vengeance of eternal fire. Indeed the whole New Testament is full of positive declarations, that there will be a final separation of the righteous and the wicked; that the one will be permitted for ever to enjoy the favour of God, while the other will be compelled to feel the full weight of Divine wrath for ever and ever. In view of the above passages, and very many more which might be cited, we firmly believe in the everlasting punishment of the finally impenitent, and can see no cruelty, partiality, or injustice in our God, although he punish with an everlasting destruction from the presence of the Lord, and from the glory of his power. When we consider that life and happiness are freely offered to every one, on the reasonable terms of repentance towards God and faith in our Lord Jesus Christ; and when we further consider that the impenitent will not comply, will not submit, but voluntarily choose to remain in opposition to God, knowing, at the same time, the denunciations of his most holy law.

Those passages of Scripture, which you have cited in your letter to the church, and which, in your opinion, favour Universal Salvation, have all been duly considered and impartially investigated, and we do most readily say, that in our view they do not contain a *single particle* of proof in favour of your new scheme. We are confident that you misrepresent and misapply them; that you attach a meaning to them that destroys the connexion with the context; that is repugnant to the great truths which the sacred writers designed to establish, and which militates against the harmony of the Bible. We are ready, when duty calls and necessity requires, to give you our ideas in full of the true import of those passages, and of all others to which you may refer us. And we are confident that we can satisfy every candid, unprejudiced person, that the meaning you attach to them is foreign from the

true one. We would charitably hope, that you do not design to warp the Scriptures to your own preconceived opinions, nor to wrest them to your own destruction.

We believe you are standing on heretical ground, and that your moral condition imperiously calls you to pause and consider. As we feel for your precious and immortal soul, and realize it in danger of being lost, through the wiles of the adversary of all good; and as our duty calls us, we would solemnly admonish you to consider seriously and prayerfully what a sentiment you have embraced. A sentiment that is contrary to all true ideas of law and justice, contrary to the universal belief of Christians in every age and part of the world, contrary to the dictates of sound reason, and contrary to the general tenor of Divine Revelation.

What has led you into so erroneous an opinion? Is it the Holy Spirit, in whom is light and no darkness; and who guides all whose hearts are sanctified by his grace into essential truth? Are you under the enlightening and sanctifying influence of the eternal Spirit of all truth in embracing, in vindicating and propagating a tenet which saps the foundation of Christianity, and inclines all who embrace it to neglect the important duties and institutions of religion, and to cry peace to their souls when God has never spoken peace to them? We entreat of you to search and see what manner of spirit you are of.

How can you continue to embrace this opinion, and try to encourage it in others, when the word of God tells you, that you and all mankind must one day give an account at the judgment-seat of Christ, and be happy or miserable to all eternity, according to the deeds done, and the character formed in this life? O consider that you are not infallible, and that you are liable to embrace error. Consider that you are exposed every moment to drop into eternity. And what will be your condition should you speedily be called to give up your account? Are you willing to meet death, the king of terrors, and appear before your Judge, while under the influence of such a doctrine as you pretend to have embraced? O no, dear sister, we cannot believe you would be willing if you rightly understood the Scriptures, realized the plague of your own heart, and the just desert of sin. We are confident also that you will sometime see your error, either in this world or in another, and bitterly lament your folly; and we wish you to see it before it is too late. Many a one, who has been as sanguine as you can be in the doctrine of Universal Salvation, has with tears of sorrow and distress renounced it on a death-bed; and many, under the awakening and converting influence of the Holy Spirit, have renounced it also. And we do not hesitate to say, that were you under the teachings of the self-same Spirit, (for which you ought most humbly and earnestly to pray,) you would at once denounce your favourite opinion and embrace the truth as it is in Jesus. You would penitently seek for pardon and direction, strive to build up the cause of Christ, and contend earnestly for the faith once delivered to the saints. That this

may be the case with you, is the sincere prayer of yours, &c.

ZEBEDEE KENDALL,
ISAAC TAYLOR,
JAMES TAYLOR,
MICAH ELDRIDGE, } *Church
Committee.*

Mrs. Hannah Parkhurst.

DEAR BRETHREN,

I have received and duly considered your communication of April 30th, by which I am informed of the vote of the church to lay me under their censure, so far as to debar me from coming to the table of the Lord, until I shall renounce my heretical opinions, make satisfaction to the church, and return to duty.

Brethren, I wish to make a few remarks on this subject with the same freedom with which my mind is led in contemplating it. I am "debarred from communing at the table of the Lord." And wherefore am I thus debarred? First, Because I do not believe in the following manifest absurdity, viz. That the wicked will be punished eternally, as a just reward of their sin and impenitency, but that the righteous will be eternally happy, not as a reward of their righteousness, but on account of the righteousness of Christ alone. Surely it is evident, that if our sins can merit eternal punishment, if we sin not, and do that which is right, we merit eternal bliss. Thus you exclude me from communing at the table of the Lord for not believing a plain absurdity. Secondly—I am thus censured and thus debarred because "I believe in the final salvation of all men." I acknowledge, brethren, that this article of my faith is not contained in the church's confession of faith, but it is expressed in the following passages of Inspiration: "In thee and in thy seed shall all the families of the earth be blessed.—All nations whom thou hast made shall come and worship before thee, O Lord, and glorify thy name.—Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, In the Lord have I righteousness and strength." Jesus says, "And I, if I be lifted up from the earth, will draw all men unto me:" and he furthermore says, "Him that cometh unto me, I will in no wise cast out." St. Paul says, "Therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men; especially of those that believe." He again says, that God will have all men to be saved, and to come unto the knowledge of the truth; and that God worketh all things after the counsel of his own will. The same apostle says, "Wherefore as by the offence of one, judgment came upon all men unto condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life." Again he says, in relation to the resurrection and a future state. "For as in Adam all die, even so in Christ shall all be made alive." These, brethren, are but a few of the many passa-

ges which prove the salvation of all men with as much clearness as any Scripture testimony proves that all have sinned, and come short of the glory of God. But for this belief you censure me, and debar me from coming to the sacred communion, to celebrate the sufferings and death of the blessed Saviour, "who gave himself a ransom for all to be testified in due time." Brethren, in the fear of the all-sacred Name, I solemnly admonish the church to consider whether they are authorized thus to debar me from the privilege of obeying my adorable Saviour, who said, 'do this in remembrance of me,' for no other cause than that I believe, with all my heart, what divine inspiration has most plainly spoken. And furthermore admonish the church to compare this precious article of my faith, for which you censure me, with the testimony of scripture above recited, and show me, if possible, that I do not accept those passages in the most natural sense which they express; and when you have done this, I earnestly request you to consider, whether there be *even one* article of the church's profession of faith, which can be supported by any direct testimony of the sacred oracles. The fact is, it is utterly impossible to prove one of those articles by any scripture testimony, unless you allow yourselves a latitude which could not be admitted in the exposition of any other writing which should come within the pale of jurisprudence. If what I here state be a fact, and I pledge myself for its maintenance, how must the church in Dunstable appear in the face of the world, to say nothing of their appearance at the judgment-seat of Him who walketh among the golden candlesticks, when it shall be published to the world, that you have censured a lonely disconsolate widow, and debarred her from the sacred communion, for no other reason than for not believing that those for whom the Saviour died will by him be sentenced to endless, unmerciful punishment; and for believing what the Scriptures declare, that the living God is the "Saviour of all men;" when at the same time the church has not incorporated in their profession of faith, a single article which is to be found in the Scriptures?

That the passages of scripture which you have quoted, in your communication, to prove the doctrine of endless misery, do not apply to such a subject, nor yet at all to a future state, I will endeavour to show by considering two or three as an example of the whole. You cite to me the passage in the last paragraph of Matthew xxv. Also to one in Daniel xii. and one in Revelation, which speaks of the lake of fire and brimstone. That the first two were fulfilled in the generation in which our Saviour lived on the earth, is clearly proved by the words of Christ recorded in Mat. xxiv. xxv. And if you will read the passage in Daniel, and compare it with its parallel passage in Matt. xxiv. and then carefully compare what Christ says in the xxiv. concerning his coming, with its parallel passage in xxv. you will easily perceive that the Saviour positively asserted, that all these things should take place in that generation. And if you will examine the whole that is said on the subject

of the lake of fire and brimstone in Revelation, particularly the following in chap. xiv. "And he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name;"—you will understand that the torment is during *day and night*, and while the tormented are worshipping the beast, which beast was to continue but forty and two months.

You will permit me, brethren, to remind you of an absurdity which must excite pity for the ignorance which is manifested in your proceedings. You censure me because I do not believe in the last article of your profession of faith, which states that the future felicity of the righteous will be for the sake of the righteousness of Christ alone, and yet you say, in your own admonition; "The word of God tells you, that you and all mankind must one day give an account at the judgment-seat of Christ, and be happy or miserable to all eternity, according to the deeds done and the characters formed in this life." And in order to have this absurdity complete, it seems as if you carefully selected the passages in Matt. xxv. where the whole reason which is rendered why the righteous were received to life, and the wicked sent into punishment, is, because the former had administered to the wants of Christ's disciples, and the latter had not. Brethren, if this judgment relates to the eternal, endless state, can you invent a greater contradiction to it than the last article of your confession, which says, that the felicity of the righteous is for the sake of the righteousness of Christ *alone*? According to such absurdity, the passage in Matthew would read differently, and say, "Depart ye cursed, &c. for I was an hungered, &c. and ye gave me no meat; and on the other hand, Come ye blessed, &c. for I am righteous in your room and stead!"

Having spoken thus freely on the merits of the great subject under consideration, I am disposed to add a few words concerning the manner in which I have been treated by you, who profess so much concern for my soul. By Br. Phinehas Fletcher, who brought the allegation against me before the church, I have been treated in a most unchristian manner. That even my children should not know the bitter language which he was disposed to treat me with, he had the duplicity to tell me that if we talked in private, I should not be bound to own before the church any thing which I should say to him. And when I was before the church, your Rev. Pastor treated me in a most harsh and unfeeling manner, as you are all witnesses, and as some of you have since acknowledged. Brethren, when I consider all these things, it appears plainly to my mind, that the church in Dunstable is as much opposed to the true spirit and doctrine of Jesus, as was the ancient church at Jerusalem which put the blessed Saviour to death. Brethren, I remain your censured and aggrieved sister,

HANNAH PARKHURST.

MELANCHOLY EVENTS.

We publish the following that the public may be impressed with the magnitude of the evil complained of. An evil which is growing in our country, in consequence of the abominable projects of men, who, on pretence of "raising revivals," like one of old, go about "seeking whom they may devour."

From the (Boston) Universalist Magazine.

✍ We have, for several weeks past, delayed the subject with which we come before the public to-day, through a consciousness of our inability to do it justice. It is certainly one that most deeply concerns the happiness of the whole community, though it has not yet attracted a general attention, and has, till very lately, been passed by entirely unnoticed.

We submit the following statements:

From the Gospel Herald, of June 24, 1820.

"*Horrid Transaction.* The Western Reserve Chronicle, printed at Warren, Trumbull county, Ohio, of the 1st instant, gives a distressing account of the death of Philemon, William, and Cyrus, three only children of Mr. Zaphna and Louis Stone, of Kinsman, in that county, who were drowned by the hand of their mother. The circumstances are peculiar, and were communicated for publication by a clergyman. Mr. and Mrs. Stone possessed amiable dispositions; sustained unblemished characters; and had lived together in the utmost harmony. During a late revival of religion, Mrs. Stone was awakened, and supposed she had experienced a change of heart. Soon after, however, she settled down in a state of gloom and melancholy, and declared she had committed the unpardonable sin. Under this impression, and believing that if taken off at that present tender age, the children would be happy, and believing also, that having committed the unpardonable sin, no injury would follow to herself—while her husband was gone to meeting on Sunday, the 14th May, she drowned the little innocents in a spring about three feet deep. Verdict of the coroner's inquest, Drowned by the mother in a fit of insanity."

From the same paper of Dec. 2, 1820.

Another victim to the doctrines of Endless Torture.

"A woman lately cut her throat near Rockingham, under a conviction that she was an object of Divine Wrath, and should not be saved. Her character was respectable, and she had lived with her husband and family in great domestic comfort."

Bost. Pal.

From the same paper of Jan. 20, 1821

Another victim to the doctrines of Endless Torture.

"A poor woman in the groves, last Saturday, attempted to cut her throat under the painful conviction that she could not be saved. She had persuaded herself that she was an object of Divine, inexorable wrath, and her misery became so intolerable that she resolved to end it by committing the dreadful act above stated. Although the wound was not necessarily mortal, she perished from loss of blood before timely assistance could be rendered."

Rockingham Gaz.

From the same paper of April 21, 1821.

Another victim to the doctrines of Endless Torture.

"In Montville, Con. March 25th, Miss Elizabeth Beckwith, aged 13, committed suicide by hanging herself, being under the impression that she could not obtain mercy, through the merits of a Saviour."

From the same paper of Aug. 4, 1821.

Another victim to the doctrines of Endless Torture.

"A lady, sent to the New Lunatic Hospital, from a distant town, was killed by precipitating herself from the top of the building, a few days since. She said her soul was damned."

From the same paper of Sept. 3, 1821.

Another victim to the doctrines of Endless Torture.

"A very respectable and worthy young man in Kinderhook, has become totally deranged in his intellect by listening to the nocturnal as well as diurnal ravings of a fanatic,* who lately has visited that place, threatening with the terrors of eternal misery, all who do not embrace his crude and crazy notions. The young man alluded to, has gone to the mad-house in New-York." *National Adv.*

* A Calvinist minister by the name of Nettleton.

From the same paper of April 6, 1822.

Another victim to the doctrines of Endless Torture.

"*Manlius, April 3.*—The wife of Moses Blowers, of Pompey, put an end to her natural life by drowning in a well, on Thursday last. Mrs. Blowers was one of the subjects of an awakening which had been got up in the neighbourhood, who fancied herself a sinner beyond the reach of mercy! We are informed that the unhappy woman stated, as her firm belief, that her 'soul would be in hell,' before the Sunday preceding her death. Under the influence of feelings thus peculiarly distressing, she severed the cord by whose frail brittle tenure human life is suspended betwixt time and eternity. The deceased sustained an excellent character, and is deeply lamented."

N. Y. Daily Adv.

From the same paper of July 13, 1822.

Another victim to the doctrines of Endless Torture.

MANLIUS, March 9, 1822.

[Here follows the account we recently published of the wife of a Presbyterian clergyman, who, crazed with the sad tidings proclaimed by her husband, in a fit of insanity drowned herself, to escape from her terrors of endless damnation. And in addition to the above accounts, are the horrible transactions related in our last Number, the blessed effects of the labours of Asahel Nettleton! *Ed. Gos. Her.*]

All these deplorable cases, it is seen, have occurred during the two last years and three months: and these, as dreadful a catalogue as they form, are those only which the Editor of one paper, THE (N. Y.) GOSPEL HERALD, has inserted. We must not stop here to inquire how many others of the same kind, and from the same cause, have transpired during this period; we would only refer to the foregoing catalogue, and humbly implore the reflecting part of

the community to consider. Is it not a duty we owe to heaven and earth to come forward in earnest, and expose the fatal delusions that are driving our countrymen to madness and death? We have been told of the abominable doctrines of heathen India, which led widows and people to destroy themselves on funeral piles, or beneath the ponderous car of the accursed Juggernaut; but here, in our own country, before our very faces, is a widely extended system of superstition industriously pursued, whose terrible effects, though they may fall short in number, yet in cruelty exceed all that is related of India! This is no exaggeration; it is an assertion that we have most carefully considered, and we repeat, that the self-immolations of India cannot be compared, for deep and awful cruelty, to such as are described in the preceding statement! All accounts agree, that the Indian victims ascend the fatal pile with pleasure and full of hope; but those who are driven to destruction by the superstitions of this country, linger out hopeless weeks and months, aghast with horror and dismay, and delirious with dread, till the frightful despair becomes intolerable, and then suicide closes the hideous scene.

Men and brethren, shall these alarming evils be repeated and perpetuated among us? There is but one way to prevent them; and the cost may as well be counted now as ever: Discard, at once, those doctrines that produce them, and convince the ignorant and miserable that there are great and lasting joys for them and all mankind. Nothing short of this will effect the purpose; for, unless the cause is removed, the effects will still be produced. Let us not flatter ourselves with the deceitful hope that those doctrines will grow more reasonable and less cruel; already has the set and decisive contest between them and the truth commenced, and it is vain to expect a compromise. They will wax more and more wrathful as their time grows shorter. Use no time-serving policy in a matter of such moment. Have the independency and courage and fortitude to endure all the detraction, all the contemptuous abuse that will certainly be directed against you, if you expose superstition. But desist not in the glorious work, till you have broken every yoke, and let the oppressed go free.

Do you fear to oppose those doctrines, lest possibly they should prove to be the real doctrines of the gospel? Brethren, they are not the doctrines of the gospel. Under Christ's preaching, did the people grow delirious, or kill themselves? No! He restored the lunatic and possessed to their right minds; he healed the broken-hearted, and declared that he came not to destroy men's lives, but to save them. Go, and do likewise, and may God bless your efforts.—Editors.

The Editors take this opportunity to request information of all cases of suicide and insanity which shall be evidently produced either by the terrific system of doctrines, or by the terrific style of preaching prevalent in this country. We hope our friends will not suffer any such case which may come to their knowledge, to pass unnoticed. Let a regular, but concise statement be made out, duly

signed by the author, and also, if convenient, by some magistrate or physician; and let this be sent for insertion in the *Universalist Magazine*, Boston; or *Gospel Herald*, N. Y. City; or *Christian Repository*, Woodstock, Vt.; or the *Philadelphia Universalist Magazine*; or *Christian Intelligencer*, Portland, Me. or *Religious Inquirer*, Hartford, Con.

SENECA INDIANS.

We were last week visited by the famous chief, *Red Jacket*, together with four other chiefs belonging to the Six Nations, namely—*Blue Sky*, *William Sky*, *Peter Smoke*, and *Twenty Canoes*, who arrived here on Monday, about sunset.

To answer the solicitations of our inhabitants *Red Jacket* delivered a speech in the evening at the Academy, which was almost instantly filled with an attentive auditory. His speech, if it had been properly interpreted, no doubt would have been both eloquent and interesting. But as it was, merely enough could be understood to know his object, while his native eloquence and rhetorical powers could only be guessed at, from his manner and appearance. He commenced by representing the whole human race as the creatures of God, or the Great Spirit, and that both white men and red men were brethren of the same great family. He then mentioned the emigration of our forefathers from toward the rising of the sun, and their landing among their red brethren in this new discovered world. He next hinted at the success of our armies under the great Washington; our prosperity, as a nation, since the declaration of our independence; mentioned General Washington's advice to the red men, to plough, and plant and cultivate their lands. This, he said, they wished to do, but the white men took away their lands, and drove them further and further towards the setting sun:—and what was worse than all, had sent missionaries to preach and hold meetings among them; that the whites, who instituted and attended these meetings, stole their horses, drove off their cattle, and taxed their land. These things he considered their greatest calamity, too grievous to be borne.

The principal object of this visit by these chiefs was, we understand, to intercede with the Friends, in whose honesty they appear to place the most implicit confidence, to use their influence to free them from the missionaries now in their borders.

What are the real grounds of this opposition to the missionaries among these our red brethren, we know not; but the cause of pure religion and Christian philanthropy demand their speedy investigation and public explanation. *Palmyra Gazette.*

MODERN NOTIONS.

On Sunday, August 4th, the Rev. Mr. Bangs said, in the John-street Methodist Church, that "Jesus Christ suffered as much punishment on the cross, as Adam would have suffered, if he had been damned in hell to all eternity!" This declaration he repeated.

We have heard it remarked, that "one drop of Christ's blood was sufficient to save ten thousand

worlds!" If this were true, it is evident, that all Christ's blood, saving the fraction which would amount only to the *ten thousandth* part of one drop, was shed in vain! This may be considered as one extreme in absurdity; and the Rev. Mr. Bangs has furnished a counterpart. For it must be admitted, that Mr. B.'s doctrine involves the strange conclusion, that nothing was gained by Christ's sufferings. *Endless* misery is endured, after all; and, strange to tell, endured in a *few minutes*! We shall not presume to say, what this would be called in *Ireland*.

A question arises—Who inflicted this misery, or this concentration of endless damnation, on Christ? Not the Jews, who crucified Christ, for they could only afflict, for a short time, the body. Will any person have the boldness, impiously to blaspheme God, and say, God inflicted it? Nay, is it possible to reconcile the absurdity of this reverend gentleman? Does he not believe, or rather preach, that sinners will be made as miserable as *possible*, to all eternity? And how, on his own premisses, could Christ endure in a *few minutes*, as much as Adam would suffer through an eternity of misery? Did Christ endure more than *possible* suffering? If not, he suffered no more, under the same circumstances, than Adam would have suffered. It is left to this reverend logician to prove, that a man can endure as much in five minutes as he could be made to suffer world without end.

It is sincerely to be hoped, that no part of the world, save the land of the Hottentots, can furnish a congregation of human beings so devoid of rationality, as to swallow these abominable absurdities without choking.

JOHN VIII. 32.

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Liberty and slavery are the two conditions or states of man. And truth and error are the cause of his liberty and consequent peace, or slavery and its attendant misery. There is not so strong a feature in the current religions of the present day, as the striking fact, that doubts, fears, and uncertainty of their own future well-being, characterize professed believers. Therefore, if our Saviour's words are admitted as testimony, it follows, that they do not "know the truth;" for if they knew the truth, it would make them *free*. Christ told the Jews, "If ye continue in my word," &c. We read, "Man shall live by every word that proceedeth out of the mouth of God." This is, emphatically, "the word of truth, the Gospel of your salvation." Now, those who prefer a gospel of their own, and which is damnation instead of salvation, do not continue in Christ's word. They do not know the truth; and instead of being made free, they are slaves to a fear of that very wretchedness to which they so unfeelingly condemn their neighbours.

We therefore conclude, from this testimony, that those who live in doubt, fear, and anxiety, relative to their own salvation; those who, in the words of

an apostle, have "received the spirit of bondage to fear," have not "*known the truth*;" for we are assured, that the "*truth shall make you free*."

YELLOW FEVER.

"If thou faint in the day of adversity, thy strength is small." PROV. XXIV. 10.

Death at a distance seems a trifling foe;

'Tis when his steps are heard, men feel the woe.

God, speaking by the prophet, (Jer. viii. 7.) says, "Yea, the stork in the heaven *knoweth* her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but *my people know not the judgment of the Lord*." It is obvious from Scripture, reason, and experience, that a knowledge of the being, character, and purposes of God, is indispensable to the peace of man. "We (says an apostle) who have *believed*, do enter into *rest*." It is manifest, from every consideration, that no man can *believe* so long as he is *ignorant*. And it is also plain, that every man who is *taught* of God, and knows Him, will *believe*. For a prophet has assured us, that, "they who *know* His name, (Saviour,) will put their *trust* in Him." For "Thus saith the Lord, Let not the wise glory in his wisdom, neither let the mighty glory in his might; let not the rich glory in his riches; but let him that glorieth, glory in this, that he *understandeth and knoweth Me*; that I the Lord, which exercise *loving-kindness, judgment, and righteousness*, (mercy) in the earth; for in these I *delight*, saith the Lord!" Jer. ix. 23, 24.

Reader, the doctrine taught by God, by the mouth of the prophet, and the doctrine we teach, believe, and rejoice in, are *one*! Let, now, the boasters of this world, who pretend that their doctrine will do to *die by*, and that our faith is "good to live by, but will not do to *die by*," consider, and ask themselves, if they know the *judgments* of the Lord? If their faith is a medium, through which they can view, undaunted, "the pestilence which walketh in darkness, and wasteth at noon-day?" If they are ready, in *sincerity*, to lay their hands upon their hearts, and say, in view of pestilence and death, "Come, Lord Jesus, come *quickly*!" Do you glory in this, that you *understand and know* the Lord? That the Lord exerciseth loving kindness, judgment, and righteousness, in the earth; and that in them he *delighteth*? Or does your misconstructions of the character and purposes of God, strengthened by your pharisaism, afford you rest? Will the miserable conclusion that your neighbours are worse than yourselves, entitle you to heaven? Or, can the horrible idea of the endless misery of those whom you are bound to *love* as your own flesh, disarm death of his terrors—smooth the pillow in a dying hour—inspire you with confidence to pass the vale of death, and, undismayed with a single fear, enter that country

"From whose bourn no traveller returns?"

No! Never! You may glory in *your* wisdom, your might, and riches, but we will glory in this, that we *understand and know HIM*, who exerciseth *loving kindness, judgment* (not *endless misery*!) and *right-*

teousness, in the earth, for in them *HE delighteth*, saith the *LORD*!

This is our glory. And may that God who hath enlightened our understanding to behold his wonderful works, continue the teachings of his Spirit, until "the earth shall be full of His praise."

CALVINISM STARK NAKED.

The following is extracted from the celebrated "SAYBROOK PLATFORM," which may justly be denominated the essence of "blue-skin Calvinism!" We rejoice that we can add, that it is growing so abominably detestable, even in the opinion of its pretended admirers, that they are *ashamed of it*!

"*Art. 3.* By the decree of God, for the manifestation of his glory, *some men* and angels are predestinated unto everlasting life, and *others foreordained* to everlasting death.

"*Art. 4.* These angels and men, thus predestinated and foreordained, are *particularly* and *unchangeably* designed, and their *number is so certain* and definite, that it *cannot* be either *increased* or *diminished*."

We declare, that we would not lay the weight of one of our fingers upon any man to coerce him to change his faith or worship. But we do declare, that we should be pleased, if Calvinistic missionaries were obliged to wear the two articles, above-mentioned, engraved upon a *brass plate*, upon their *hats*, in all their evangelizing expeditions. The people would then learn, at once, the nature of their mission, and the extent of their powers. For it seems, if we can believe their *own* declaration, that they are to *save* those who *cannot* be *damned*; and *prevent* the *damnation* of those who *cannot* be *saved*!!!!!!

BLACK AND WHITE.

"*Let him that readeth understand.*"

A friend in Jamaica (L. I.) recently requested us to point out any glaring inconsistencies and absurdities which might be found in the "Book of Common Prayer," of the Episcopal Church, &c. This request was made in consequence of a clergyman of the above denomination declaring, that *his* creed &c. &c. was *consistent*; but Universalism was inconsistent. We assure our friend that a very little examination was necessary to find declarations as contrary as light and darkness. The two articles, xvii. and xxxi., which follow, are sufficient to settle this question for ever.

"*Art. XVII. Of Predestination and Election.*"

Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed, by his counsel, *secret* to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they, which he endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made Sons of God by adoption: they be

made like the image of his only begotten Son Jesus Christ: they walk religiously in good works; and at length by God's mercy they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the Sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Art. XXXI. Of the one Oblation of Christ finished upon the Cross.

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is *none other* satisfaction for sin, but that alone."

Note. Our Friend at Jamaica is informed, that a few more *consistencies*, (alias, absurdities,) will be exposed, as we have leisure and opportunity.

IMPORTANT QUESTION.

We read that "God hath *no pleasure* in the death of the sinner." But, say you, the sinner *dies*, notwithstanding. Yes: this is granted. And you will please to recollect, the Lord has *no pleasure* in his death. Now we read, "The Lord shall *rejoice* in his works." Please to answer—Unless the man, who is a sinner that dies, is made *alive*, and worships God, how can God *rejoice* in him?

OBITUARY.

Died, at Havanna, Mr. Harley Hosford, of this city, aged thirty-two years. Mr. Hosford was a firm believer in "the Word of Truth, the Gospel of our Salvation." Finding himself assailed by a fatal disease, (Yellow Fever,) he arranged his temporal concerns with the greatest composure, and departed, after an illness of two days, to the mansions prepared for him by his Father and his God.

"O most delightful hour of man
Experienc'd here below;
The hour that terminates his span,
His folly and his wo.

Worlds would not bribe me back to tread
Again life's dreary waste;
To see my days again o'er spread
With all the gloomy past.

My home henceforth is in the skies—
Earth, seas, and sun, adieu;
All heaven unfolded to my eyes,
I've no regret for you."

TO CORRESPONDENTS.

Candidus,—and M. S. of Ohio are received.

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

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FOR THE GOSPEL HERALD.

CALVINISTIC CONTRADICTIONS.

I last evening attended meeting in the Rev. Dr. C——r's church, and heard a lecture from John iii. 8, by a stranger. The preacher in his preliminary remarks said, that God's purpose was immutable. That nothing could prevent his carrying his designs into effect, and that he would "DAMN the WHOLE WORLD rather than permit a single iota of his purpose to fail." I pitied the manifest ignorance of the young man, and could attribute this awful declaration to nothing else but prejudice and the influence of early imbibed opinions, I wished however to ask him, what we must understand by God's purpose? The following questions, in spite of my exertions to keep my mind upon the preacher, pressed upon me and demanded an answer.

1. Has God a purpose? Ans. He has. 2. What is his purpose? Ans. Paul. "Having made known unto us the mystery of his will, according to his good pleasure, which he hath **PURPOSED** in himself, that in the dispensation, of the fulness of times, he might gather together in one **ALL** things in Christ, both which are in heaven, and which are on earth *even* in him." Ephes. i. 9, 10. Paul assures us, that God has purposed the salvation of *all* men: Our Calvinistic preacher assures us, that God will damn the whole world, rather than permit any of his purposes to fail. Shall we infer from this, that this disciple of Calvin is a Universalist? No! For he immediately declared, that God has purposed only the salvation of his "dear elect." How he knew this, he did not say. I presume, however, that John Calvin, or some of his adherents, had told him so. Here we have the Calvinistic sentiment in all its fame, beauty and variety. One of Calvin's disciples has boldly declared, that God determined to damn a certain part of his offspring, and save the remainder. What a God is here presented for man's contemplation? Does the Devil desire the endless damnation of his children? (and he has many of them according to Calvinistic and Arminian theology,) No! he does not. And yet God, by this cruel doctrine of John Calvin, is represented worse than the Devil.

The preacher was not only guilty of attributing a cruel disposition to God, but of contradicting the sacred testimony. It cannot be that this man was ignorant of the passage quoted from Ephesians. If he was, he is not fit for a minister. And if he was not, he is guilty of gross perversion, and wilful misrepresentation: we can only say, *to you* will the plagues written in the Book which you perverted, be added. Therefore TREMBLE!

In speaking of regeneration, he said, that it was exclusively the work of God. That he did it freely, and that all the efforts of the unregenerate to effect regeneration would avail nothing. There are so many inconsistencies in the doctrine of Calvin, that it is difficult for his disciples to proceed far upon any point, without multiplying contradictions. This preacher has abundantly confirmed this declaration, for he immediately called upon *all* the unregenerate to seek for, and obtain by their exertions, the renovating influence of the Holy Spirit. Now, this is saying, plainly, "You can and you can't," &c. I never knew little children to talk more contradictory when they wished to screen their backs from the *lash*, than did this preacher.

Again. He said, speaking of a change after death, "That neither the purifying fire of hell, nor the mercy of God, could change the soul after death." How he knew this, he did not say. A part of this it is believed was intended for the Roman Catholics, and a part for the Universalists. The apostle informs us, that by the mercy of God we are saved, and that a knowledge of this salvation was communicated by Jesus Christ. If this knowledge is not communicated to all men in this life, it clearly follows, Jesus Christ being the Saviour of *all* men, that it will be communicated in the life to come. Before I can believe that the mercy of God cannot, or will not, change men, or bring them from darkness to light, in the world to come, I must be convinced that he will not be the same merciful, kind parent, in that world, having the same desire for the happiness of his children that induced him to send his Son into the world to manifest his love for it. But we must to the point.

This disciple of Calvin believes in a change after death, according to his own statement. He lamented his unworthiness to appear in the presence of God, on the evening referred to. He mourned his want of conformity to the precepts of the gospel, and imputed it all to his imperfection. Now this man said that he had been born again, and yet was not perfect. Yea, he moreover said, that he should be imperfect during his stay in this world. I wished to ask him when he expected to be changed? For he could not suppose that any thing unclean would ever enter heaven, when he had preached so long and so much against the idea. As for myself, I honestly confess that I am disgusted and sick with Calvinistic absurdity. Their contradictions should pass without my notice, did I not wish to transmit to generations yet unborn, Calvinism in all its pristine purity.

ARCTURUS.

FOR THE GOSPEL HERALD.

MR. EDITOR,—Sir, I would, through the medium of your useful paper, call the attention of the public to a subject which I have long waited to see an abler hand discuss. It is one which I should hardly dare approach, considering the prejudice, superstition, bigotry, and power of the religious world, had I not the love of truth for my main object, connected with the desire of contributing my mite to lead all to search for this divine principle; and also trusting for that charity to be exercised towards me, by my religious opponents, which “covereth a multitude of sins.” Begging of them, at the same time, should this communication come within the reach of their inspection, and they discover any error in it, or any *matter* opposed to the principle of fair and honourable search after truth, that they would, through the same medium, exhibit to me and the world my error. For I pledge myself, and every thing which is honourable in man, that as my aim is to arrive at truth in its native purity and excellency, as soon as I shall be convinced in my judgment and understanding, both from reason and revelation, that my view of salvation in general, as well as this subject in particular, is wrong, I will renounce and embrace that which shall appear more consistent with the principle of Divine truth. Until then, surely, I will be excused, even by my opponents, for advocating and enforcing my views of the subject which I am now to treat of.

I need not inform you, Sir, that the religious world has left no means untried, and, to use a common expression, “no stone unturned,” to accomplish their object of establishing religious institutions of various kinds and characters throughout the world. It seems for this they have employed all their force and influence; exhausted all their eloquence and means; and have, I think, sometimes resorted to arguments to induce those to aid them in their undertakings, (which required some persuasion,) which would have disgraced even a worse cause. The two principal establishments which I shall notice at this time, are *Foreign Missionaries*, and, what is called, *Theological Seminaries*. But what I shall take the liberty to call *Domestic Manufactories of followers of Calvin and Arminius*. The reason of my calling them by this name, will perhaps appear, before I close.

What a picture is presented to our minds, when we reflect upon the state of society at the present day; compare it with what it was in days that are past; and anticipate what it probably will be, provided no change takes place, and the Governor of all worlds interposes not! To dwell for a moment upon the ascendancy which priestcraft has gained over the minds and *purses* of the community, contrary to every principle of reason and revelation—also to look back a few centuries, and reflect how similar they were situated, and the use that was then made of this power by the ecclesiastics when they possessed it, and the question naturally arises, What is the reason we who differ in opinion from them, and dare to raise our voice against their proceedings in our day, fare better at their hands, than

those who differed in opinion with them in former days, seeing that human nature is the same? I answer—There is one great difference, and it is to that, I conceive, we owe our safety. (If it is admitted, that those who are called religious in our day, are men, mere men, and I take it for granted this will be allowed; for it is certain that human nature is the same now, that it ever was.) In their day, civil and ecclesiastical power was united. In our day, it has pleased the Governor of the Universe to separate them, and however malice and revenge may rankle in the heart, it dare not display itself to call us to the rack, or stake, because it cannot, however much they may think the cause of religion, or rather their cause, would be benefited; could they but get these Universalists punished, and prevent them to preach any more “this name.” If we admit, (and I wish it may be admitted, if but for argument sake, for I think it will be an expeditious way of discovering the danger of the practice,) that the cogitators and the present managers, and those who take an active part in these seminaries, or domestic manufactories, are men, and are liable to be actuated by the same motives as other men, such as selfishness, interest, love of popularity, &c. what alarming danger does not these institutions lead to? I mean danger, as respects all those who differ from them. For I shall now undertake to show, that should this practice continue, and they continue to gain an ascendancy, as they have for some time past, over the minds and consciences of the community, the time is not far distant when we may expect to see the civil and ecclesiastical power again united, unless God, the Sovereign of all, shall by his almighty power alone prevent.

Look at it. Here are institutions founded by funds raised gratuitously, or which have been extorted from those who were under the fear of going to hell and enduring the pains for ever, if they did not contribute, and which are supported by the same means. Young men from the four winds are sent to them. They are generally in temporal circumstances poor, of course, dependent. Dependent upon the managers, (which, keep in mind, are men,) for an education. The various motives which may actuate these young men in coming to these *factories*, I will not attempt to explain. I am willing to believe some come from motives of piety. When they arrive, there is a regular apprenticeship to serve, before they can be made acquainted with the different branches and *mysteries* of the trade. These are all acquired, however, as is supposed, by strictly obeying, and subjecting themselves to the rules laid down by their masters, or spiritual teachers in the mysteries of the kingdom. After being thus fitted and prepared for the promulgation of the Gospel, (as it is called, but I should say, of Calvin’s Institutes,) they are sent out into the world to preach; to preach what? What is reasonable to conclude they will preach after being thus tutored? They preach that which they have learnt, or been taught to preach by *these men*, while under their tuition, instead of preaching that Gospel which was preached by angels to the shepherds, or by God to

Abraham. I think I should be justified in saying, they preach that which best comports with their *own interest*, or the interest of their teachers. For, Sir, it would not take me long to produce those of their own sect who have said, that they preached for years before they knew what it was to be *converted*, or born again. What wickedness! What consummate hypocrisy is this, to send out, and for these to go out into the world, to preach the Gospel to every creature! To preach life and death, and instruct sinners in the way of salvation, when they acknowledge they were ignorant of the way themselves! This is "the blind leading the blind," with a witness.

Again. We see, from this view of the subject, in what the danger lies, and how their influence increases. What indigent young man could receive his education from these men, and not feel grateful for it! Feel himself bound by every principle of gratitude to aid and support these men in their institutions, by every means in his power, especially, as he conceives his duty to God and man requires him to do it; and he, blinded by the thick film of prejudice, sees not his error. Thus we see, every young man turned out of these factories, adds one to the number of those who are gaining insensibly upon society, and also to ecclesiastical government. This is not all; our country is now, in many parts, entirely destitute of preachers of any kind. And as they are now manufacturing, as it were by wholesale, at these establishments, they will soon be able to send to every town and village. And as the habit of the people is too much to take for truth, whatever is said by those who come clad with such authority; taking into account the influence which each individual has who is turned out of these factories, how long, think you, at a moderate calculation, will it take, should things go on as they are, and have done, for some time past, for these to gain a complete victory, not over death and hell, but over the *minds* and *consciences* of the people? Thus will they cause the people to forge their own chains of servitude and misery. For it is from those whom they denounce that they obtain no small portion of their *funds* for keeping their manufacturing in active operation. Should this be the case, (which God of his mercy forbid,) that ecclesiastical and civil power should be again united, when it would be in the power of the bigot and enthusiast to hale to judgment and to death, those who could not subscribe to their creeds or articles of faith, what would be our condition, and the condition of our children, under such a government, let past ages inform us, when this was the case—Let the agonies experienced on the rack, and the groans of those who suffered the excruciating tortures of the stake, furnish an answer. One which will sink deep in our memories, and excite us to our duty, to oppose every thing which looks like priest-craft, or a desire to suppress liberty of conscience, liberty to speak the sentiments of our hearts, and liberty to open, fair, and public investigation.

I had intended to have said something on the practice of foreign missionaries, but I find I have

already swelled this communication to a greater length than I contemplated. However, should you think the above remarks worthy a place in your paper, it is probable they will be followed by some on the practice of sending means out of the country in which they are raised and wanted, to countries where they are worse than useless; and which, had they been appropriated at home, in a judicious manner, the fruitless sighs and anxieties of many a destitute *widow* had been suppressed, and the wants of many an orphan had not been known.

I am your friend and subscriber, S. P.

New-York, Aug. 18, 1822.

SIN AN INFINITE EVIL.

(Concluded from p. 114.)

Now let us try the proposition of sin as an infinite evil, by way of comparison.

Firstly. I would ask, if there is any more holiness now, than there was when Abel offered a more acceptable sacrifice than Cain? I think no one will say that there is. Why? Because holiness *before* was infinite. Then is there any more sin *now* than there was when Cain slew Abel? Doubtless all will answer in the affirmative. Then it is, because sin is not infinite. Let us examine the question in another way, and say, that *every* sin is an infinite evil, and the penalty an infinite punishment, adjusted to every case at the day of judgment, and the culprit still sinning on. Must there not be frequent reckonings or sittings in judgment, that justice may have its exact demands?

We read that Christ came into the world to destroy the works of the devil. But if *one* sin is infinite, let the elect tremble, for the work can never be accomplished. On this point I leave them to suit themselves in their own conclusions, if possible. But if the objector would shift his position, and say, that sin is not infinite in circumference but in duration, like a line infinite in length, &c. this, however, will not remove the dilemma; for it amounts to the same thing, admitting an endless number of cases, infinity must be filled with those black parallels.

A few observations will make it evident, that the term infinite is misapplied to sin as an evil. For it cannot, with propriety, be attached to any thing that hath a beginning, or end. Infinite hath neither end nor bounds. And sin, as an evil, being compared to a line, in length or duration, can in no sense be infinite, because it had a beginning, or starting point, and must also have an end, or point of progression. Therefore, so long as endless, or eternity endures, it cannot be said that the line is either in finite in length, or duration. Sin is not boundless because it had a beginning, and in that way was bounded; and it is bounded also by the heaven of holiness; so that sin is not an infinite evil in either of these ways considered. We have no evidence that sin hath ever existed in any other world but ours, or ever will; and this globe being a mere speck in creation, we have not the least authority for the belief of the doctrine under examination. It must first be proved that sin hath an infinite root,

or principle, before it can be proved to be an infinite evil. For *infinite* cannot spring from a *finite* source. I will illustrate these observations, and show, by example, the absurdities arising from the misapplication of the term.

S. and R. were twins; educated alike, and lived and sinned together, until their final separation by death, which was by lightning from heaven. But S. being *elected* a saint, had repentance given him in his last moments, and was translated into infinite blessedness. It will readily be perceived, that there was *then* an infinite difference between S. and R., who lived and agonized a few hours after his brother, and expired. But R. being a reprobate, was sent down to infinite misery. Who is there but must see that such a case would produce a double infinite. For while R. lived and S. was in heaven, there was an infinite difference in their allotments. But after that, R., the reprobate, was sent to an infinite punishment in hell; there was a second infinite added to the first; which proves that the word is somehow misapplied. For we often hear statements made, and awards, similar to those above-mentioned, of infinite happiness given on the right hand, by those who judge before the time, and infinite misery on the left, and the generous Doctor standing demurely between the two infinities, supposing that all is correct.

I will quote one instance from Scripture, where all, I think, will allow, that the word infinite is misapplied. Nahum. iii. 9. "Ethiopia and Egypt were his strength, and it was infinite." But the strength of those nations was broken long ago; and the error in the term hath happened by transcribing, or translating.

The speech of Eliphaz, the Temanite, to Job, I think, is not less erroneous. "Is not thy wickedness great, and thine iniquities infinite?" But Eliphaz having made no pretence to inspiration, this unreasonable part of his speech can be of no authority. For it is not possible for a man in this short life, let him be ever so industrious, to commit sins infinite in number, and if they were infinite in magnitude, it would be difficult to understand how Job should be a man perfect and upright. Isaiah xl. 2. "Speak ye comfortably to Jerusalem, and say unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand *double* for all her sins." If sin is an infinite evil, and requires an *infinite* punishment, it was not possible for the people of Jerusalem to receive *double* for all their sins in the course of seventy years, or any other given time. It is said in the word of God, that the "wrath of man shall praise him, and the *remainder* he will restrain." Hence we learn that sin, or the wrath of man, is bounded. It cannot therefore be infinite. Now to bring the subject to a final conclusion, and give my opponent an opportunity of choosing his own alternative, I will allow him to say, that sin is an *infinite* evil, and that Divine justice requires the infinite punishment of the sinner, or an infinite good as an equivalent. Then let us take these two weighty matters to the sanctuary, where justice re-

quires an even balance. Say, that infinite evil is in one scale, and in opposition let Jesus Christ be considered as the infinite good. Is the balance *even*? Dare any one say that it is even? How, then, shall the balance be made to preponderate? I will tell you; when one infinite shall abound much more than another.

I shall now try the question more particularly by the elements of Calvinism. It is said that sin is an infinite evil, because committed against an infinite law. And is not the law eternal and unchangeable also? Then it may with much propriety be said, that sin, as an evil, is infinite, eternal, and unchangeable, because the law, against which it is committed, is infinite; eternal, and unchangeable. All which attributes are blasphemously applied to sin, when used in any other sense than by way of investigation. I think it is not possible, according to the doctrines of Calvinism, for sin to be an evil at all. For God hath ordained for *good* every thing that comes to pass! And there not being any thing ordained for *evil*, there cannot any come to pass. If God, for his own glory, hath foreordained whatsoever comes to pass, then the glory of God must be an infinite good. And if sin hath come to pass, it cannot be an infinite evil; for it is for the glory of God, which is an infinite good. To say that sin is an infinite evil, blasphemously implies that the glory of God is an infinite evil, because that sin was foreordained to accomplish the glory of God, which is an infinite good. If God for his own *glory*, hath foreordained whatsoever comes to pass, the design, and end must be *good*, which is said to sanctify the means. Then, so far is sin from being an infinite evil, according to Calvinistic principles, it becomes a sacred thing, being sanctified by the end and design of him who worketh all things for his own glory. Now, however horrid these things may appear, they are the results and consequences, spontaneously flowing from Calvinistic principles.

S. M. ROSE.

FOR THE GOSPEL HERALD.

MR. EDITOR,—I have perused with pleasure your remarks upon a former communication, and with respect to many points upon which I there touched, I find myself perfectly satisfied. But the main question is with me, yet undecided. If we are Christians of any denomination we must believe, or at least, we cannot deny, that those who are saved, are saved by the merits of Christ;—that the atonement made by him satisfied the justice of God—the punishment for sin being actually inflicted upon the transgressor;—Christ being so completely identified with all mankind (say Universalists, with believers, say their opponents,) that no further demand can, consistently with Divine justice, be made upon the sinner, who is thus united to Christ. Now taking this as the belief of all Christians, (I conceive it to be so,) the point in issue between Universalists and their opponents is, Will all mankind be made happy immediately after death, or will all misery cease with this life in consequence of the death of Christ?—Yes, say the Universalists—

No, say the other denominations. As it is not my intention to depart from the character in which I first appeared, viz. that of a candid, unprejudiced inquirer, until full conviction shall decide my doubts; I crave your patience, and your permission to propose a few queries relative to the point in question.

1. Are there not passages of Scripture, which seem incapable of any other interpretation, than as threatening a state of punishment (either temporary or eternal,) beyond the grave?

2. Is it not as inconsistent with the justice of God, to permit misery and affliction in this life for sin, (if those sins are atoned for by the death of Christ,) as in the life to come?

CANDIDUS.

(To be Continued.)

REMARKS.

Our correspondent, Candidus, has given an expose of what he considers the ultimatum, in faith and doctrine, of Universalists and their opponents. Considering this investigation to be very important, we think it expedient to notice this, and point out any errors or incongruity which might mislead Candidus or the reader. If we understand Candidus, he says, *all* Christians believe that "Christ satisfied Divine justice, and no further demand can be made upon the sinner, who is thus united to Christ." Now, we request Candidus to recollect, that we believe that Divine *justice* required the reconciliation of *all men* to God. Not a sacrifice to reconcile God to man. Farther, that we are not to be identified with supposed or real opinions which we do not avow nor advocate. Requesting Candidus and the reader to keep a steady eye upon his first paragraph, we proceed to notice his queries.

"1. Are there not passages of Scripture, which seem incapable of any other interpretation, than as threatening a *state* of punishment (either temporary or eternal,) *beyond the grave*?"

Answer. NO!

"2. Is it not as inconsistent with the justice of God, to permit misery and affliction in *this life* for sin, (if those sins are *atoned for* by the death of Christ,) as in the life to come?"

Ans. YES! Now, "here's the rub." Candidus will please to answer all questions, proposed by himself, not touching our faith. We are not accountable for the opinions of mankind generally. Therefore, if Candidus never believes, or if he looks to the reconciliation of absurdities as the time when he will conform to our opinions, he will never alter his present sentiments from any influence of our principles. We never could, nor do we expect to be able to accommodate truth to error, and amalgamate the greatest contrarieties. The subject at issue is between Candidus and the religious world generally. We have no part nor lot in this matter. Our God, whom we worship, is *unchangeable*! He never required any sacrifice to propitiate him. His *justice* remains always the same. He is "A JUST God and a SAVIOUR!" His demands, and the demands of his *justice*, are now, and will remain, co-eternally the same with his being. Our con-

viction of this truth is too strong to be shaken by any thing short of the power of Omnipotence! If we are correct, and we believe we are, no power can subvert this truth. It is built on the Rock of ages—identified with every attribute of Deity, and "His glory he will not give to another, nor suffer his faithfulness to fail."

Candidus is requested to review his premisses. Let your second query be associated with the sentiments promulgated in your *first* paragraph. Christ has *satisfied* the *justice* of God, and no *further* demands can, consistently with Divine *justice*, be made upon the sinner. Please to answer—If any further demands are made upon the sinner, *where* is Divine justice? Who makes the demand? and what correct rule or principle can permit the demand to be made, when *Divine justice* will not authorize it? These are questions which our opponents must answer.

We, however, agree with Candidus, that "we are saved by the merits of Christ." Let this matter be understood. Much is said about the *merits* of Christ; mankind have technical terms which are sometimes misunderstood by themselves and others; we, therefore, to arrive at any thing like knowledge, must *know* the meaning of the words we use. What, then, are we to understand by the *merits* of Christ? Where is his pre-eminence? Let these questions be answered, agreeably to Scripture, reason, and common sense, and the difficulty vanishes. Every valuable qualification of mind and body is a merit. Christ, contrasted with mankind, was pre-eminently distinguished. Man was *ignorant* and *went astray*. He was *lost*! Where? In the wilds of iniquity. He *forgot* God. *Death* was the consequence. Destruction was in his way, and the way of peace he has not known. Man needed a salvation from these evils. Evils, which were a consequence of his ignorance, &c. and required no decree of Deity to *make them evils*, or to generate and apply a penalty. These are the *demerits* of man. Christ was endued with the *wisdom* of God. With that wisdom which is from above—"which is first pure, peaceable, gentle, easy to be entreated, *full of mercy*, and *good* fruits, without partiality and without hypocrisy." Christ never went astray. He never forgot God. *Salvation* was in his way, and the way of peace he knew. And when he was slain by wicked hands,

"He burst the bars of death,
"And triumph'd o'er the grave."

These are the *merits* which confer salvation on guilty man. We shall rise in his image, incorruptible, immortal, and glorious. (See 1 Cor. xv.) But, to *impute* these merits to man, and man retain his ignorance, walk in the way of destruction and death, would be the same as to impute health to a man when a fever is preying upon his vitals, and hurrying him to the grave. To be saved by the merits of Christ, we must participate with him, in the actual enjoyment and benefit of that Spirit, which is *life*, and *light*, and *love*. With that Spirit, which shall be poured upon *all flesh*, which is the Spirit of the living God! (To be continued.)

TO THE EDITOR OF THE GOSPEL HERALD.

DEAR SIR,—A letter which I received yesterday brought to mind a communication intended for the Gospel Herald, and sent to you last October. It was enclosed in the package you did not receive, in company with several other communications. The purport of it was thus: That it was evidently improper for two writers in one paper to adopt the same signature, unless by mutual approbation. You will recollect that a writer in the Herald has adopted my signature, *without expressing my sentiments*. I am a Universalist, he is not; and as the reader has no rule by which to distinguish between us, it is fairly to be presumed that one writer is the author of all pieces under that signature. Mine, to be sure, are dated *Albany*, but a stranger would hardly notice this, or if he did, would presume the omission purely accidental. I think confusion might grow out of this system, and you will undoubtedly prevent the recurrence of a similar circumstance in future.

Yours in the Gospel,

MENTOR.

Albany, July, 1822.

Note.—For the future, to prevent a repetition of the evil complained of, *Junior* will be added to distinguish, should it be necessary. The communications containing the signature spoken of, are to be found only in the *Second Volume*. Ed.

EXTRACT

From a Letter from DANIEL UPSON, a preacher of the Gospel of Christ, dated HORNELLVILLE, Steuben County, (N. Y.) &c.

"I," says Mr. Upson, "have been enabled to preach every Sabbath since last fall, without asking or receiving any reward, save the reflection of doing good, according to the measure of ability which God has given me. I have preached in four different towns; where, notwithstanding the country is new, and thinly settled, I, of late, have crowded congregations. A spirit of inquiry is abroad in these parts, in a very unusual manner. In the vicinity of my residence, Baptist missionaries, about one year since, came, and drew the greater part of the people after them, into the *water*; and although the country is newly settled, and the embarrassments of the people great, yet these reverend gentlemen have kindly disburdened them of part of their money, grain, pork, sugar, &c. &c.

One year since, the people would not suffer me to preach among them; but now many of them are not only willing to open their doors to me to preach, but, by the goodness of God, are willing to hear. In March last, a proposition was made to form a Society, and although Baptists and Methodists opposed with all their might, some of whom propagated and circulated the most infamous calumnies against the disciples of the God of truth, *eighteen* persons came forward boldly, and signed our articles, covenant, &c. Last Sabbath *eight* more were admitted; and numbers stand on the threshold.

As soon as one of the Baptist persuasion avows his belief in the doctrine of "*the restitution of all things*, which God hath spoken by the mouth of all

his holy prophets since the world began," he is immediately excommunicated for a *heretic*! And my soul says, Amen. "For the way they call heresy, so worship we the God of our fathers."

DANIEL UPSON.

From the Columbian Star.

ORIGINAL SIN.

How came sin into the world? It is a twin element, coeval with the good principle, and eternally at war with it, say the Magi of the east. It originated in the brain of our wayward mother from the fumes of the forbidden fruit, say some. Most people suppose it the invention of the devil, while many think it grows as naturally in the soil of the human heart as weeds in a garden.

A few Sundays since, I was entertained, or rather detained, at church, a long hour, by what I suppose the preacher believed an ingenious discourse on this subject. After returning from the house of worship, I went to take a walk in the fields, and give myself to meditation on the subject just discussed. I had no improvement or practical application of the discourse from the desk. Indeed, I did not conceive how it could admit a rational one. I was totally ignorant how a deep, intricate, and sophistical replication to the questions—"Who is the author of sin? How came it into the world? Are men punished for Adam's sin?"—could consistently be applied to the hearts of sinners, or in the least have a tendency to awaken them to the great concerns of *eternity*.

Happily an improvement both rational and pertinent occurred to me in my walk, which I was persuaded would well answer for every sermon which ever has been, or may be preached on original sin. I had not advanced far before my meditations were interrupted by the elevated voice of my neighbour, a deacon, who had just retired from the same audience with myself. His interesting and earnest tone of voice, made me conjecture his attention was arrested from religious concerns to things nearer home. Here I was not mistaken.

I overheard a discourse, something like an altercation between the deacon, his sons and servants. Some one had informed him that cattle had broken into his cornfield, and were making great ravages. His servants were ordered to make haste and turn them out and repair the breach. "How came they there?" cried one. "Which way did they get in?" cries another. "It is impossible—the fences are good," says a third. "Don't stand there talking to no purpose," cries the deacon with increased earnestness. "They are in the field destroying the corn, I see them with my own eyes. Out with them speedily, and put up the fence." As I approached him he began to be more calm. "Your pardon, Sir—these fellows have quite vexed me. They make me think of our parson's sermon on the origin of sin—spending his time in needlessly inquiring how it came into the world, while he ought to be exhorting us to drive it out." "Your observation is just," said I, "and your directions to your servants contain sound orthodox doctrine—a good

practical improvement to the discourse we have heard to-day."

"So the thought strikes me," replied the deacon, "I will hint to our preacher," "and I to the clergy in general"—"*Go ye into all the world, and preach the gospel,*" &c.

From the American Watchman, published at Wilmington, Delaware.

"A Correspondent," says the Editor of the *Boston Recorder*, "proposes that something should be done immediately, to induce the churches and religious societies in New England, to employ those ministers who are already prepared to preach, that there are very many of this description—men of talents and piety—who cannot find employment."

We are happy to inform these New-England gentlemen who "cannot find employment," that if it would not be "stepping out of their province," to earn their bread by the sweat of their brow, they need not starve. The Lockport (N. Y.) paper contains advertisements for 1900 labourers, to work on the canal at that place, to whom 12 dollars a month will be paid. If they will apply it is probable they may "find employment."

"We rejoice that the minds of many are becoming too much enlightened, to suffer such falsehood to be palmed upon them, as that men whom God has sent to preach the gospel, *"cannot find employment."*

Plain Truth.

DR. FRANKLIN.

The following is the conclusion of a will made by Dr. Franklin, as early as the year 1757, on the eve of sailing for England; it has, we believe, never before been in print, and is now published as an additional proof of the pure sentiments and virtuous principles of that truly great man:

"And now humbly returning sincere thanks to God for producing me into being, and conducting me hitherto through life so happily, so free from sickness, pain and trouble, and with such a competency of this world's goods as might make a reasonable mind easy; that he was pleased to give me such a mind, with moderate passions, or so much of his gracious assistance in governing them, and to free it early from ambition, avarice and superstition, common causes of much uneasiness to men; that he gave me so long to live in a land of liberty, with a people that I love, and raised me, though a stranger, so many friends among them, bestowing on me, moreover, a loving and prudent wife and dutiful children; for these and all his other innumerable mercies and favours, I bless that Being of beings who does not disdain to care for the meanest of his creatures. And I reflect on those benefits received with the greater satisfaction, as they give me such a confidence in his goodness as will, I hope, enable me always in all things to submit freely to his will, and to resign my spirit chreerfully into his hands, when ever he shall please to call for it; reposing myself securely in the lap of God and nature, as a child in the arms of an affectionate parent. B. FRANKLIN."

[*Franklin. Gaz.*

BIOGRAPHY.

The London Universal Theological Magazine, for November, 1802, contains the following notice of Mr. N. Scarlett, whose translation of the New Testament is familiar to some of our readers.

"Nov. 18. Mr. Nathaniel Scarlett departed this life, in the fiftieth year of his age. He received his education at Kingsford school, under the patronage of the late Rev. John Wesley, and was afterwards at Merchant Taylor's school. He was, by trade, a shipwright; but leaving that employment, he became an eminent accountant; and contrived the Commercial Almanac. For many years past, the study of the sacred Scriptures was both his employment and delight. Under his direction, and at his expense, a translation of the New Testament was performed, from the original Greek, in the year 1798, and which has since been published under the name of Scarlett's Translation; and noticed with approbation by the Critical Review for September of that year, and by the Monthly Review for September, 1799. In 1801, he published a small quarto work, entitled "A Scenic Arrangement of Isaiah's Prophecy, relating to the Fall of Babylon," &c. At the time of his decease he had written and methodically arranged a curious work, called *The Millenial Age*, intended to be published in twelve numbers, quarto, and embellished with many superb engravings, by artists of the first eminence. He was a man of unwearied industry; of rational and unaffected piety; of the utmost probity; and of extensive benevolence."

EFFICACY OF COLD WATER,

OR MODERN OPINIONS OF EPISCOPAL CLERGYMEN.

In our last Number we noticed the monstrous contradiction and absurdity contained in the XVII. and XXXI. Articles of Faith, of the Episcopal Church, &c. We now notice their opinions relative to *regeneration*, the *new-birth*, &c. Under the head CATECHISM, is the following.—

"*Quest.* What is your name?

Ans. N. or M.

Quest. Who gave you this name?

Ans. My sponsors in baptism; wherein [that is, in baptism,] I was made a *member of Christ*, the *child of God*, and an *inheritor of the Kingdom of heaven*."*

Again. Under the head "BAPTISM OF THOSE OF Riper Years," we read—

"Seeing now, dearly beloved brethren, that *these persons are regenerated*," &c. &c.

Is there a person living, who makes pretensions to rationality, who can believe that the Sponsors who officiate in conjunction with a man dressed in a *long black silk gown*, or *white cambric* or *linen frock*, (as the case may be,) by sprinkling a little *cold water* in a child's face, "changes, in a moment, in the twinkling of an eye," the child thus sprinkled and manœvered, from being the child of the

* The reader will please to compare this with the XVII. Article, published in our last, and notice the wonderful harmony!!!

devil to the child of *God*? From being a member of the *devil*, to a member of *Christ*? From being an inheritor of the kingdom of *hell*, to an inheritor of the kingdom of *heaven*? Can any person of understanding believe, that the sprinkling *cold water* in an adult person's face, *regenerates* him or her, in the "twinkling of an eye?" The innocent child, ignorant of all that is passing, reposes in the arms of its nurse, as unconscious of these empty ceremonies, as the water and the basin. And the adult—can he or she believe the few drops of insignificant water will renew the whole man, and ensure immortality and glory?

We recommend to the Episcopal clergymen of this city, to examine their Greek Testaments, and learn the meaning of the original words rendered *regeneration* and *born again*!

Our columns are open for their defence, if they have any thing to say for themselves.

From the (Hartford) Religious Inquirer.

ANOTHER VICTIM.

A Mrs. Stevens, of Groton, N. Y. committed suicide by hanging herself, on the 15th ult. She had been affected by religious impressions previously to this time, and it is supposed she was in a state of mental derangement, which led her to commit the melancholy deed.

WINE WANTED!

A missionary letter, published in the (*Philadelphia*) "*Religious Remembrancer*," urges the people to "lay *luxuries* aside, until the heathen are supplied with the bread of life." This letter adds, "*Religion* is not *very lively* with us at present." In the same paragraph we read, "Do persuade some of your rich men to send them (the missionaries,) *a cask of wine!!!*" To make religion a little more lively, we presume!

He that hath *eyes* to see, let him see.

CALVINISM IN CINCINNATI.

A pamphlet of 56 pages recently reached this city from Cincinnati (Ohio.) The writer, John B. Smith, paraphrased a number of passages of Scripture, in what he *justly* called, *imperfect* rhymes. He, however, unwittingly we presume, rhymed a very important truth, and one which saps the foundation of his favourite Calvinism; as follows:

"But will not some unseen event
His purpose change, from love to hate?"

No! *nothing* has, nor can prevent
His LOVE, or cause it to abate.

Though by the fall, the human race,
Are chang'd from happiness to woe,

God's nature, purposes, and grace,
No shadow of a change can know."

Mr. Smith will please to admit, that "God *loved* the *world*!" And, that God's *purpose* is declared (Ephes. i.) to be "To gather together in one *all* things in Christ," &c. Mr. S. can avail himself of the favourite subterfuge of Calvinists, when hard pushed, and say, "The *elect* are *not* of the *world*." And he can enjoy the gratification arising from

witnessing the harmony of his *poetry* and prose; and talk plain English to prove that God never loved the *world*, or that the elect are of the *world*, and the world of the *Devil*.

ANCIENT AND MODERN PHARISEES.

"Of the *hope* and *resurrection* of the *dead* I am called in question." Acts xxiii. 6.

Paul, like believers in our day, "was called in question?" concerning "the *hope* and *resurrection* of the *dead*." Had Paul preached a resurrection and *no hope*, for a large portion of mankind, we believe the Pharisees would have taken him by the hand, and caressed and employed him. But Paul, true to the message entrusted to him by his Divine Master, preached the doctrine of the resurrection of *all* men in the heavenly image of Christ, incorruptible and immortal! We appeal to the reader—Are not Universalists invariably called in question concerning their *hope*, and resurrection of the dead? Would not servile timeservers of the present day, give them the hand of fellowship, if they should preach a resurrection *without hope*, and consign millions to a never-ending hell?

From the (London) Universal Theo. Magazine.

ADDRESS TO CALVINISTS.

GOD has, you say, a two-fold will,
One to preserve, and one to kill:

That in his word to all reveal'd,
This from the reprobate conceal'd:
That would have all the fallen kind
Repentance and salvation find;
To hell's inevitable pains,
This the far greater part ordains;
Compell'd to sin by his decree,
And damn'd from all eternity.

His written will to all displays
Offers of life and pard'ning grace:
His secret doth this life deny
To most, yet asks, "Why will ye die?"
His seeming will their good pretends,
His real their damnation sends:
Makes the devoted victims fit,
And thrusts them down into the pit.

'Tis thus, O God, they picture Thee,
Thy justice and sincerity;
Thy truth which never can remove,
Thy bowels of unbounded Love:
Thy freedom of redeeming grace,
"Withheld from almost all the race,
Made for Apollyon to devour,
In honour of thy sov'reign power!"

Ye weak, mistaken worms, believe
Your God, who never can deceive:
Believe his word sincerely meant,
Whose oath confirms his kind intent:
Believe Christ's tears: believe his blood:
Both for a world of sinners flow'd:
For those who nail'd him to the tree,
For those who forg'd the dire decree,
For ev'ry reprobate—and me!

TO CORRESPONDENTS.

V, and Consistency are received.

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW-YORK, SATURDAY, SEPTEMBER 7, 1822.

NO. XVII.

FOR THE GOSPEL HERALD. QUERIES BY CANDIDUS.

(Continued from p. 125.)

3. Will not the belief that all sin is punished in this life, admit the inference that every man is sinful in proportion to the adversity and distress which he suffers here?

4. Is not the ability of men to reject salvation, implied in the declaration of our Saviour, "Ye will not come unto me that ye may have life?"

5. Are not the miseries of impenitence and unbelief, and the happy consequences of believing and embracing the Gospel, too emphatically expressed in the New-Testament, if those consequences are the mere consciousness of a benefit which is to be conferred whether we believe or not?

CANDIDUS.

(To be continued.)

REMARKS.

Candidus's *third* quere, "Will not the belief that all sin is punished in this life, admit the inference that every man is sinful in proportion to the adversity and distress which he suffers here?" requires some qualification to be properly replied to. First. What are we to understand by the words "*adversity and distress*?" If by adversity and distress we are to understand every species of suffering incident to this mode of being, we shall at once answer in the negative. For, in this mode of existence, an infant cannot sin, according to the common understanding of the term. Again. A man may suffer physically, from a physical cause, in the discharge of some of the most laudable and important duties of life, and, at the same time, mentally rejoice. His physical endurance may be less than his mental suffering would have been had he neglected the performance of the duty which occasioned it. But it must be confessed, that the origin of the matter in which the man may be engaged was sinful, although he had no part nor lot in it.

To put this question in a proper point of view, we must consider the following,—Will, or can, suffering, which is the *consequence* of *sin*, be endured by those who have *not* sinned? This must be answered in the negative, if it is considered *direct*; and in the affirmative, if *indirect*. The innocent unconscious child, (unconscious so far as sinning is considered,) can suffer as a consequence, from the sins of its progenitors. Therefore, it would be incorrect to infer that every human being is "sinful in proportion to the adversity and distress which he suffers here." It would also be absurd to suppose a man is obnoxious to his Maker because he is made to suffer. A prophet declared, "Before I was afflicted I

went astray, but now have I kept thy word." Again, "In keeping of them (thy commandments,) there is great reward." Consequently, in proportion to the value of *obedience*, in the same ratio are sufferings to be prized which conduce to that obedience.

We wish it to be understood, that no revelation of God to man, whether in reason, nature, or the Scriptures, will authorize the conclusion that any suffering is permitted which will not produce a corresponding *good*. And farther, that the fact of *mental* suffering driving thousands to *insanity* and *suicide*, is an incontrovertible proof, that a man may appear to his fellows to possess all the comforts of life to an enviable excess, and, at the same time, possess less enjoyment or contentment than the beggar who supplicates for a *crumb* at his door.—*Money*, which the world considers the *sine qua non*, is like many nostrums in the shop of the apothecary; which, although they may sometimes alleviate pain, cannot ensure health. "The *mind* is the *man*!" And wo betide that mind, which would feed on *silver* and *gold*, to the exclusion of the "*Bread of Life*" which came down from Heaven, and giveth life unto the world!" Candidus's *fourth* quere follows—

"Is not the *ability* of men to *reject* salvation, implied in the declaration of our Saviour, "Ye will not come unto me that ye may have life?"

Ans. YES! But this concession by no means admits the inference that they have the ability to *accept* of salvation, when offered, unless the ability is first *given* them. Neither does it admit of the construction that they would at all times *reject*; or that they would at *any* time reject salvation if God "*opened their eyes*" to see it. These propositions are so plain that we shall not attempt to prove the truth of them. Again. Because a man has ability to *reject* a thing, it is no evidence that he has ability to *accept* it; but the contrary supposition is the most reasonable.

The declaration was addressed to the Jews. To those very Jews of whom it was said, "Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them. Let their eyes be darkened, that they may not see, and bow down their back alway." And the apostle asks, "Have they stumbled that they should *fall*? God forbid." In other words—Have they *rejected* the salvation of God that they shall *never accept* of it? God forbid! Again. "For God hath *concluded* them *all* in *unbelief*, that he might have *mercy* upon *all*," Rom. xi. 9, 10, 32. (See also Isa. vi.) Thus we see, that God uses as means of *mercy* and salvation, that, which blind man construes to produce

endless wretchedness and despair. Well has our heavenly Father declared, "My ways are not like your ways, neither are my thoughts as your thoughts." The ways of guilty man are the ways of destruction, and his thoughts evil. But the ways and thoughts of the God of Love, are *mercy* and salvation for a guilty world!

Quere V. "Are not the miseries of impenitence and unbelief, and the happy consequences of believing and embracing the Gospel, too emphatically expressed in the New Testament, if those consequences are the mere consciousness of a benefit which is to be conferred whether we believe or not?"

Ans. This question is rather equivocal. We believe, and have no hesitation in declaring, that our not believing in this life has nothing to do with our condition in a future life. If the salvation of the soul of man in a future world, is predicated on his *faith* in this, then it follows, that Christ is not his Saviour. Again. Candidus must first produce the man, who is an *unbeliever* in the truth, and who at the same time believes that the "benefit will be conferred whether we believe or not." For ourselves, we believe the benefit cannot be conferred until the person believes. For the obvious reason, that the *faith* is the *benefit*. We cannot conceive how a person can be *conscious* of a thing which he has no *faith* in. Faith is the cause—consciousness the effect. If Candidus, however, would confine himself to this position, that the consequences which arise from faith and unbelief, if confined to *this* mode of being, are spoken of in the New Testament in terms which attach *too much* importance to the subject, and therefore would amount to a hyperbole, we answer, as we have already done; that when men commit suicide, and suffer insanity as a consequence of their *present* doubts of their *future* well-being, the New Testament, if it notices the subject at all, must consider it in the light it does at present, or trifle with it.

We appeal to Candidus himself. Weigh the matter in the balance of a mind alarmed for its future and endless well-being. And if you value your endless welfare as you prize the enjoyments of the present passing scene, and estimate your future condition according to its duration, contrasted with the momentary existence you now enjoy, what would be the *amount* of your anxiety? If the well-grounded fear of the loss of your temporal estate would cause you sleepless nights, and moments of inquietude, what, we ask, would be your feelings, were your soul reeking in terrific apprehensions of a loss of an eternity of happiness! A loss, inexpressibly dreadful, if deprivation alone were considered, but coupled with the horrible alternative of an exposure to never-ending wo! What language can describe so inexpressible horrors! What tongue declare the dreadful fate which would await you! What heart endure the tormenting presage of unutterable and endless pains, inflicted by a being, whose rage could be equalled only by his power to torture, or his unbounded expedients to glut his vengeance, drown your soul in an abyss of untold horrors, and ensure your endless wo! To effect a de-

scription of your fate, would require a time co-extensive with your miseries. To portray your wretchedness, would consume eternity in the effort, cover creation with the history of your sufferings, your horrors, and your infinitely varied, but never-ceasing pangs. Can it be possible that you consider this subject of small importance! Can you behold, unmoved, the wretch, whom fanaticism has beggared! Stripped of every hope which faith could build on; and, with fiend-like malice, doomed to wander in a chaos of uncertainty, a wretchedness, which rushes to maddening horrors to free the soul from apprehension of greater dread, and, in *certainty*, escape the terrific forebodings of the present scene!

Surely it was left for man, surrounded as he is with countless evidences of the existence and beneficence of a God of love, to outrage every principle of reason, and wage against humanity a cruel and hellish war. What misery so great that affection cannot alleviate, or time provide a remedy! The pauper, deprived of house and home, can wander beneath the blue expanse of heaven, admire its brilliancy, drink its dews, and bask, exulting in the golden rays of its reviving sun. Hope, counselled by experience, can point to future joys, and the mind, soothed with expectation, count coming pleasures, and rest in nightly visions, sweetened with the recollection of scenes that are past, or ravished with anticipations of to-morrow's good. Even pale disease, death's harbinger, cannot exclude from every avenue, heaven-born *hope*, the first and the last friend of wretched man. It was left to thee, thou execrable fiend, thou worst begotten and most monstrous progeny of hell, to cut, with insatiable cruelty, the thread of human happiness, and merge in the darkness of despair, thy victim man. The recipient of thy accursed delusion becomes the last in the scale of humanity—the lowest in the schedule of mental suffering—and the most abject of the creation of God. The savage, spurred to vengeance with unrequited wrongs, can be satiated with blood. But thou, abominable in thy nature, and insatiable in thy demands, would sacrifice generations yet unborn, and glut thy vengeance in the destruction of a redeemed world!

(To be continued.)

From the (London) Universal Theo. Magazine.
SKETCH OF THE MEMOIRS OF ERASMUS.

Having presented the reader with a sketch of some of the principal actors in the REFORMATION, it would be unpardonable to pass over the illustrious name of ERASMUS in silence. He was, indeed, the most powerful *indirect* promoter of that memorable change which at once gave light and liberty to the consciences of mankind. Not endowed with the spirit of a martyr, he shrunk back from the open acknowledgment of the truth. But, discerning the wickedness, and exposing the folly of the church of Rome in his publications, he contributed to the success with which the bold efforts of others were attended.

Desiderius Erasmus was born 1467, at Rotterdam in Holland; he was a natural child; but his pa-

rents superintended his education, in its earlier stages, with an unusual vigilance and attention.

With respect to the capacity of Erasmus, it was very extraordinary: though a report prevailed that he was at first slow and heavy in the acquisition of his learning. But there seems little ground for such a supposition. At nine years it is certain that his parts were considerable; his memory was such that he could repeat both Horace and Terence by heart. One of his tutors is said to have declared, in the spirit of prophecy, that he would one day prove the envy and wonder of Germany. The parents of Erasmus dying before they had reached their fortieth year, the son was left at an early age to guardians, who appeared not to have used him well. That they might have the more complete management of his property, they, instead of sending him to the University, forced him into a monastery. He became a monk in the year 1486, being not quite twenty years of age. Of his manners during this period we may judge from the following paragraph in one of his letters. "When I was young I used to take meat and drink as if it had been physic; and I have often lamented that we could not live without it. As to ambitious thoughts, or desires of preferment, I had always an aversion to them; of which, to say the truth, I a little repent. I should have courted such a portion of temporal goods as would have been sufficient to secure me from contempt. But then I did not dream of there being such brutes in human shape as I have since found, who are capable of despising a man for moderation and contentedness of mind, and for not greedily catching at every advantage that offers."

It also appears that Erasmus could, during his residence in the convent, play some humoursome tricks with his companions. The following anecdote, recorded by Le Clerk, is diverting, and shall therefore be transcribed. "There was a pear tree in the garden, the fruit of which, on account of its fineness, the Superior reserved to himself. Erasmus had tasted these pears, and liked them so well, as to be tempted to steal them, which he used to do in the morning. The Superior, missing his pears, resolved to watch the tree, and at last saw a monk climbing up into it; but being hardly light, he waited a little, till he could discern him more clearly. Erasmus, knowing he was seen, mused with himself how to get off undiscovered. At length he be-thought himself that they had a monk in the convent lame, and, therefore, sliding gently down, and carrying himself off, imitated, as he went, the *limping* of the poor monk! The Superior, now sure of the thief, as having discovered him by an *unequivocal sign*, took an opportunity, at the next meeting, of saying abundance of good things upon the subject of obedience; after which, turning to the supposed delinquent, he charged him with the most flagrant breach of it in stealing his pears! The poor monk protested his innocence, but all in vain. What he said only inflamed the Superior the more, who inflicted upon him a very severe penance in spite of his protestations."

But Erasmus, growing tired of the convent, ob-

tained his dismissal, and in the year 1492 was ordained priest by the Bishop of Utrecht. At this time he was patronized by the Bishop of Cambray. Though his finances were so scanty, that he took pupils for his support at Paris, and several English noblemen received their education under him. The plague, however, breaking out, he left Paris, and retired into the country.

Soon after this period, he, for the first time, visited England, and with the learned at Oxford he cherished a most endearing intimacy. Of his regard for this country, take an extract from a letter, dated London, December 5, 1497, "What is it, you will say, which captivates you so much in England? If, my friend, I have any credit at all with you, I beg you to believe me when I can assure you that nothing ever pleased me so much: here I have found a pleasant and salubrious air,—I have met with humanity, politeness, learning;—learning, not trite and superficial, but deep, accurate, true old Greek and Latin learning; and withal so much of it, that, but for mere curiosity, I have no occasion to visit Italy. When Colet discourses I seem to hear Plato himself. —In Groeyn I admire an universal compass of learning. Linacer's acuteness, depth, and accuracy, are not to be exceeded; nor did nature ever form any thing more elegant, exquisite, and better accomplished, than More. It would be endless to enumerate all; but it is surprising to think how learning flourishes in this happy country."

Erasmus soon visited the continent again, where he applied himself to the Greek tongue; and, writing to a correspondent, observes, that, as soon as he got money, *he would first buy Greek books, and then clothes!* This little circumstance was characteristic of his usual disposition. Indeed, he by no means abounded; nor was he ever famous for economy.

In 1499, a second journey was made to England, which he soon quitted; and though his money was taken from him at Dover, yet he indulged no resentment. For, publishing his *Adagia* soon after, he added to it *A Panegyric upon England*. He now employed himself in translations; he dedicated a piece of Plutarch to King Henry VIII. entitled "How to distinguish a Friend from a Flatterer." What use his majesty made of the contents we know not; but provided it answered that end, its value to monarchs must be above all estimation.

(To be continued.)

FOR THE GOSPEL HERALD. THE OCCASION OF SIN.

It may justly be argued from the exact ascending gradation there is in the natural world, that there is a like unbroken chain of connexion, rising, supporting, and adorning the moral world: and that man, of necessity, stands in the place, and occupies the station for which he was previously intended; so that the works of God in creation and providence are unbroken, and uninterruptedly move on in their approximation to the perfection at first designed by infinite wisdom. The intellectual man is made but a little lower than the angels, and in the image of God; and as the Creator hath the

right, and power, of willing and choosing, the same right and power hath he given unto man also; and these *were* and *are*, indispensable qualifications for his agency.

Having spoken of man as an *agent*, I shall next consider him as constituted of spirit, soul, and body; confidently believing that God is the *Father* of that ever-living, active, and indestructable part, called the spirit, and by the ancient sages denominated "an emanation from God, as a part of the Divine mind, separated for a season, and to return again and be absorbed by the Original Source of perfection, as a beam of Divine light, a particle of ethereal fire, sent forth from the uncreated sun, to be reunited hereafter to its parent orb."

But this ray of Divinity, this reasoning cogitative being, is united, or rather joined, to an earthly or animal man "who loves his native country," as a true and unalienable tenant of the earth, for in it he would for ever abide, following the motions of the flesh, and lusting enviously against the spirit, his cravings are turned to the dust of the earth. And this joining of heaven and earth, in man, by Him that created and formed him thus, was the being made subject to vanity, or vain pursuits, or made liable to error and infirmity. The propensities, pleasures, and cravings, of the animal man, being wholly contrary to the longings, the pursuits, and the pleasures of the heavenly inhabitant, or intellectual man, who is far from his native home, and surrounded with enemies the most subtil and dangerous, of whom are those of his own house. This is the company of the two armies, and constitutes the state, the warfare, and the trial of man. But he that hath chosen him to be a soldier, and appointed his station, hath also prepared for him a perfect armour, and commands him for his own safety, and the honour of his captain, never to be without it; which order, if obeyed, and the armour rightly improved, will not only render him invincible, but invulnerable also, and more than a match for the multitude of his foes. If a soldier disobeys his orders, and, unarmed, heedlessly wanders in an enemy's land, if from his implacable foes he receives wounds, and bruises, shall it be said that his general is the efficient cause of all these misfortunes? and that he ought to have been there and defended him; or not placed him in the situation of a soldier? For if he had not thus assigned him his station he would not have been wounded! As well might it be said, that if there had been no fire created, or produced in our world, no one would have been burned by it; or if there had been no ocean, no one would have been drowned in it. But this doth by no means prove that God is the efficient cause of all the evils, or misfortunes that happen by those elements, because he is the author of the elements of water and fire. God created all things, finished his work, and pronounced it all *very good*. But sin is very bad, therefore God is not the author. Neither was sin created, and is not properly a thing, but a wrong exercise of a thing.

The flesh (if not the prime cause) was, and is the occasion of sin. It is contended by some that nei-

ther vice nor virtue, can be inherent in matter, and if this should be granted, it would no way militate against what is here laid down. Sin is the transgression of the law, that was given to the superior, or intellectual man, to whom the government of himself in a double capacity, and all this lower world was committed in trust. And subduing, cultivating, and controlling of the earthly man, was his first work in government; and in this it was that he failed, being overcome by the weaker nature; the dominion for a while was wrested from his hands; he no longer, like the lord of the earth, walked erect with noble boldness; but was ashamed—fled like a slave, and hid himself among the trees of the garden.

Now let us search the Scriptures, and see if they do not plainly represent the *flesh*, the earthly man, to be the occasion of sin. Paul, in his epistle to the Romans, saith, "I know that in me (that is in my flesh) dwelleth no good thing." But he delighted in the law of God after the inward man. For what the law could not do (i. e.) it would not give life, it would give *knowledge* of good and evil, but could not bring man to perfection, because of the weakness occasioned by the flesh. For it was impossible for the law to destroy sin in man, while in the flesh, or state of nature, or under the legal dispensation; but God hath prepared the way for the accomplishment of this great work, by sending his Son in the likeness of sinful flesh, as an offering for sin. In Rom. viii. 3, Paul compares the situation of mankind to, "a woman that is bound by the law of her husband," who would point out the frailty of his bride, but could not bring her to perfection, nor save her from death. Paul, throughout the 7th chapter to the Romans, speaks of the *flesh* as the cause, the source, and occasion of sin, put in operation, however, by the law; for he said, he had not known sin, but by the law; nor lust, except the law had said, thou shalt not covet: sin being dead, or totally inactive without the law. Verse 9. "For I was alive without the law once, (or true knowledge of it) but when the commandment came (in the Spirit) sin revived and I died. And the commandment which was ordained to life, I found to be unto death," under the first dispensation. Paul, in considering the adverse nature of the flesh, and its total opposition to a holy life, sums up all in the emphatical appellation—*this body of death!* The members of which he mentions in Colossians iii. 5. viz. "Uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry;" and exhorts them to put off anger, wrath, malice, blasphemy, and filthy communication. And in Gal. v. 19, he saith, "The works of the flesh are manifest, (viz.) uncleanness, lasciviousness, idolatry, witchcraft, hatred, variances, emulations, wrath, strife, sedition, heresies, envyings, murder, drunkenness, revilings and such like." And gives no intimation that a *fallen angel*, or any wicked spirit, hath any thing to do in tempting, or assisting in the perpetration of one of those wicked deeds, in the above catalogue of crimes. S. M. ROSE.

(To be Continued.)

FOR THE GOSPEL HERALD.

Mr. Editor—In a late conversation between a Universalist and Presbyterian, the latter referred to Romans ix. 27—"Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved," and urged this as conclusive evidence that only a *remnant* of the children of Israel, and, by parity of reason and Scripture, only a remnant of the *world* of mankind, were to be saved. The former expressed his satisfaction on hearing this passage quoted, and said he considered it as evidence of the truth of his *own* belief; adding, that it ought to read thus—"Though the number of the children of Israel be as the sand of the sea, the remnant shall be saved." That is, (applying the figure to the affairs of life) not only shall the harvest be *generally* secured, but also that which is *ordinarily* left, as of little or no value, even the very *gleanings* shall be saved: a strong and emphatical mode of expressing the utter impossibility that *any* can be lost. The remnant, he said, instead of a remnant, was the correct translation; and that, had the Apostle intended it to be otherwise understood, he would not probably have alluded to an incalculably *great* number, as the premisses, from which to infer that a *few* only would be saved. But would undoubtedly, have illustrated his meaning in some such manner as the following—"Though the number of the children of Israel be but very small, yet of this very small number, *some* shall be saved." As these ideas were new to me, (and I presume they were equally so to the Presbyterian,) I wish to refer the subject to your consideration, and shall be very much pleased to see your remarks upon it in the Gospel Herald. V.

REMARKS.

The passage introduced by our correspondent is one which has been used as a weapon, both offensive and defensive, by Calvinists. The question, whether the translation is correct, is an important one, and we have no hesitation in answering it in the *negative*. We give the following as the proper translation of the passage:

"Even if the number of the children of Israel were as the sand of the sea, *the* remnant shall be saved."

A strong and unequivocal mode of expression, to prove that not a *fraction* shall be lost!

Our columns are open to all who may doubt the correctness of the above; and any evidence which can be produced to confirm the old translation and disprove the new, will be inserted.

"ORTHODOXY."

Mr. Willis, of the *Boston Recorder*, in his Number for July 30th, gives, from a foreign print, a dialogue which passed between a Missionary and a negro woman, at Sierra Leone, preceded by this note: "From the communications of Mr. Johnson, of the Church Missionary Society, we extract some further exemplifications of the powerful influence of *TRUE* religion on the minds of his people."—What this "true religion" is, the reader will soon learn. In the dialogue we are about to examine, it

is worthy of remark, that the term *Master*, or, as the writer has it, "*Massa*," is used by this woman whenever she addresses the Missionary. This he has taught her, of course, and the same phrase prevails among the slaves in our southern states, and where ever else the term "slave" is known. The Missionary, it seems, was examining this woman for baptism, and he began by asking her how long she had felt desirous of being baptized; to which she replied, "Since you came from England." When asked how she became "desirous," she answers—"Some words which you talk in the church make me *FRAID*!" After some further conversation, "*Massa*" asked the woman how many Gods there are? when she repeated—"God the Son, God the Father, and God the Holy Ghost;" but here, discovering she had not gone *according to book*, she went back and transposed the order so as to bring the Father first. She was then asked, if there were not *three* Gods; to which she replied—"No, *Massa*: the *THREE* be *ONE* God!!" In a subsequent part of this "examination" the woman is made to say that God *had* redeemed her; then that she was in the habit of praying, but that she was *afraid* God would not hear her—and, finally, that she was sometimes afraid *HE* is not *able* to save her!!!

We have always contended that the "orthodox" faith is founded on *fear of hell*, and not upon any love of God, or of virtue; but whenever expressing this as our opinion, we have been told we laboured under a mistake: the above proves clearly we were not wrong in our conclusions. The woman, of course, answered as she had been taught; for she says expressly, that she knew nothing of these things before "*Massa*" came to her. This is good evidence, and leaves nothing to hazard conjecture upon. The woman was a good trinitarian, too, as appears by her answer to the question, "How many Gods are there?"—she enumerated *THREE*, and then added, there is but *one*—these three being declared, by her, to be *but one*!—This solecism, stated as it here is, calls forcibly to mind the following lines from the pen of our friend Maj. Ray, the able editor of the "*Miscellaneous Register*."—After giving some account of himself, he says:

"My father, wise as most of men,
Found out that five and five made ten;
But still he taught his docile son
That one were three, and three were one!!!"

But the worst of all is yet to come. She believed God had redeemed her, but still she had some suspicions that he would not hear her prayers, and sometimes feared that he had not *power* to save her! Of this whole chapter of contradictions and absurdities, the writer says: "Here the examination ended, *greatly*, as may be supposed, to my *satisfaction*."

Now, reader, we beg of you to examine for yourself this subject, and then say, whether you are doing any service to God or man, in paying money for the support of Missionaries to teach fellow-creatures such nonsense as this? Putting the most favourable construction possible upon the above, and what better is this poor, deluded woman for having seen a Missionary? Mr. Johnson has taught her to re-

peat a number of direct contradictions, and to say she believes them, and at the same time has taken care that she did not omit to fear and reverence him, in so much that she always calls him master; and, to use his own language, "some cannot speak in my presence, while they can do so before Tumba or Davis." Not one word in this whole narration, about the practice of any of the Virtues, but only that the woman must come, in her confessions, fairly up to all the points of faith in the creed, or go endlessly to hell! When we can be shown what good can come of this feeding "the heathen" upon such husks, we promise to cast in our mite for the support of missions. *Plain Truth.*

From the (Boston) Universalist Magazine.

ANOTHER CONVERSION IN THE MINISTRY.

Substance of a letter from the Rev. Adin Ballou to Rev. H. Ballou, 2d of Roxbury.

CUMBERLAND, R. I. AUG. 6, 1822.

Dear Brother—I received yours a few days since, to which I shall reply only by informing you of my present views, and feelings, together with some circumstances attending my situation.

After our conversation at Mr. L.—B—'s, finding all the arguments I could draw from reason unavoidably terminate in the conclusion that all men would be finally reconciled to God, I set myself about a thorough inquiry into the Scriptures to determine whether these things were so. In this inquiry, I read a great part of the Bible through in course.

And now commenced one of the most trying scenes, through which I have ever been called to pass: I searched the Scriptures; I reasoned; I besought God, in prayer, to lead me into truth, and to forbid that I either should run into error, or be unwilling to renounce it. But the more I reflected, the more was I confused. I was made to doubt the genuineness of my former sentiments, but was still afraid to proceed, lest I should go wrong. In this state, I could no longer preach; I told the chief men of the church my doubts and difficulties, and likewise communicated my thoughts and feelings to some of the Elders with whom I was most acquainted. But this seemed to produce only alarm. Much was indeed said: they expostulated, warned, and entreated me to flee from such dreadful delusion, and to stop before I launched into the horrid abyss, as they called it. But such was the nature of the arguments and means made use of to deter me from proceeding, that I could not be, in the least, satisfied with them.

I had not long, however, to remain in this distressing situation, for soon I saw, by faith, "the salvation of God;" and thanks to him, I have passed through the sea of difficulties which surrounded me, and am now on the hither bank, and can sing the song of triumph and deliverance.

At a Monthly Church Meeting, holden last Saturday, the church to which I have belonged withdrew its fellowship from me, assigning no other reason than my believing in the doctrine of *Univer-*

sal Salvation. But, with a few exceptions, my brethren treated me in a manner which I think reflects credit on them, and deserves my affectionate remembrance. They thought not proper that I should defend my sentiments, at length, before the church; and not wishing to disturb their feelings, I did not insist on doing so. Many scattered questions were asked, but generally remote from the point. They all freely declared their satisfaction that I was sincere in my belief; they did not hesitate to acknowledge my conduct and character good; but they could not away with my strange doctrine, as they supposed it.

I doubt not their sincerity. I told them I could freely fellowship them, and that I was willing to continue my public labours with them, so long as I could be profitable, with no other compensation than I had hitherto received, which does not include a single cent, either in promise or actual reception. They said they should hear me with pleasure, if I would but renounce my new faith, but could not sit under such preaching, as with my present impressions, I must proclaim, if I preached at all. After the withdrawing of their fellowship, I arose and addressed them, and we appeared to part in friendship.

To my youth and inexperience has been attributed the change of my sentiments. I have been told, that I should either return to my former belief within one year, or be cut off from the land of the living; that if I persisted in this belief, I should see where it would lead me, when I shall have begun to lie, cheat, steal, &c. &c. &c.—but I can only pity such weakness. I have been also severely censured for reading Universalist books, hearing the doctrine preached, or conversing with those that believe it; but I never could prevail with myself to close my own eyes, or deny myself the privilege of reading, hearing, and conversing.

And now, "by the grace of God, I am what I am." In him do I trust for continued mercy; HE, I hope, has passed by the manifold errors and mistakes, imprudence, folly and youthful wickedness of which I have been guilty. May he guide me in the way of wisdom, which is the way of pleasantness and peace. To God and the Lamb, be ascribed universal praise, might, power and dominion, world without end. Amen.

I am yours, &c.

ADIN BALLOU.

Rev. H. Ballou, 2d.

We feel ourselves authorized to state, that Mr. Ballou commenced, on Sunday before last, preaching the doctrine of God's universal goodness and salvation. Though now but a little more than nineteen years old, he had preached one year with the denomination called Christians, and was about to be ordained over a church in Cumberland or its vicinity, when he was brought to the knowledge of that gospel which is good tidings of great joy to all people. May God bless our young brother with all spiritual blessings in Christ Jesus our Lord; and as he has received "this ministry," may he faint not,

though he suffer reproach for believing in God as the Saviour of all men.

Editors.

TONEWANTA MISSION.

We learn, by a gentleman from Batavia, that the Indians residing on the Tonewanta creek, near that place, have resolved not to countenance, any longer, the Missionary who is located among them. He is charged with creating dissensions and quarrels in families and among the people generally, of encouraging the distinctions, 'Christian' and 'Pagan' parties, and thus rendering the Indians' lives one continued scene of distrust, jealousy and private hatred. To such a state of ferment had the people's minds been brought, that some of the more considerate ones of the tribe, have thought it advisable to have the Missionary removed immediately to a place of greater safety.

We well recollect that a similar affair happened among the Senecas, residing near Buffalo. A Mr. Hyde was some years since, sent from some part of New-England to Missionary these Indians into better people.

The lamentable stories this "poor, devoted servant" sent home to his friends at different times, are some of them still extant in old periodical publications, and *curious* enough they are. In one of his letters, he recounts the many hardships he has suffered, and is suffering, and, among other things, states his location to be in the *wilderness, remote* from civilized men; and that he had, at the time of writing the letter, lived about four months upon *pounded corn*. This poor creature, who could tell such tales of woe, was living at that time, a little more than *two miles* from the village of Buffalo! and if he ate pounded corn four months, it was because he was too lazy to carry his grain to mill, a distance of only a few miles. This man stayed at the "Mission house," among the Senecas, until from the troubles and bickerings he caused among the people, he was requested, by some of them, to remove, and meddle no more with their affairs. This he refused to do, alleging that the "Christian party" wished him to remain; and finding, at length, that fair words would not rid their society of the nuisance, the Indians finally satisfied Mr. Hyde, by *ocular demonstration*, that he would be borne with no longer, when he reluctantly removed. The society is now rid of him, but the *fruits* of his labours, "envy, malice, and evil speaking" remain, to show the benefits of Indian Missionaries.

Plain Truth.

From the (London) Universal Theo. Magazine.

INVOCATION OF THE CROSS.

I have frequently observed in our common almanacs, many particular days annually distinguished by significant names, letters, &c. which I have not perfectly understood, and have as often found a secret desire to know why those days were thus distinguished; and perhaps, I might as well ask the book itself as its author, for information in that respect.

The third of May, distinguished as above, by the *invocation of the Cross*, appears (according to San-

dy,) to refer to a circumstance (if true,) which occurred one thousand five hundred years ago.

Near the Mount of Olives, on the south side of St. Helena's Chapel, in a large obscure vault (part of the Valley of Carcases,) the Jews threw the cross on which our Saviour was crucified, and covered it over with the filth of the city, (Jerusalem;) and after three hundred years the Empress Helena, travelling to Jerusalem, in the extremity of her age, to behold those places which Christ had sanctioned with his corporeal presence, threatened torture and death to certain of the principal Jews, if they would not reveal where their ancestors had hid it; at last, however, they wrested the truth from an old Jew, named Judas, (though almost suffering himself first to be famished) who, at last, brought them to the place, where, after he had petitioned Heaven for the discovery, the earth trembling, &c. significantly bespoke the fact; and the Empress, accordingly, ordered the rubbish to be removed, where they found *three crosses*, and hard by the *inscription*; but not being able to distinguish that on which Christ was crucified, Macarius, then bishop of Jerusalem, repairing, together with the Empress, into the house of a noblewoman, in the city, incurably diseased, who, on touching the *true cross*, was restored to perfect health; at sight whereof the Jew turned Christian, and was from thence called Quiriacus; being after made Bishop of Jerusalem; in the reign of Julian the apostate he was crowned with martyrdom, at which time it was decreed, that no malefactor should thenceforth suffer on the *cross*, and that the *third of May* should be for ever celebrated as a memorial of the same.

From the (Hartford) Religious Inquirer.

By the following letter, our readers will find that we were misinformed as to Mr. Nettleton's having left Somers. It appears that he is still preaching in that place, and has extended his labours to Wilbraham, (Mass.) where he seems to be successful in producing more cases of insanity. We had indulged the hope that the unfortunate Mr. Fuller had been blessed with returning sanity of mind; but this, it appears, is not the case. We were informed that after the commission of the injuries inflicted upon the family by Mr. F. the friends of Nettleton had stated that these acts of cruelty were done in a fit of intoxication, in hopes to save Mr. N. from the just indignation of the enlightened part of the community; but did not consider it necessary to mention it in our last. We now notice it, that our readers may understand the observation of our correspondent on the "rum pretext," and they will also learn the means adopted to screen from merited contempt, measures, that are a disgrace to an enlightened community.

Ed.

—, July 23, 1822.

REV. SIR,—I wish to correct some things which I communicated to you, in the story relative to Mr. Nettleton and Mr. Fuller. One is, Mr. Nettleton has not gone from these parts. He has preached here to-day. I understand he has traversed in his eccentric orbit, as far north as Wilbraham, (Mass.)

where he has aroused the people to a degree of insanity. One man, in particular, smites himself with his fists, with repeated and astonishing violence. How long before he will resort to the knife, or some other deadly weapon, time only can determine.

With respect to Mr. Fuller, he has not been sane, (as was reported,) since the barbarous tragedy in his family. He is at times so ravingly distracted, that it is necessary to bind him hand and foot, with the addition of one or two able-bodied men to watch him. In these violent fits he gives vent to awful imprecations against Mr. Nettleton, who was the cause of his conduct and situation. This last fact, Nettleton's best friends are now constrained to acknowledge. The *rum pretext* is vanished, as he continues to be deranged, without ardent spirits.

From the (London) Universal Theo. Magazine.

ROMANS viii. 26.

Likewise the Spirit also helpeth our infirmities. For we know not what we should pray for, as we ought. But the Spirit itself maketh intercession for us with groanings which cannot be uttered.

V. 27. And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the Saints, according to the word of God.

In order to understand this text, it should be observed, that according to the New Testament, the office of an *intercessor* belongs not to the Spirit of God, but to Christ. So, Heb. vii. 25, and 1 John ii. 1, and also at ver. 34 of this chapter to the Romans: *Christ who died, who is at the right hand of God, who also maketh intercession for us.*

Nor can *groaning* be ascribed to the Spirit of God. It is more reasonable to think it ought to be understood of ourselves, or our own spirit.

Moreover, in ver. 27, God is mentioned as *searching the hearts*. This leads us to understand what follows, of his *knowing*, or approving, not the mind of his own Spirit, but of Christians.

Likewise the Spirit also helpeth our infirmities. And beside what has been already observed, it may be added, says the Apostle, that a truly evangelical spirit, or that disposition which the Gospel inspires, will be of greater advantage to Christians under afflictions. To consider God as our Father, to be submissive to the divine will, to believe that he appoints nothing but with a view to our good; this is a temper which will support us under great afflictions.

For we know not what we should pray for as we ought. For we often are in such circumstances, that we know not whether it be fit that we should pray for deliverance from a particular affliction, or, at least, whether we may ask it with earnestness. But an evangelical spirit or disposition, teaches and enables to recommend ourselves to God, and beg he would be merciful to us, and do what may be most for his own glory and our benefit, though we do not know what that is.

But the Spirit itself maketh intercession for us with groanings that cannot be uttered. Such an evangelical Spirit will enable us to offer up to God our request with great earnestness, though they are not expressed in words, and though no mercy, in particular, be asked, except with submission to the Divine disposals.

And he that searcheth the hearts, knoweth what is the mind of the spirit, because he maketh intercession for the saints, according to the will of God. God, who knoweth the inmost recesses of the heart, discerns and approves of such a disposition, and such humble and fervent requests, in which we have a regard, not to our own private benefit only, but also to the welfare of all Christians, and the Christian interest in general. Such requests God accepts, as being conformed to his own will, and of his revelation of it in the Gospel.

Mind of the Spirit. It might be observed, that the phrase in the original is exactly the same with that in the sixth verse of this chapter, which is there rendered to be *spiritually minded*. Which leads us the more to understand here by the *mind of the spirit*, a temper and disposition of the *mind*, pursuing a breathing after such blessings as the Christian Religion teaches us most to value. And this text, in particular, encourageth us to hope for such good things as are most conducive to our best interests, if we seek to God for them, in the manner here directed.

SUPPOSED TO BE SPOKEN BY A DYING SON TO HIS MOTHER.

Weep not for me mother! because I must die,
And sink in death's coldness to rest;
Weep not for me, mother! because death is nigh,
I go to the home of the blest!
It is but a moment—a pang—and no more,
A struggle—and that to be free;
'Tis the spirit's last look on a journey that's o'er;
O, death has no terrors for me.

Weep not for me mother! the Christian should fling
His frailties and fears to the wind;
But only in death when his spirit takes wing
Can he leave them behind.
Farewell to thee now—the mist thickens fast;
The cold hand is laid on my breast;
The moments are number'd—another—the last,
I go to the house of the blest. [Athenum.]

TO THE PATRONS OF THE GOSPEL HERALD.

The Standing Committee of the EVANGELICAL ASSOCIATION beg leave, respectfully, to inform those Subscribers who have not paid their subscriptions, that very serious inconveniences will be experienced by any further delay, and that the existence of the Establishment depends on the punctuality of its patrons. Quere. If the believers in the gospels of Calvin, Hopkins, and Arminius, are willing, by denying themselves the comforts, and even the necessities of life, to raise funds for the education and support of their thousands of missionaries, who do not altogether disseminate so much Gospel truth as is circulated in one Number of the Herald, what ought to be the measure of our zeal, when engaged in such a cause? "O we of little faith!"

By order of the Committee.

J. HALL, Treasurer.

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BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW-YORK, SATURDAY, SEPTEMBER 14, 1822.

NO. XVIII.

FOR THE GOSPEL HERALD. THE OCCASION OF SIN. (Concluded from p. 132.)

Paul and James, agree exactly in this point of doctrine; and the latter writes very clearly on the subject, points out the rise, progress, and final consequence of sin, and saith, that "Every man is tempted when he is drawn away of his own lust, and enticed." Then, "when lust hath conceived it bringeth forth sin; and sin when it is finished bringeth forth death." The temptation is from the lust of the *flesh*; the work is his own, and likewise the wages which is death!

In Romans viii. Paul speaks of the flesh and its pursuits, as the cause of all our troubles, and saith, "They that are in the flesh cannot please God. For to be carnally minded is death." Death to all happiness, and is the misery of the soul. The carnal mind is the only efficient adversary to the spiritual happiness of man. In Scripture called by various names, as the wicked: The man of sin: The son of perdition: The great dragon, and great red dragon: The old serpent, called the Devil and Satan, which deceiveth the whole world. The same that is to be bound by the angel for a thousand years, and cast into the bottomless pit from whence he came, (i. e.) the unfathomable depths of wickedness in the heart of man. He is also called the god of this world: The prince of the power of the air: The strong man armed. He is also compared to a roaring lion.

The carnal mind is called the wicked—because he is the source of wickedness. He is called the man of sin, because his nature is evil and is the man from whence sin had its origin. He is called the son of perdition, because he was from the beginning predestinated to destruction. He is called the great dragon, and the great red dragon, because of his agility, beastiality, cruelty, and blood. He is called the old serpent, because he was from the beginning of transgression, and is the same mentioned in the third chapter of Genesis, as more subtil than *any* beast of the field. He is called the Devil and Satan, because he is the adversary and destroyer of our peace. He is called the god of this world, for he claims it as his own, and all the appurtenances thereunto belonging; and no one appearing of more might and consequence than himself, he would fain have reverence from every creature. He is called the prince of the power of the air, because there is none before him in subtlety, and eloquence in pleadings, and is prince of the power and the deception of words, as impulses made in the air by means of the voice. He is called

a strong man (and not a strong devil, or fallen angel) armed, keeping his palace, (or temple) and his goods in peace. But when a stronger shall come, he will first bind the strong man then spoil his goods. Darkness, ignorance, and falsehood are his strength, and the armour by which the strong man keeps his palace. But love is stronger than death, and light, and understanding, and truth, like a chain, will bind him and destroy his goods, his armour, and that wherein he trusted. He is compared to a roaring lion, because of his strength and manner of roaring and lurking for his prey; and the unfeeling cruelty with which he devours. And as the lion tears the innocent and inoffensive, and delighteth in their blood, so it is with the carnally minded among the children of men.

It is the life of the carnal man, that the disciples of Christ are desired to hate, to crucify, or in other words, to take up a daily cross against. In Isaiah xxvii. 1, he is called leviathan, because of his greatness and strength. He is called the piercing, or crossing serpent, because of his insinuating acuteness and subtlety in his crooked and winding paths. He is called the dragon in the sea, because that every nation and people have been deceived by him, and he still deceiveth the whole world. But he is to be punished and slain by the great and strong sword of the Lord; doubtless the sword of the Spirit, and that with two edges, which proceedeth out of his mouth.

In Matthew xvii. it is recorded, "When the disciples said to Jesus, why could not we cast him out? He answered that it was because of their unbelief." Howbeit, he saith, in verse 20, "This kind goeth not out but by prayer and fasting." From which some have concluded, that there are at least two kinds of devils, many that are as members of the carnal mind, and others that are wicked spirits, and of a different species. Having diligently searched the Scriptures for the foundation of what I have laid down, I submit the ideas to the examination of the inquirer.

S. M. ROSE.

FOR THE GOSPEL HERALD.

"Render to every man according to his deeds."

SCRIPTURE.

The doctrine of *never-ending* eternal misery, as advocated by many divines of the present day, and accredited by their hearers, appears irreconcilable to reason or revelation, and totally repugnant to the character of the Eternal Jehovah! We are led to suppose from many theological discourses, that a part of the human family are, either from their

own negligence, or from the fixt and immutable decrees of God, doomed to never-ending eternal torments, without the least remission, and that the prince of darkness, that enemy of God, of Christ, and of the human race, has the full and complete power to enforce these torments in a way and manner which the tongue cannot express, the pen describe, nor the most vivid imagination be capable of conceiving.

I would inquire, by what authority do they represent this punishment as *eternal*, or of infinite duration? Is it by the Scriptures? Have they the word of Jehovah to authorize it? Or is it by reason? I contend that by neither of these are they authorized. As I understand the Scriptures, God is the only eternal! He is without beginning of wisdom, or end of days; "I am Alpha and Omega, the first and the last," saith the Lord of Righteousness. The heavens and the earth, angels and men, are made by him, "and without him was not any thing made that was made. He is before all things, and by him all things consist." Is Satan (who these *divines* say is to inflict this punishment) coeval and co-existent with God? Is man? Are the heavens and the earth? Is death and hell? Is time? If not, they are finite, and consequently not eternal. The Scriptures declare, that Christ came to "destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage: He hath the keys of hell and of death: The last enemy shall be destroyed, death." Had he the power to destroy the devil and his works? "All power was given unto him in heaven and in earth. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." What is destroying? What is subduing? What is conquering? Christ came conquering and to conquer, and by conquering death and him that had the power of death, which is the devil, he subdues him, and the subjugation is the destruction of his power, and consequently of him as Satan.

Now, if Satan is of infinite duration, he cannot be conquered; for he must possess infinite powers and capacities, though they may be the reverse of Deity! For by no reason or philosophy can we conceive the idea of one infinite conquering another: infinite good cannot overcome *infinite evil*, neither can *infinite evil* overcome infinite good; they are equally unsusceptible of any attack or impression from each other: Such then is the result, that if Satan is *eternal*, he is and must be infinite; and if infinite, he cannot be subdued; and if not subdued, Christ is not the conqueror; and if Christ has not, nor cannot conquer, his death and sufferings are of none effect, the word of Jehovah of none effect, and the promises to which he swore by himself with an oath, unto Abraham, "In thy seed (which Paul declares is Christ) shall all the kindreds of the earth be blessed," are of none effect; for Satan retains full power, and will retain it coeval with Deity!

Again—If Satan is eternal and infinite, he is self-created; for God made nought but what was and is

finite; God is the only infinite, the works of his hands are finite, men and angels are considered so in Revelation; the heavens, and the earth, death and hell, for the Scriptures say, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up." 2 Peter iii. 13. "Nevertheless, we, according to his (God's) promise, look for new heavens and new earth (no new hell, death, or devil,) wherein dwelleth righteousness." These are therefore all finite, and consequently not eternal: How can Satan be an *eternal* being? Or how has he the power of inflicting eternal punishment on any of the human race, in the manner, duration and extent, which is propagated by those who are called the great *divines* of the present time? Do we not read that time itself is not eternal? If so, eternal punishment (if there be any) hath no reference to time. St. John the divine, says, "The angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:" Time, then, is not eternal, nor infinite. Therefore, the word eternal is not applicable to men, Angels or Devils, Heaven, earth or Hell, nor time, but only to the infinite, and self-existent, Eternal God.

Again.—Make Satan eternal, and, as before stated, he must necessarily be infinite, and self created, all powerful and knowing, for wisdom and power in its greatest extent, must apparently be *incorporated* in his attributes to enable him to possess the other: And finally, those that hold to his greatness and power, would, with a little more distortion of Scripture and reason, lead us to believe him full equal to Deity, and the reverse only in one particular, (viz. the one infinitely *good*, and the other infinitely *evil*), get us to that point, and the worship of him would follow of course. But the *Limitarians* will say, that we mistake their ideas, and their *articles of faith*, or, that we do not understand them, (and it would puzzle the greatest critic to understand them, if he keeps truth on his side,) for they are *willing* to admit that the Scriptures declare that the devil and his works shall be destroyed, but, God will inflict this infinite punishment! On this ground they must, and will be defeated; for God's ways are always justice! "Who will render to every man according to his deeds: whether they be good or bad." Not, whether they be *infinite* or *finite*! St. John the divine, when he was led in the spirit to view the heavenly throne, says; "And I beheld, and, lo, a black horse; and he that sat upon him had a pair of balances in his hand." What were these balances for? Were they to balance *finite* with *infinite*? No! What were they then the representative of? Ans. They were to represent justice and righteousness, with which our Heavenly Father "will render to every man according to his deeds."

Our Saviour says, in his sermon on the mount,

"With what measure ye mete, it shall be measured to you again." What measure of good or evil can a finite creature measure out? Can the *creature* man measure *infinite* goodness? If so, he equals Deity! But Christ says, there is none good but God! Again—Can he measure out *infinite evil*? Then he more than equals the *Limitarians'* devil, and consequently need not fear him: Can this finite *creature* man, possibly possess the power of committing a single good or evil act, which is infinite? Or, in other words, can *infinite* come out of *finite*? The argument generally used is, that sin, by the creature, is an offence committed against an infinitely good God, and consequently deserves an infinite eternal punishment or death; (defined to be eternal by its never ending.) Now, if the same creature performs a *good* act, which is agreeable to an infinite good God, is not the creature, for this act, fully entitled (agreeably to limitarian logic) to an infinite, eternal reward or life? But in either case, Scripture contradicts it, and reason will consign it to oblivion.

I will now explain what I consider the punishment of the creature, for his disobedience to an infinite God. Man being *finite*, his will and acts are also finite, whether they be good or evil, and consequently will receive a *finite* reward or punishment, being the measure of his deeds rendered; not with never-ending eternal life on the one hand, nor with never-ending eternal death, or damnation on the other; for, in either case, it appears that the death of Christ would be of none effect, and that he died in vain. In Proverbs xi. 31, we find the following—"Behold the righteous shall be recompensed in the *earth*: much more the wicked and the sinner." Now, if the righteous are recompensed in the *earth*, they must certainly receive a *finite* reward; so, likewise, "the wicked and the sinner." Again—We find in Romans vi. 23, these words, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Hence we find, that eternal life is a *gift* from God! Now, if eternal life is a *free gift*, how do any suppose it can be purchased, and the price paid with *our* good deeds?

"Impotence of hope!

As well mere man an angel might beget.
All like the purchase; but one the price can pay."

As I am not acquainted with Latin, Greek, nor Hebrew, having never received a collegiate education, and but poorly instructed even in the English tongue, I do not pretend to instruct others; but sincerely wish to be instructed, especially in those things which belong to my peace; and do therefore earnestly invite some, or all of those *divines*, who hold to *never-ending* punishment, and have so long rung the knell of eternal woe and misery from their *defensive* pulpits on some of the race of Adam, to show wherein I mistake the Scriptures, or their ideas, or misconstrue their language in the foregoing, and request them respectfully to do their duty, by showing their light (if they have one) which they have hid under their *bushe*l, by refuting my positions, either by Scripture or reason, or both, and if

they have a single particle of the twinkling rays of Heavenly light, not to place it beyond the ken of human discernment. I would likewise invite them not to place their affections too much on the "*loaves and fishes*," nor on the opinions of *Godshald*, *Knor*, *Calvin*, and *Hopkins*, but on the welfare and happiness of the whole family of man: By thus doing they will imitate their Heavenly Father, whose "tender mercies are over *all* his works," and "who will render to every man according to his deeds."

B. L.

Boston, Aug. 22.

FOR THE GOSPEL HERALD. QUERIES BY CANDIDUS.

(Concluded from page 129.)

6. What is meant by the word 'likewise,' *οὕτως*, Luke xiii. 3, 5? Does it imply that their blood should be 'likewise' mingled with sacrifices, or that a tower should 'likewise' fall upon them, unless they repented? Or that they should in like manner, suffer punishment in a *future* state of existence?

7. Let us suppose that it is the intention of Government at the expiration of one week, to release all the convicts in the State prison from their confinement, which (to draw the parallel closer, we will suppose is otherwise to be for life) and to place them in a state of affluence and respectability;—and that this change will be made in their circumstances without any condition on their part. Would it not be the character of a madman to risk his health, the esteem of his friends, his standing in society, and even his life, to communicate this intelligence to them? Again:—Suppose this very desirable change is to be made, on condition of a submissive and humble acknowledgement of their offences to the Governor, a renunciation of their former practices, and a petition for pardon, and that those who refused this submission were at the time proposed to be executed, by suffering the most excruciating tortures; would not any well-disposed benevolent person, make great sacrifices and run great risks, in order to communicate to them the easy terms on which they may escape misery so intense, and enjoy happiness so complete? And is not this hypothesis the only one which will satisfactorily account for the zeal and fidelity of the early propagators of christianity, and consequently the only true one?

8. Will a preacher of Universal Salvation, proclaiming from the pulpit that a wicked life shall be followed by a happy eternity, promote holiness or licentiousness?

The man who shall answer the above queries consistently with the tenor and spirit of the New Testament, and at the same time agreeably to the doctrines of Universal Salvation, will set the controversy as respects myself, for ever at rest; and I feel confident, that the difficulties to be solved in the above queries, constitute the principal obstacles to the extensive spread of Universalism. The belief that every individual of mankind shall eventually be made *holy*, and consequently *happy*, in a future state of existence, must be consoling and grati-

fyng to every *good* mind; and I see no harm in believing it, if found consistent with reason and Scripture. But will a Holy Being suffer his honor to be so manifestly contemned, without evincing to the Universe that it cannot be done with impunity?

CANDIDUS.

REMARKS.

Candidus's 6th quere, relative to the meaning of the word rendered *likewise*, in Luke xiii. 3, 5, is tinctured with the prejudice of modern times. Is there so much as one word about a "*future state of existence*" in the passage? No! Not one. We answer to C.'s interrogatory, that it implies that the Jews, to whom the words were addressed, should be brought to the *same state or condition* with those on whom the tower fell, and that their blood should be mingled with their sacrifices. This was literally fulfilled at the destruction of the city and temple of Jerusalem. This was to be their fate if they did not *repent*. Of those who believed in Jesus, and recollected his admonition, not one perished at the seige of Jerusalem. They all left the city, and escaped the destruction which fell on those that remained. There is no propriety in applying these words of Christ, which were addressed to the Jews, to those of our day.

Candidus's 7th quere is certainly a very strange one. We cannot conceive how the telling the *truth* should be characteristic of *madness*! Or, if Government should decree to the amount mentioned by C., how a man would "risk his health, the esteem of his friends, his standing in society, and even his life, by communicating this intelligence" to the parties concerned. For ourselves, we should feel much more alarm, and consider our *life* in much greater danger, to go, as stated by C., and after naming conditions, threaten the parties with "the *most excruciating tortures*," if they did not comply with them. Now, we would make great sacrifices rather than carry this abominable message to poor wretches in confinement. And we are confident we should run a great risk in doing it: For men, thus outrageously threatened, would avenge themselves on the bearer of the message of cruelty, and justly punish him for his *brutality*. Heaven forbid that we should ever resort to this hypothesis to account for our zeal, if we have any. Look at Paul, one of the first propagators of the Gospel. Did he threaten the "most excruciating tortures," if those who heard did not comply with the terms of his message? Read, and answer—"I beseech you, therefore, brethren, by the *mercies* of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service." (Rom. xii. 1.) Substitute the words "*most excruciating tortures*" for the word *mercies*, and what will you make of the passage? Read the connexion, in the preceding chapter, "For who hath known the mind of the Lord, or who hath been his counsellor? or who hath *first given* to him, and it shall be recompensed unto him again?" Where are your *conditions*? Gone!

Quere 8. Will a preacher of Universal Salvation, proclaiming from the pulpit that a *wicked life* shall

be followed by a *happy* eternity, promote holiness, or licentiousness?"

What did Paul promote, when he besought men by the *mercies* of God? When he declared, that "God was in Christ *reconciling* the world (*all men*) unto himself, *not imputing* their trespasses unto them; and hath committed unto us the word of *reconciliation*;" not the word of *damnation*? Did Paul declare that a *happy* eternity should be the consequence of a *wicked* life? No! Neither do modern Universalists. To Candidus, we say, Find the man of Adam's race, who has not led a *wicked life*? Are not *all* gone out of the way? Are there *any good*? No! Not one! Speak.—Will you consign all, without hope, to endless perdition? And when you proclaim mercy, or a happy eternity, to one of Adam's guilty race, will you not "promote as much *licentiousness*" as the Universalist? Universalists preach, that a *wicked* life will be a *miserable* life. And that a *happy* eternity is all of God's goodness, who "doth not afflict willingly, nor grieve the children of men." *Gratitude*, for mercies received and promised, is the incentive with the believer in God's universal love. *Fear* of Hell, is the moving principle with unbelievers, who despise the salvation of God.

Candidus says, "The belief that *every* individual of mankind shall eventually be made *holy* and consequently happy, in a future state of existence, must be *consoling* and gratifying to every *good* mind; and I see no harm in believing it, if found consistent with reason and Scripture." To which we reply: Then the *reverse* of this doctrine must please the *wicked* mind, and distress the *good* mind. Can Candidus for a moment suppose, that reason and the Scriptures are contrary to that doctrine which is *consoling* to a *good* mind?

We conclude with the following interrogatory. Which being is best entitled to the appellation of *Holy*? He who forgives all his enemies, enlightens their minds to behold the excellency of his character, and warms their hearts with love for one another, which perpetuates their happiness, by divesting them of every wrong principle which hath occasioned their sufferings; or him, who, enraged to find his commands disobeyed, in a paroxysm of rage, consigns his enemies to endless wretchedness?

FOR THE GOSPEL HERALD.

MR. EDITOR, SIR—If you will give the following a place in the Gospel Herald, you will oblige a friend.

Parkman (Ohio,) April 15th, 1822.

CAPT. D. MILLS, SIR—I understand by Mr. E. Taylor jun. that you have challenged all or any of the Methodist preachers, to meet Mr. Bigelow for a public debate in your town; and having been requested thereto, I will accept of it, if I can have a letter from him agreeing to the following terms, to wit: 1st, The time must be the eleventh of June next, at 10 o'clock in the morning. 2d, If we preach, he must preach first, and I will confine myself to the points on which he preaches. 3d, If he refuses to preach, he must state the propositions to

be debated, in his letter to me; and if we debate, each one must have his stated time by the watch. My reasons for requesting him to preach *first*, are these: 1st, You gave the challenge: 2d, He knows my doctrine: 3d, But I do not know whether I know his or not; for the Universalists differ with each other as to the propositions from which they draw their conclusions. It is proper, therefore, that I should know the points to be debated. I should choose preaching, because we can get through sooner, and each one can state his ideas more clearly in preaching than in a debate. Besides this, a debate too frequently runs into wrangling. I wish an answer to be left at Mr. Websters in this village, previous to this day four weeks, that I may know how to arrange my appointments. If he refuses the above conditions, I shall consider that he declines meeting me. I wish in this case, as in all others, to meet in christian meekness. My object is not merely to be master, but to bring truth to light, in the hope that both us and the people may be benefited and enlightened.

I subscribe myself yours,
ALFRED BRUNSON.

Palmyra (Ohio,) April 25th, 1822.

REV. ALFRED BRUNSON, SIR—I have, handed me, a letter from you, directed to Capt. D. Mills, manifesting a wish to meet me at Nelson, on the eleventh day of June next, at 10 o'clock in the morning, for the purpose of having a public debate, in which you say, that it is your choice to preach; but that I must preach *first*, and that you will confine yourself to the points that I preach. Be it so; but if you vary from that rule, and so far as you may vary, you must expect me to have the right to reply. It is a good rule that he that opens has the right to close; but I shall not ask it any further than you vary from this arrangement. A debate, as you term it, would suit me much better; but I am willing to conform to your wishes, and if health will permit, I will meet you at the time and place appointed.

I join with you, Sir, hoping that our meeting may be attended with good to ourselves and others. You say, Sir, that you do not know whether you know my belief or not. For your help, I do here send you my Articles of faith, as we have them in all our churches. *Article 1.* We believe that the Holy Scriptures of the Old and New Testaments, contain a revelation of the character of God, and of the duty, interest, and final destination of mankind. *Article 2.* We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of grace, who will finally restore the whole family of mankind to holiness and happiness. *Article 3.* We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order, and to practise good works, for these things are good and profitable unto men.

Sir, I subscribe myself yours,
TIMOTHY BIGELOW.

Farmington (Ohio,) May 11th, 1822.

CAPT. D. MILLS, SIR,—Being requested by my superiors in the church, I am under the necessity of declining the expected controversy between Mr. Bigelow and myself, the reasons for which I have stated in a letter to him (enclosed to you) which I wish you to forward as soon as possible.

I am yours,
ALFRED BRUNSON.

Farmington (Ohio,) May 11th, 1822.

REV. TIMOTHY BIGELOW, SIR—I received a letter a few days since from you, in answer to one I wrote to Capt. Mills, of Nelson, in which you state that if your health permits, you will meet me for a public controversy, &c: But as circumstances have turned up unexpected to me, I shall have to decline meeting you. My reasons for so doing, are these; my health for four weeks past has been so poor, that I have not been able to preach but two or three times, and there is but little prospect of being able to meet you. And I have this day received a joint letter from the Rev. Messrs. C. Elliot and E. Booth, both my superiors in the church, making pointed objections to my meeting you, and adding, that my presiding elder also is opposed to it. They consider such controversies unprofitable in general, and that they tend more to create animosities than to convince others of their errors. I am aware that you and your party will have a partial triumph at my declining, and I confess, that if I was to follow my own personal feelings, I should not do it; but I consider it my duty, in conformity with the apostles, "to obey those that bare rule over me." If it should so happen that you and I should meet at any time, I will show you the letter which lay the restraint upon me. I am yours,

ALFRED BRUNSON.

N. B. Sir, the above are true copies of the original letters, as now deposited with the subscriber, in the town of Nelson, State of Ohio.

D. MILLS.

From the (Canadaigua) Plain Truth.

ELIAS BOUDINOT.

The account of the decease and will of this distinguished bulwark of the Missionary cause, is in every body's hands. His name has been extolled to the skies for his liberality to the church. Every man, woman, and child, is instructed by our Missionary magazines to revere the memory of the sacred, the sainted Boudinot. He is already a *Saint* in the Calvinistic calendar, and unless the spirit of fanaticism should be checked, posterity will know him by no other name than "St. Elias." Several years before his death he gave \$10,000 at one time to the Bible Society—when at the same time *he knew* that there were vast numbers in his own State, and hundreds in his own country, who could not read!! He might have made his donation to the school fund, but that would have been *unfashionable*. Now, the public have a right to know the whole truth concerning the author of the

'Star in the West.' After bequeathing thousands and tens of thousands to "pious uses," he leaves \$500 to buy spectacles for old women!! It is not so well known that he left two of his *brother's children to pine in poverty!* Look at his will, and see his princely donations! No private man in Protestant Christendom ever gave so much to the church before. His liberality can only be equalled by the blinded and bigoted rich in Catholic countries. He thought so much of the "perishing heathen," and of the "beneficiaries," that he forgot his own nephews. He disburdened his *plethora* of charity upon heathen and strangers, neglecting his own suffering countrymen, and even his own relations. Will any lawyer say, that this man, when he dictated his will, was of a "sound and disposing mind and memory?" No one will question the right of the deceased to dispose of his estate as he saw fit, even to the payment of the British national debt. How egregiously are those deceived who think *priestcraft* is confined to the Roman Catholics. Meseiw and the U. S. are near neighbours. More money is paid to priests in the latter than in the former country. Protestant Fredonia and Catholic Meseiw! Happy would it be if our clergy were contented with liberal salaries. But no, they thirst after more money, and attack us in every shape. Our fanatics "improve on the inhuman example even of Spanish" avarice. For the Catholic priest grants absolution to the poor *gratis*, while our "Female societies" take from them the "uttermost farthing." Mr. B., however, had Catholic example for what he did. It was the early practice of the church of Rome to secure to herself the estates of rich old men—and why may not our modern zealots imitate her in *that* as well as in other respects? Times have changed since Swift wrote. Lord Peter and 'Jack of Geneva' have shaken hands. Jack no longer wishes to be as "unlike the rogue Peter as possible." The French and German illuminati were accused of attempting to cut asunder all the ties of kindred. If this was their *theory*, Mr. B. and his imitators have reduced it to *practice*. A Divine lately said, we are taking lessons from our enemies—we are imitating the industry and the *cunning* of the French Deists—as they inundated their country with *infidel* pamphlets, so we are inundating the U. S. with *orthodox tracts*. Let the advocates of pure Christianity and civil liberty be watchful, for I believe our modern zealots imitate the French Deists in other respects. I fear their labours tend equally to the destruction of vital piety and the debasement of the christian religion.

REMARKS.

On reading the last will and testament of Mr. Boudinot, we were forcibly impressed with the monstrous incongruity which existed between his *principles* and *practice*. This man had been labouring for years, at the head of an institution or establishment, to extort *money* from the public, on the plea of *saving souls* from an *endless hell*; which, it was contended, was the fate of millions, and would be the portion of millions more, if *money* was not given to save them! But, mark the course pursued

by this extolled man. Did he, when his mind was pretendedly convinced of the wretched condition of millions, who were dropping into an *endless hell* for want of *money* to save them, give of his *abundance* to rescue them from perdition? Let his last will and testament answer this question! He grasped his immense property to the *last*, and when he could no longer hold it, he *generously, piously, and charitably* gave it to save souls; when, on his own premisses and confessions, thousands had previously gone to *hell* for want of it! Let some of the pretended *evangelical soul-savers*, show their *faith* by their *works*, in their lifetime. Give their property when they can enjoy it themselves, (or more properly *possess* it, for no man can *enjoy* any thing more than is necessary to administer to his wants,) and then, we shall be free to acknowledge, that they are *sincere* in their professions of *love* for the souls of poor sinners.

We are not authorized to search the heart of any man. But, we do say, that if the *love* of poor souls cannot influence a man in *health*, to part with his possessions to save them, we are not required to believe that sickness will make him grow charitable. "The ruling passion is strong in death." Therefore, it is a strong presumption that a man who *retains* his property to benefit *himself*, while living, is disposed to give it for his *own* benefit at death. And that a *bribe*, to buy off *hell* for *himself*, is more likely to be the motive, than to buy *heaven* for *others*!

ED. GOS. HER.

From the (London) Universal Theo. Magazine.
SKETCH OF THE MEMOIRS OF ERASMUS.

(Concluded from page 131.)

Erasmus, though he was often removing from place to place on the continent, yet he at one time confessed, "there was no country had furnished him with so many learned and generous benefactors, as even the single city of London."

It was during his stay in England that he wrote two pieces highly creditable to his memory. The one was The Praise of Folly, in which ludicrous tract he shewed that there were fools in all stations; more particularly exposing the errors and follies of the court of Rome; not sparing the pope himself; so that he never afterward was regarded as a true son of the church. The other production was his *Querela Pacis*, or the Complaint of Peace. In this work he exposes *the rage of going to war* in pointed terms. Indeed he thought it hardly lawful for a Christian to go to war. Would to God such a sentiment were more prevalent! Then would lasting peace bless our hitherto distracted world.

In 1516 he published an edition of the New Testament in Greek; a work of infinite labour, and which helped, as he says, to destroy his health, and ruin his constitution. This was the first time the New Testament was printed in the Greek. The works of St. Jerome were published by him soon after in *six volumes folio*! These and similar literary labours of Erasmus extended his fame, in no small degree, throughout the world.

The year 1517 saw Luther arise in his strength

to combat the superstitions of the church of Rome! The correspondence between this great man and the subject of our memoir is truly curious. Their talents were considerable, their learning extensive; but their dispositions were directly opposite to each other. Luther was bold,—Erasmus timid,—the one determined, the other irresolute,—the one for gentle correction of abuses,—the other for the utter destruction of them. However, Erasmus was of incredible use to the reformation, though he never formally renounced the Catholic Religion. His exposure of the vices of the monks, and his assiduous cultivation of learning, were two things, for which the religious world, at that period, was greatly indebted to him. By the former, the sacredness of superstition was diminished; by the latter, the fabric of true religion began to rear itself in all its native majesty!

A Collection of his Letters and his Colloquies, published about this time, were particularly serviceable to the reformation. "The liveliest strokes, says his biographer, are here aimed at the monks and their religion, on which account they no sooner appeared, than a most outrageous clamour was raised against them. He was accused of laughing at indulgences, auricular confession, eating fish on fast-days, &c. and it is most certain that he did not talk of these matters in the most decent way." The faculty of Theology at Paris, in 1526, condemned the Colloquies as a work in which "the fasts and abstinences of the church are slighted, the suffrages of the holy virgin, and of saints, are denied,—virginity set below matrimony,—Christians are discouraged from monkery, and grammatical is preferred to theological erudition; therefore it is decreed that the perusal of that *wicked book*, be forbidden to all, more especially to young people, and that it be entirely suppressed, if possible!" A bookseller, however, soon after reprinted the *wicked book* at Paris, and knowing it to be a forbidden work, *twenty four thousand* copies were sold of this one impression! These really *wicked methods* of suppressing *supposed wicked books*, always fail of their end. We may as well attempt to stop the diurnal motion of the earth by the stamp of our foot, as to arrest divine truth, in its destined progress through the world!

This truly great man died of a dysentery, after about a month's illness, July, 12, 1536, in the 69th year of his age. He was buried at Basil, where he died, and where his tomb may be seen with a Latin inscription. In his will, he left legacies to his friends, to the sick and poor, to marry young women, and to assist young men of good characters. In his person he was short, well shaped, of a fair complexion, cheerful in countenance, neat in his apparel, but of an inferior constitution. One peculiarity belonging to him, was, that he could not endure the smell of fish; so that, however, a Papist in other respects, he used to say he had a *Lutheran stomach*. He used to dine late, that he might have a long morning for study. After dinner he would converse freely on all sorts of subjects.

Rotterdam, the place of his birth, has been justly

proud of the distinction, and has raised statues to his memory. His talents, learning, and character, were held in very general estimation. His great defect was timidity, which we have already noticed. In one of his own letters, Erasmus says, "Every man has not the courage requisite to make a martyr, and I am afraid if I were put to the trial, I should imitate St. Peter." Luther thus addresses him: "We saw that the Lord had not conferred upon you the discernment, courage, and resolution to join with us in freely and openly opposing those monsters, and therefore we durst not exact from you what greatly surpasses your strength and capacity. We have even borne with your weakness, and honoured that portion of the gift of God which is in you." And the judicious Dr. Jortin, who has given the public an admirable life of Erasmus, remarks, "To be misrepresented as a pedant and a dunce, is no great matter, for time and truth put folly to flight—to be accused of *heresy* by bigots, hypocrites, politicians, and infidels, *this* is a serious affair, as *they* know too well, who have had the misfortune to feel the effects of it. There is no necessity for supposing that he acted against his conscience, in adhering to the church of Rome: no; he persuaded himself that he did as much as piety and prudence required from him, in censuring her defects. Though, as Protestants, we are certainly much obliged to Erasmus, yet we are more obliged to *Luther, Melancthon*, and other authors of the reformation. This is true; yet it is as true that *we* and *all the Nations in Europe*, are infinitely obliged to ERASMUS, for spending a long and laborious life in opposing *ignorance and superstition*, and in promoting LITERATURE and TRUE PIETY."

From the (Boston) Universalist Magazine.

Messrs. Editors—I noticed a piece, in a late number of the Boston Recorder, designed to show that Unitarians are Universalists. However true this may be of some Unitarians in the other continent, ought we to infer that all are in this country? Some Trinitarians have been Universalists, but this is not the case with all. It is pretty evident that Huntington, Winchester, and Murray were Trinitarians. The following letter from a respectable Unitarian, connected with the Evangelical Missionary Society, which is considered Unitarian, will tend to show that they do not approve of Universalism. The letter was written to one who had been employed as a Missionary by that Society, but was inclined to believe that endless sin and misery was not a doctrine of the Bible. SEEK TRUTH.

Dear Sir—Your letter giving some account of your services in behalf of the Massachusetts Evangelical Missionary Society, and of your views on certain religious doctrines, was laid before the executive committee at their meeting last week. They expressed their approbation of your conduct and services as our Missionary, and had the satisfaction to learn, that you are acceptable to the people in—

I am also authorized to say to you, that we appreciate your sincerity and candour, and are pleased

with the spirit of your communication. It is not only the right but the *duty* of every Christian Instructor, to search for the truth in the word of God. To his own master he standeth or falleth. One *only* is our master, even Christ. We wish not to have dominion over the faith of our brethren, or dictate what a man shall profess or preach.

The inspired Volume is our only infallible guide. Yet if a man feels bound in conscience to teach opinions, which we think erroneous; or to insist on certain sentiments as *probable* from some Scripture declarations, which we interpret differently, or respecting which there is nothing explicit in the Bible; and especially if his inferences lead people to erroneous views, and serve to weaken the sanctions of God's holy law; we must, in such a case, decline to patronize and employ him, though with regret.

As to the case in view, I may observe, that some of the society are probably with Dr. Chauncy in their views of this subject of Universal Salvation, and would not preach directly against it, or labour to defend the opposite tenet of endless punishment. I say, *probably*: for I can say no more. And some, I know, doubt as to the truth even of Chauncy's plan, and think that the subject is to be treated, as it is treated by divinely inspired writers, and by Christ himself, who in Matt. xxv. speaking of the day of judgment, says, these shall go away into everlasting punishment, and those to life eternal. The words everlasting and eternal are the same in the original. Besides we are constantly warned of a future judgment, of a day of retribution, when the ungodly, the impenitent, and the habitually unrighteous will be subject to unspeakable misery: and for ought appears, it is without end.

No man should preach contrary to his own opinions. Nor is he bound to broach his speculations, or some sentiments, which he is inclined to adopt, and of which he is in doubt, and of which the Bible has not explicitly made any declarations.

In a word, the Society are not prepared to employ a man who thinks it his duty to propagate the doctrine of Universal Salvation, in any shape.

YOUR FRIEND.

"YE DO ERR NOT KNOWING THE SCRIPTURES."

There are many well meaning people, who suppose they repeat *Scripture*, when they only repeat what others call scripture.

Not long ago, in company with several Calvinists; the natural wickedness of mankind was mentioned—and one of the company to prove the doctrine, quoted, as was supposed, a passage from Job v. 7,—That "man is prone to evil, as the sparks fly upwards." Another denied the quotation, as the words of Scripture. All others of the company agreed, that the Bible read so; but when the Bible was read, it was found to stand, "Yet man is born unto *trouble*, as the sparks fly upwards." This they agreed, was different from what they quoted. The objector to their text then stated, that he did not believe that men were naturally evil; because Paul, in describing some very wicked people, said,

among other things, that they were "without natural affection;" and that if to be without natural affection, was to be *wicked*, then men were naturally good. One observed, that no other person would have thought of making use of that text in such a way. The same person then proceeded to state, that Paul declared, that "the Gentiles, which have not the law, do by *nature* the things contained in the law, these, having not the law, are a law unto themselves, which show the work of the law written in their hearts."—That the whole law is contained in this, "Thou shalt love the Lord thy God, with all thy heart,—and thou shalt love thy neighbour as thyself." All these things prove that men are naturally good. All God's works are pronounced 'very good.' One of the company observed, that if this was *true*, men act very unnatural. To which the other replied, that men acted so unnatural, as to call *good* evil, and evil *good*, to put *darkness* for *light*, and *light* for *darkness*, to put *bitter* for *sweet*, and *sweet* for *bitter*. He farther added, that Jesus declared little children members of heaven, and declared that men must be converted and become as little children, to enter the kingdom of heaven; and if they were not naturally *good*, Jesus would never have declared that men must become like them to enjoy the kingdom. To become like them, was only to be cleansed, and brought to the state they were in when little children; that is, to be cleansed, was to be brought to the state they were in before they became unnatural, or without natural affections.

There is no unclean thing, that can ever be made *clean*, unless it was originally clean; for cleansing is only removing the filth, that the original purity may appear, without spot or wrinkle, or any such thing.—This ended the conversation. *ibid.*

CASSEL, JUNE 25.

An event equally extraordinary and melancholy took place lately at Wabern, three leagues from hence. A Protestant Minister shot himself through the head in the pulpit, at the moment when he was about to commence his sermon. The unfortunate man had for some time involved himself in an excess of mysticism, which probably deranged his mind. *Bost. Cen.*

GENERAL CONVENTION.

The General Convention of Universalists, will be holden at Warren, N. H. on the third Wednesday and Thursday of the present month.

NOTICE.

The members of the "Society for the Investigation and Establishment of Gospel Truth," are informed, that a special meeting of the Society will be holden on Tuesday evening next, September 17th, at 7 o'clock, at No. 90 Elizabeth-street.

A punctual attendance is requested.

E. BALDWIN Chairman.

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW-YORK, SATURDAY, SEPTEMBER 21, 1822.

NO. XIX.

FOR THE GOSPEL HERALD. ON ALLEGORIES.

In essaying to explain the 3d chapter of Genesis as allegorical, I shall, firstly, consider the garden as mentioned in the second chapter, and secondly, the reason and correspondence of the metaphors.

The garden of Eden is pleasure and delight; or an immediate display of God's goodness, and the light of his countenance. Therefore, it was said, that the Tree of Life was in the midst of the garden; because the glory of the Lord God, beaming in radiance, shone equally around. And Adam, in whom the law was given, and who was the beginning of the legal dispensation, stood also in the midst of the garden, or by and in the immediate presence of his Creator, who first planted, or gave him his station; and from whose presence goodness like a river flowed, to water and to refresh the garden, (or man) and from thence it was parted, and became four heads, and went into the four quarters of the world to supply constantly the wants of every living creature. I therefore remark, that as a garden is a particular piece of ground, or earth, selected for a certain purpose, so was Adam, or the Red Earthy Man. And he that formed, also planted the ear, the eye, and every other appendage, as a skilful gardener plants to the best advantage. And having adorned it with every thing that is necessary and convenient, the Lord God took the man whom he had created in his own image, (i. e.) the intellectual man, and put him into the garden, to dress it, and to keep it. To this man of understanding was given a law, respecting the dressing and keeping, and his future government. Here let it be observed, and also remembered, that every literal tree was given for food to male and female, without exception, and of them they were permitted freely to eat. But man was now (although innocent) in a crude and uncultivated state; and his first work was to dress, to cultivate, and keep himself as a man does a garden, and by a good improvement of the faculties given, (or implanted) to arise to that state of glory and grandeur to which man is capable of attaining. He was not only to dress the garden, but to keep it in the way of the Lord. To keep his body under. To keep it from the rank and noxious weeds of earthly and carnal mindedness. To keep it from every wicked way, and from falling into sin, and himself from being overcome by the lust of the flesh, which was his first lesson to learn, and his first work in government. I shall now examine the third chapter of Genesis, a part of which I consider as allegorical in a sublime degree.

Now the Serpent—What serpent? For there are

two hundred and eighteen kinds, beside the great sea serpent lately discovered. Of which, shall we understand that Moses spake? If he had said, that the *sea serpent* was more subtle than any beast of the field, he would have spoken more intelligibly, provided he meant a literal serpent. Or if he had said, now the serpent was more subtle than any other beast of the field, we must have yielded our assent to the assertion that he *was* a beast of the field; although there are others that are equal *now*, if not superior in subtlety and natural cunning. But the serpent, of which Moses speaks, was *more* subtle than *any* beast of the field: Therefore, he was not a beast of the field. For to say that a beast of the field was more subtle than any beast of the field, is nonsense. The Serpent is also represented as speaking to the woman. That, however, I think could not be literally so. For, of all the animals he is the most unqualified for speaking, having a forked tongue, and neither voice nor sound, and in his silence his wisdom consists. As to a *devil* entering a *serpent*, and speaking *by*, or *through* him, it is a mere dream of the fancy. And to take the ideas collectively that are attached to the third chapter of Genesis by modern theologians, there is scarcely to be found so wonderful a fable in heathen mythology. From that chapter many suppose they derive information, and have a correct history, of things and events that there is nothing said about, or even an intimation given. I know not of any thing as an evidence that makes it probable that there then was, in all creation, such a being as is now called the devil. For after the transactions which are now ascribed to him, for more than two thousand five hundred years, according to Scripture chronology, not so much as his name is mentioned, or a hint given that there was such a being in existence: see Levit. xvii. 7, and Deut. xxxii. 17, where devils are spoken of as new gods, that came *newly* up; which could not be correct if they had their existence before the foundation of our world, and have been busily employed in its affairs ever since. From whence arises the necessity of understanding literally, what is said of the serpent in the third chapter of Genesis, any more than those of which Christ spake in Matthew xxiii. 33? "*Ye serpents! ye generation of vipers!*"—but they were *scribes* and *Pharisees*, impelled by, and under the influence of a carnal mind, which was enmity against him. And there are several passages of Scripture of similar phraseology. It is well known that this manner of speaking is *figurative*, or *metaphorical*, which was according to the custom of the eastern nations whose historical records were in *hieroglyphicks* and allegories.

Moses being a learned man, and skilful in all the wisdom of the Egyptians, chose their allegorical manner of writing. The following is a short specimen of their figures. Imprudence was represented by the figure of a fly. Ingratitude by a viper. Wisdom was represented by an ant. And victory by a hawk. Nature, or carnality, by a serpent with a hawk's head; denoting nature with God presiding over it. After alphabetical writing was introduced into Egypt, the priests still employed the hieroglyphick characters as a sacred kind of writing. The Old Testament is a series of metaphorical allusions. Prosperity was represented by the candle of the Lord shining on the head. Iniquity, or guilt, by a spotted garment. Misery, by drinking the wine of astonishment. Vain pursuits, by feeding on ashes. And a sinful life, by crooked paths. Personification, also, was much employed by the inspired penmen; on many occasions, animate and inanimate nature was made to speak. Moses gives a superscription, as an intimation of his intentions, by saying, "And they were both *naked*, the man and his wife, and were not ashamed," and then begins the allegory.

S. M. ROSE.

(To be continued.)

FOR THE GOSPEL HERALD.

MR. FITZ, SIR,—You will oblige a friend and subscriber, by giving an explanation of the following quotations from the word of God, (so called,) Gen. i. 26th, to the end of the chapter. Chap. ii. 4th and 7th ver. inclusive. Chap. iii. 6th to the 8th ver. inclusive. Chap. v. 1, 2. Chap. vi. from the 1st to the 13th ver. inclusive. Chap. ix. 20th to the 27 ver. inclusive. Chap. xi. from 1st to the 9th ver. inclusive. Chap. xix. from the 24th to the end of the chapter. Chap. xx. from the 1st to the 13th inclusive.

CONSISTENCY.

August 20th, 1822.

REMARKS.

Although our correspondent has not assigned any motive for preferring his request, from his signature, *Consistency*, we presume he has taken it for granted that there is a discrepancy in the passages quoted. He requests an *explanation* of them; which may be considered a tacit acknowledgment that he does not understand them; consequently, the inference that some difficulty or incongruity is visible on the face of the passages quoted, is not an unreasonable conclusion. Previously to noticing the passages introduced by our correspondent, we request him to consider, that the great truths there taught, may be very consistent with themselves, with the being, character, and purposes of their Author, and at the same time, couched in terms which may to us appear obscure, or contradictory. The fault may be in ourselves and not in the Bible. Our ignorance, which is more or less inseparable to our present imperfect existence, and not the imperfection of the Scriptures, may be the only difficulty. Consequently, it is not unreasonable to conclude, that the *revelation* which God has made of himself to man, is, and has been, susceptible of full and satisfactory explanation to man, relative to all the subjects there

treated of. A revelation which does not *reveal*, is a contradiction in terms. The Bible, therefore, although it is a *revelation* to all those who understand and receive it, is no revelation to those who are *ignorant* of its contents. The will or testament of an earthly parent, is a *revelation* made to and for his children. Their *infant* state, however, may incapacitate them from reaping any *mental* enjoyment from it. They may enjoy, as *animals*, the blessings conferred by their deceased parent. So do all men, in their *infancy* of knowledge of God, their Heavenly Father, enjoy the blessings which are incessantly showered from His beneficent hand. "He maketh his sun to rise on the evil and on the good; and sendeth rain upon the just and unjust." For ourselves, we unhesitatingly acknowledge, that of *ourselves* we know nothing. We look to God, alone, as the "Author and finisher of our faith," and believe that from Him "proceedeth every good and every perfect gift." Relying upon His assistance, and asking his counsel, we proceed to consider the passages introduced by our correspondent.

Gen. i. 26. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." As this verse is expressive of the pleasure and purpose of God, so the next, the 27th, informs us that man was made. "So God created *man* in his image, in the image of God created he him; male and female created he them." It is proper to remark, that God, in the creation of man, speaks of *him* (man, in the singular and in the aggregate,) as a species or distinct genera, or grade of being, from all others: Man, in the singular, and in the aggregate, is spoken of as created in the *image* of God. In chap. ii. 18. 21, 22, we are informed of the particulars of the fact spoken of in chap. i. 27. Namely, "male and female created he *them*." Which distinction of *sex* is not considered as being in, or having analogy to, the *image* of God. It is *man* in the aggregate, and singular, distinct from all creation beside him, who is in the image of God. The *procreation*, (if we may be allowed this use of the term,) of Eve the *woman*, from Adam the *man*, may, with unquestionable propriety, be considered the beginning of the increase and multiplying of the human race, after the creation of the *man*, or Adam. Man, therefore, without regard to *plurality* or numbers, was created in the *image* of God. It was after his creation, that the *woman* proceeded from the man, and the *plurality* of being assumed and manifested a distinction of *personality*! The woman came from the man, and was not a creation of another, any more than the whole posterity of Adam are a distinct creation: consequently, those who would bolster up their ideas of a *trinity* of *persons* from the phraseology of the passage, in connexion with the supposed plurality of persons in the man, who was made in the image of God, must be rebutted by the declaration, "This is now bone of my bones, and flesh of my flesh." Man, therefore, existed in the image of God; and we see no better

reason for a *plurality* in Adam, of a *few*, than of a number, including all his progeny.

There is a truth connected with the creation of man, found in chap. ii. 7, but not particularly stated in the first chapter, which is illustrative of the subject. "And the Lord God formed man of the *dust* of the ground, and breathed into his nostrils the breath of life; and man became a living soul." *Man* was formed of the *dust*, which existed prior to this formation. After *man* was formed, (or Adam, the earthly man,) God breathed into *man*, thus formed of the *dust*, and *man* became a living *soul*. Man, who was formed of the *dust*, was not in the image of God: for God is a *Spirit*. It was when the earthly man received the *Spirit* of God, that he received His image, and became a living *soul*. He might, for any thing we know, have been a living man, or animal, before. We do not read that God *breathed* into any of the creatures which he had formed, or made, but man alone: therefore, if the brute creation received *animal life* when they were formed of the dust, we are authorized to suppose that man had *animal life* also. We read, "The *dust* shall return to the earth as it *was*, and the *Spirit* to God who gave it." The *Spirit* came from God, and must have been in his *image*.

God having created man male and female, "blessed them; and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion, &c." It appears that man as constituted by God, at first, was commanded to eat of herbs and the fruit of trees, &c. Animal food was not mentioned. Indeed, it is a proper conclusion, that animal food was not used by man for meat, at his creation. God pronounced all his works to be *good*. Evil, consequently, could not at that time have existed.

The second chapter appears to be a farther account of the creation; giving the particulars of some things which are barely mentioned in the preceding chapter. Our correspondent introduces chap. ii. 4th and 7th verses inclusive. We consider the meaning of these passages to be obvious on reading them. A plain statement of facts.

Chap. iii. 6th to 8th verses inclusive. The important truth which we consider to be taught here, is this—Mankind transgress the commands of God, and commit evil, with a view to increase their enjoyments. The *consequences* are not *foreseen*. Instead of making themselves more happy by transgression, their eyes are opened to a misery they did not before know; and this, their knowledge, makes them wretched. In this state of ignorance, instead of going to, and seeking God, to obtain pardon and strength for the future, they mistake his character, shun his presence, and find excuses for their continuance in wrong doing. In fine, we consider this passage to be a perfect history of Adam's race, in all ages. Mankind see, or rather think they see, that forbidden, and to them injurious, things, are *good for food*! That they shall thrive and prosper, and enjoy greater pleasures, by wrong pursuits. They eat of the forbidden tree, and give to their companions, and they eat. Their eyes are opened.

To what? To wisdom? No! To shame, remorse, and aggravation; and strange to tell, to expedients to increase their sufferings, and plunge them in greater wo.

The history of Adam is a history of *all* mankind. Every man is an Adam; and every woman is an Eve!

(To be continued.)

FOR THE GOSPEL HERALD.

A SERIOUS CALL

Upon the Clergy of this Country, and especially of this City, and all others who advocate the doctrine of ETERNAL PUNISHMENT.

Gentlemen—Your subscriber, from a sense of duty to himself as well as to the community at large, would seriously call your candid attention to a few remarks he has to make on a subject you all acknowledge to be of infinite importance; The Salvation of Souls. Your subscriber has often noticed in the Gospel Herald, an offer by the Editor, of a free and welcome use of the columns in said paper, in order that you might have a fair opportunity to repel and publicly confute, any and every argument advanced by those who believe in the restoration of all things, and who are as essentially opposed in their faith to you, as light is to darkness. But with astonishment, your subscriber has looked in vain, for your thus publicly proving to the world the errors of those whom you so often denounce as heretics, and soul destroyers, from the battlements of your pulpits. By reason of this silence, I am led to make this call, hoping you will believe me to be sincere, and assist me accordingly. How can I doubt *this*, after so much and so often professing, as you have done, that nothing is so *dear to you* as immortal souls, and that you are willing to spend and be spent for them? I am compelled to believe you are honest in these declarations, from the sanctity of character you assume; and if honest, surely you will not suffer an immortal soul to perish for want of *your* exertions, in your own country, one of your neighbours, after all the pains you have taken, the money which has been spent, the fatigue endured, and perhaps lives lost, in the cause of missionaries, the object of which is, to instruct the heathen in the way of salvation. How often is it declared, that if all this expense, labour and loss of health and lives, are but instrumental in converting *one* heathen and saving his soul, you think you will be more than rewarded for all your self-denial? &c. How reasonable my expectations then, that some one of all the clergy or laymen in this city, will use their influence and ability in this cheap and comparative easy manner, to convert one from that error which you consider worse than heathenish darkness! One who has a soul to save as well as any *Hindoo* on the face of the globe. The error, Gentlemen, which I have been hinting at (as you suppose) is, that I am a Universalist, that is, I believe in the "*restitution of all things* which God hath spoken by all his holy prophets since the world began." I believe all will be "taught of him," as God declares they shall be, for we are assured again and again, that Christ came

into the world to "save the world." That he died for the world, that he rose for "our justification," &c. In short, I believe that every soul that has derived existence according to the course of nature, from Adam, and all that ever shall, will come to the end of their creation, and glorify God and enjoy him for ever. That every individual will finally be made happy; will bow the knee and "swear, that in the Lord they have righteousness and strength."

This belief, Gentlemen, I have obtained, I would say, partly by reading the Scriptures, partly by hearing Universalists preach, partly by reading the periodical works of Universalists, and partly by hearing those preach who are not Universalists—Calvinists, Arminians, &c.; but principally, I trust, by the teaching of that Spirit which leads into all truth. I have said, partly by hearing those preach who were not Universalists. And this part, Gentlemen, I would tell you, is owing to the many *contradictions* and *absurdities* which I thought I could discover in their sermons. I hold to that principle which assures the understanding that, that cannot be true which contradicts itself. I acknowledge I may be wrong. Perhaps you did not contradict yourselves, but owing to my poor memory, which is not very retentive, I may have thought you did. Now, one reason why I wish you to use the columns of this paper, is, that I may have all your arguments and reasoning plainly before my eyes, in order that they may assist my memory, so that I may give all a candid perusal. I hope, Gentlemen, the foregoing remarks will induce some of you to comply with my request. But if you should not, what must I think? What must I conclude, after all your boasted concern for the welfare of immortal souls; of your disinterestedness &c.? I will tell you, Gentlemen, what I must think, for I wish to be plain, that all your great pretensions to concern, &c. are mere words, worse than useless. That your cause cannot be supported in a fair candid manner. I further tell you, should your doctrine prove true at last, and many millions be made eternally miserable, and I should be one of that unhappy number, and what you further say, will be true, concerning the last day of judgment, when all worlds shall be congregated, and some are to be placed on the left hand, and some too, of your own congregations, those who have often heard you preach; you will then, in all the coldness of pride, declare, that you have often warned them to flee from this wrath, but they would not; now, therefore, justice demands their condemnation. I say, should this be the case, (and you have often declared something very like this will take place) and you now neglect to answer this call, which is the offspring of a mind intent in the search after truth: If at that solemn hour, I should possess my powers of speech and faculties of understanding and memory, I will publicly accuse you, and declare, at such a time, I made this solemn appeal to you for information in the way of salvation, and you treated it with neglect. That had you then done your duty, as you now pretend, I had been one to enter those mansions of blessedness, which those more

wise are now about entering. I will accuse you as being guilty of my blood! Think not, Gentlemen, you who may peruse this, that you are excusable because your names are not inserted. I call upon you individually and collectively, each and every one, who believes in a state of *endless misery*, to step forward in the cause of your master, if, as you say, your duty is to warn and instruct those who are ignorant of the way of salvation, into that way. What consideration can prevent you, according to your own words, and professions! I can think of none.

That you may come out, and that we may all arrive at truth and consequent happiness, by investigation, is the prayer of your servant, and well wisher,

S. P.

New-York, Sept. 4.

CHURCH LIVING AT AUCTION.

The N. Y. "American" says—"In one of our last English papers we notice among other property disposed of at public sale, that a congregation of the established church was knocked down to the highest bidder for 2,350*l* sterling, or in the words of the advertisement, that sum was given for the next presentation to a vicarage with an income of 600*l* per ann., the present incumbent being 59 years of age." We can imagine that an inexperienced auctioneer would find some difficulty in putting up such an article. A lot of human souls would puzzle a man accustomed only to deal in goods, and he might find himself embarrassed for language to tempt the reverend speculators to offer an adequate price for the singular commodity in market. A simple and inexperienced republican could only say, "How much is offered, reverend traders in souls, for this parcel of church-going tythe-paying parishioners?—2,000*l*—what, no more for this profitable congregation?—Why, gentlemen, it is not half the value—350 more: dog cheap still. What, only 2,350*l* for the power to save or damn so many honest Christians? Is no more bid? Going—going—gone." In our uncivilized country this would be rather shocking, but in England it is quite the reverse. The salvation of half the kingdom is regularly in market, and Christian congregations are bought and sold as we dispose of hardware or piece goods, and yet these traffickers in what is most holy and important in this world and the next, think that they are entitled to revile us because we sell the labor of blacks—Such is the force of names and the power of prejudice.

Niles Register.

From the (Canadaigua) Plain Truth.

I lately conversed with an emigrant from England who had left that country in order to escape the abominable oppression of *tythes*. He was a man of integrity and property, and brought letters of dismission and recommendation from an English to a New-York Presbyterian church. I congratulated him on his escape from an oppressive hierarchy; but he assumed a grave look and did not seem to relish my remarks. "You call yourselves a free people," said he, "but you pay dearly for your free-

dom. I have been a house-keeper twenty-four years—twenty-two of which I lived in—shire (Eng.) and two in New-York. I have kept an exact account of my *religious* expenses ever since I was married. When in England I paid ‘*seat and lot*,’ the king’s taxes, and maintained my family decently. During my two years residence in this *un-taxed* country, with all my economy, I find my estate to be rapidly decreasing.—In this book I keep an exact account of all my disbursements for *religion*, commencing with Jan. 1st, 1798.” He then read over a long string of items too tedious and complex for me to repeat. I found that his *religious tax* was carefully footed up at the end of each year. What was my astonishment on seeing that the amount of his religious expenses ending December 31st, 1821, exceeded by 50 per cent those of any previous year during his residence in England! He explained it in a few words. Making due allowance for the prejudices of an Englishman, I fear there is too much truth in his remarks.—He resumed. “My family consisted of two sons and four daughters. Soon after my arrival, my sons were earnestly solicited to join the ‘Young men’s Missionary Society,’ and finally did join.—My daughters required no solicitation but joined with the *fashionable* part of their sex. Although the youngest is scarcely ten years old, they all joined ‘Female Missionary Societies.’ My wife, once a *notable* woman, joined so many societies, that I cannot repeat the names of half of them. I merely know that the care of the ‘*poor heathen*,’ engrosses her time for seven days in the week. My daughters divide their time between reading the Missionary Herald, Don Juan, attending *evening meetings*, and the *dancing school*. My servant maids, neither of whom can *read*, were urged to contribute their mite towards defraying the expenses of a *College education for pious young men*. They actually gave a crown piece each, and affixed their *mark* to a subscription paper then in circulation. I endeavoured to show them that they could afford nothing in charity, when Mary interrupted me with ‘*them thit duzzent giv nothin for to convert the poor Hindostans is infidels*.’ I asked her where she learned this. ‘From Parsons—who *telled us how for he knowed that the pore Hindostans* were starving for *nolitch* and worshipped *Jiggerpot*. I’spose as how the *Hindostans* live in *Hireland* among the *Papishes*, or in Scotland where they *han’t nothin* to eat as I *never seed* one in *Hingland*. Besides our young mistresses *gives* and why should’nt we.’ I stopped the torrent of Mary’s eloquence—gave her a crown piece, and dismissed her to the kitchen.—How could I blame her for aping my wife and daughters? I found her threat concerning ‘*infidels*’ not a vain one. My wife let me into the secret. Every society had members whose duty it was to *watch* their neighbours. If any one expressed any doubts of the propriety of foreign missions, he was forthwith to be branded as an ‘*infidel*,’ and hunted down as such. In England we had beggars in rags—in America you have beggars in broadcloth. There is little difference between being *taxed out* of my money in England, and being

begged out of it in America. I have experienced both and prefer the former. I shall dispose of my property and return to my native country, regretting only that I ever left it.” I could not help thinking the Englishman’s case a hard one. While in his native country he met the sneers of the High Church party as a puritan and a dissenter—and here he was called an “infidel.” I would ask the friends of the Missionary cause if this prejudiced foreigner has made a true statement of his grievances? If his statement be true, how can they defend themselves against the charge of avarice and intolerance?

A REASON OF THE GOODNESS OF GOD.

“*To whom little is forgiven, the same loveth little.*”

LUKE vii. 47.

The chapter from which our motto is selected, is pregnant with wholesome instruction. So far from coinciding with the prevailing opinions of men in modern times, *reasons* are assigned for God’s love to his creatures being returned by the creature; for “love begets love!” We are informed that our Lord instructed his disciples as follows—

“There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered, and said, I suppose, that *he* to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned unto the woman, and said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. Mine head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven *the same loveth little*.”

It appears from the context to the passage quoted, that the Pharisee, at whose house Jesus sat down to meat, when the woman anointed Jesus’s feet, said, “This man if he were a prophet, would have known who and *what manner of woman* that is that toucheth him; for she is a *sinner*.” Jesus then, addressing Simon, spoke the parable of the *creditor* and the *two debtors*.

Reader, you are a *sinner*, and interested in the subject before us. How would you answer? Will mankind love God their Heavenly Father, in proportion to the obligation imposed by the goodness of God, in forgiving their numerous sins? Is the parable a just delineation of the character of God, as a merciful Father, and of the motive to love and obedience in man, his offspring? Will you, reader, like the Pharisee of yore, contend, that the man or the woman is a *sinner*, and consequently, unworthy the care and protection of God? If so, remember, Jesus said, “to whom *little* is forgiven, *the same loveth little*.” He declared of the woman, “Her sins, which are *many*, are forgiven.”

Are you a believer in God's universal love and goodness? Let this strengthen your faith, increase your gratitude, and inspire you with more lasting and fervent devotion to Him. Are you an unbeliever in His unchangeing goodness and mercy, and disposed, like the Pharisee of old, to reply, This man, or this woman, is a sinner? Remember, *thou art a sinner* also!

To all, we would say, Behold the love and mercy of God our Heavenly Father, for a fallen world. No circumstance of time nor place, can estrange Him from us, or separate us from his love. In all our wanderings, He remains our Friend: watches all our steps; and will, in his own best time, restore us to the paths of wisdom, of virtue, and true happiness, and forgiving all our sins, which are *many*, inspire us with a corresponding love and affection for Him.

From the (Portland) Christian Intelligencer.

PROCEEDINGS OF THE EASTERN ASSOCIATION OF UNIVERSALISTS.

The Ministers and Delegates composing the Eastern Association of Universalists, met according to adjournment, in TURNER, (Me.) June, 1822. at Br. Seth Staples', and opened the business of the Council by devout thanksgiving and prayer by Br. S. Streeter.

Proceeded to business by choosing

1. Br. Sebastian Streeter, Moderator.
2. Brs. Sylvanus Cobb and Russell Streeter, Clerks.

CIRCULAR LETTER, FOR 1822.

The Ministers and Delegates of the Eastern Association of Universalists to their religious Brethren and Friends, send christian salutation and benediction, wishing you grace, mercy, and peace, from the infinite fulness of Him, whose presence filleth immensity.

BRETHREN,

We are happy to congratulate you on the prosperity which attends the cause of impartial benevolence and universal salvation. As far as our knowledge extends, there is much reason for expressing our gratitude and rejoicing, that the gospel has been preached in its simplicity, and in many cases, with demonstration and power. The seed of the kingdom has taken deep root in the hearts of thousands, and produces the fruits of love, joy, peace, long-suffering, gentleness, kindness, faith, meekness and temperance. In proportion as the sowers of the word have been careful to prepare the ground for its reception, and preserve it pure from the mixture of tares, their labours have not been in vain. The great Lord of the vineyard has crowned their faithful exertions with much success. BLESSED BE HIS NAME!

Pleasing to us and gratifying to you, brethren, as it might be, to take a comprehensive survey of the present state of our cause, in this section, compared with what it was some *twenty* years since, when a BARN, a ROOT, and a FARWELL, (the two former of whom have since been called to the *eternal home* of their Master,) first proclaimed the glad tidings of Salvation to all men, in this quarter of the vineyard, adding thereto the untold felicities which abounded

in a thousand hearts at our annual meeting, when we in spirit, shouted aloud for joy, in hope of the glory of God; superadding our conjectures of the probable alteration which will be realized, in as many years to come, still we deem it most expedient to direct our attention and yours, to considerations of the *causes* of such consequences. Devoutly grateful for the past, conscious of our present accountability for the means of promoting the prevalence of truth, let us soberly devise a system of operation, which may add to the increase, respectability and permanence of our religion.

Without *system and order* no christian denomination can flourish and prevail. When the fire of ardent zeal is, in a measure, extinguished by uninterrupted joy, and we begin to depend more on deliberate reflection, systematical movements become indispensable to the permanence and prevalence of our cause. The history of transient swarms of burning fanatics, is the loudest testimony in support of our assertions. Then, brethren,

First. Let it be your prevailing object to form yourselves into *regular Societies*, religious bodies, for the purpose of maintaining public worship and of giving all possible countenance to our Master's religion. A *body*, in this figurative sense, is composed of many members, all fitly designed and associated, with a *head*, on the intelligence and volition of which, the several parts depend. This intimation, and the reflections with which you will accompany it, will admonish you of the obvious propriety of putting yourselves into a situation to proceed understandingly and systematically, in all your operations as Societies. *Officers* should be chosen whose *health, inclinations, abilities, and occupations* will best admit of their being useful. Every good brother, cannot, with equal propriety, devote much of his time to the society's concerns. *Both our hands* are extremely useful and 'dear to us; and though one is often preferred, the *left hand* will not complain that the other is most used, nor the *right* murmur, that it bears an unreasonable burthen. Remember the maxim, "*United we stand, divided we fall.*" Every regular body acts to one end. Did the *feet and eyes* wage war, what would be the consequence? When first beginning to act, you must expect to feel the ligaments and strength of your union tried and proved. Look at the machinery, in which one wheel turns a thousand; and while it stands unused, the connexion of the several parts is unnoticed. Put it in operation, and the connexion will be discovered, and every wheel move with the rest, in harmonious motion. Thus may we form societies, go into operation, and realize the ties and bonds, by which we are united. *Having begun a good work, let us persevere.* Too many societies having been organized, and meeting with some embarrassments, have neglected, if not abandoned, their profession. How unreasonable! As though a number of men were to build a fine costly vessel to trade to foreign ports, and fit her out to ride the rough surges of the ocean; but before she loses sight of land, meeting a few showers and flaws of wind, and apprehending a tempest a-head, the

officers and crew are disheartened, make into the harbour again, to *beg* their bread in the land of plenty; while the *owners* become discouraged, and leave her to float with the tide, unused; exciting the pity of wise men, and the laughter of fools. But brethren, let the world be persuaded better things of us. Let our *zeal and knowledge* co-operate.

Secondly. Forsake not the assembling of yourselves together, as the manner of some is. Public worship is of vital importance to the welfare of the community and the future and moral character of our offspring. Let them be taught by *parental example*, and their morals formed by the precepts of Jesus. If you have no public speaker, meet on the Sabbath to read and explain the Bible, and sing God's praise; and if you are not favoured with a preacher raised from among yourselves, one will be sent you, or we are neither prophets nor sons of prophets. God forbid that we should drive our children to the alternative of wandering about on the Sabbath for amusement, or of attending those places of worship, where their ears must be stunned by clerical thunders, their feelings embittered with orthodox illiberality, their heads deranged by doctrinal contradictions, or their tender hearts wrung by the canting sarcasms aimed at the religion of their sincere parents. In the same proportion as they are overawed by the external sanctimony of the preacher, and influenced by his misrepresentations, they will be lead to conceive a disesteem for those, whom they should venerate. Fathers and mothers! In the exercise of your abilities and privileges, arise, and secure to your children the blessings of rational religion and sound morality.

Thirdly. Another reason for urging an immediate attention to the concerns of our own denomination, and the diffusion of correct principles and precepts, arises from the ambitious measures which are now in operation, to prevent the spread of the truth. Societies of every name are formed, and to enlist the *abilities, prejudices, and resources* of the community, the popular slang is excited against those that refuse to become members. *Hireling missionaries*, of no reputation at home, are sent abroad, to fan the public passions to a flame, for *evangelizing the world*, though nothing but *Sovereign grace* or the *Divine influence*, can, as they say, have the least effect! Many *unsuspecting and well-disposed christians* are members of those Societies, paying their hard earnings to support *foreign and Calvinistic missions*, of the most dangerous and fatal tendency to our civil and religious liberties. The conduct of the most influential *Doctors* who are at the head of the collusion, goes to show, that if "the powers that be," would permit, they would *shut from their temples*, and confine us in dungeons, for our belief. Lovers of truth! shall we not awake from our sleep and proclaim by our deeds, that we are the friends of Jesus? With the tenderest affection and the most sincere regard for our liberal, but mistaken neighbours, let us warn them of the *religious aristocracy* which is at the door, and will bind us in chains; unless the means are withheld from the *avaricious clergy*. Look, and be astonished! How

often do we hear the apparently grave divine, praying for a more liberal contribution to the missionary cause, or begging for a few cents to save from endless wrath, *perishing immortals*, and receiving with the smile of a miser, the last dime that industry and poverty could grant, while he himself is in possession of many thousands, regaling mid the splendours of affluence and abundance, without bestowing a shilling that is not remitted by the mistaken liberality of his female friends? How long will this delusion continue to prevail? Can people in this enlightened land, believe such men are the ministers of him, whose home was a work-shop, and his temple, the wave-beaten shore, or the mountain grove? Let us be kindly watchful that our own dear connexions and friends are not entangled in their nets of bondage.

Fourthly. Let us inquire whether the countenancing of other societies and neglecting our own profession, will not have a direct tendency to continue the remissness of our *friends* who have not, as yet, publicly espoused our faith. Their immediate interest, the dread of singularity, incompetency to stand forth in argumentative defence of the cause, together with the *inattention* too apparent among its *professors*, unite in perpetuating their bondage. Let all who know the truth, exert their talents for its support, and those who are more favourable to it, than to any other system, make a public declaration of the same, and we would not be a minority. More than half the support of our opposers is derived from those, who are considered by their preachers, as totally depraved and hell-deserving sinners. The most moral and upright of them, are denominated the most dangerous members of society. Friends of Jesus! we have seen these things exhibited in real life, and shall we not now, *even now*, step forward, maintain the declaration of truth, by christian regulations, unremitting examples, faithful exhortations and fervent prayers?

To conclude. BRETHREN: If we are persecuted and misrepresented, let us be steadfast and forgiving. When the enemy *mis-represents* us, let us be careful that we *fairly represent* him. By good will, gentleness, truth and prayer, we can overcome. Never lose sight of the great Pattern of moral and religious excellence. Remember, he said, "Father, forgive." His prayer will be heard and answered, and so will ours, when we pray with the same spirit!

However widely scattered abroad, let us be one in heart, striving to serve the Lord Jesus. *Theory*, of every description, without *practice*, is like food with no appetite, and strength with a total disinclination to exercise it. God grant we may be both *hearers and doers* of the word, obeying the commandments which are everlasting life. Eccentric as we may appear in this address, the Lord reward us according to our *sincerity*, and our zeal for his abundant honour.

And now, may the boundless mercy of God overshadow the world, and crown with hopeful success the exertions of Zion's friends. Amen.

Per order, RUSSELL STREETER.

From Bp. Porteus' Lectures on Matthew's Gospel.

MATTHEW XXII. 9.

"Go ye therefore into the highways, and as many as ye find, bid to the wedding."

"It may be thought, perhaps, at the first view, that our Lord has here introduced a circumstance not very natural or probable. It may be imagined, that at a magnificent, royal entertainment, if any of the guests happened to fail in their attendance, a great king would never think of supplying their places by sending his servants into the highways to collect together all the travellers and strangers they could meet with, and make them sit down at the marriage feast. But strange as this may seem, there is something that approaches very near to it in the customs of the Eastern nations, even in modern times. For a traveller of great credit and reputation, Dr. Pococke, informs us, that an Arab prince will often dine in the street before his door, and call to all that pass, even to beggars, in the name of God, and they come and sit down to table; and when they have done, retire with the usual form of returning thanks."

Ver. 11. "And when the king came to see the guests, he saw there a man who had not on the wedding garment."

"The WEDDING GARMENT was frequently a white robe; and where the guest was a stranger, or was not able to provide such a robe, it was usual for the master of the feast to furnish him with one; and if he who gave the entertainment was of high rank and great opulence, he sometimes provided marriage robes for the whole assembly. To this custom we have allusions in Homer and other classic writers; and there are some traces of it in the entertainments of the Turkish court at this very day. At the entertainment given by the Grand Visier to Lord Elgin and his suit, in the palace of the Seraglio, pelisses were given to all the guests."

ANECDOTE.

A person, who had been for some time in a state of insanity, produced by a religious revival, having in some degree come to himself, his brother to encourage him and to give energy to his mind, told him he would let him have the use of a field to plant with corn. That he would plough it for him, and he could change works in planting and hoeing, and might have all the corn to himself—The field was planted. One evening on his return from hoeing, the brother said, Well, John, does the corn look promising? Yes, Nathan, said he, the corn looks promising enough, but I have had a far greater promise than that. Ah John, what is it? Why, Nathan, my blessed Saviour appeared to me when I was hoeing to-day, and told me if I would climb that large Beach tree that stands in the field, and jump from the very highest branches, he would send his angels to preserve me from falling to the ground, and that they should carry me right off to heaven and eternal happiness. Well, John, why did you not do it? Ah, Nathan, says John, I mean to do it to-morrow morning. In

the morning John mounted the tree to the very highest branches, and after looking about for some time, came down very quietly.—John, says Nathan, why did you not leap and secure the promise. Indeed, replied John, but I'm not a going to trust them.—I was not going to jump, till I saw them coming to catch me. *Hart. Rel. Inq.*

OBITUARY.

A late notice of the death of a lady in this city, concluded as follows:

"Few women fulfilled the duties of mother, wife, and friend in a more exemplary and faithful manner than she did—and while surrounded by numerous relations and devoted friends, with every prospect of comfort and happiness, she was hurried into a better world after three days illness, leaving a disconsolate husband and ten children to deplore her untimely end."

We notice the above with a view to turn the attention of the reader to the strange phraseology now in use in the religious world. This lady, the mother of ten children, came to an 'untimely end.' And "with every prospect of comfort and happiness, she was hurried into a better world!" Surely, it is very unreasonable to deplore the fate of that person, who in this world has comfort and happiness, and is removed to the enjoyment of something better!

"COVETOUSNESS, well planted in the mind, will starve out all other passions; it will suffer hardly any other vice to live by it."

From the New-York Statesman.

GOD SAID, "LET THERE BE LIGHT."

"Let there be light!" Jehovah said,
And nature sprang to birth;
Darkness before his presence fled,
And beauty crowned the earth.

Man, by his word, from dust he formed,
And woman from his side;
Their souls with fire ethereal warmed,
To Heaven's dread King allied.

But soon the gloom of sin o'erspread
The lustre of the mind;
No light the lamp of Reason shed,
And man again was blind.

His walk was darkness, and despair
Upon his spirit preyed;
Weary and worn with carking care,
Along life's waste he staid.

Th' Eternal saw;—"Let there be light!"
Again in Heaven was heard;
And lo! man's weak bewildered sight
The Star of Bethlehem cheered.

The Sun of Righteousness, his beams
Upon the spirits sheds;
The sleep of sin, and error's dream,
Were o'er when Jesus bled.

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW-YORK, SATURDAY, SEPTEMBER 23, 1822.

NO. XX.

FOR THE GOSPEL HERALD.

ON ALLEGORIES.

(Concluded from page 146.)

"Now the serpent," the earthly or carnal mind, wrought into action by the lust of the flesh. The tree of knowledge of good and evil, was Adam, as a depository of the law, so far as it was given. The tree of life is Jesus Christ, who giveth life to the world. The sword that turneth every way at once, is the moral law, in the midst of which stands the tree of life. The two cherubims, I think, are light and understanding.

I shall now attempt to point out the consistency and agreement of the metaphors employed by the inspired penman in recording the transgression of our first parents, and the attendant circumstances. Of all the animate creation, nothing appears to be more emblematical of the carnal mind than the *serpent*: his sly, insidious, and hidden manner of working. And as the literal serpent is hidden in the natural grass, so is the metaphorical in the flesh. All flesh is grass, saith the prophet Isaiah. A further agreement of the metaphor may be seen in their semblance externally. Touch the carnally minded, and is there not a similitude of the serpent in the spotted variegation, and changing of colour; and also in the poisonous effluvia sent forth, and in the working of the mouth, and the darting, and brandishing of the tongue? And as the literal serpent hath the power of charm in beguiling, so hath the metaphorical in his insinuating, bewitching, and pleasing allurements, in beguiling the unwary. The tree of knowledge of good and evil, I think could not be literal, for reasons before mentioned; (i. e.) of every herb, and of every tree upon the face of all the earth, the first pair were permitted freely to eat. And if they experienced the knowledge of good and evil by the fruit of a certain literal tree, how do we and all the nations of the earth now obtain it? To understand the law is the knowledge of good, and the violation of it brings the knowledge of evil: "I had not known sin but by the law," saith Paul. The law of the first dispensation is stamped, or written on the heart of every man. So that every man, as considered in conjunction with that law, is to himself a tree of knowledge, of good and evil. The law is good if kept, but evil ensues if broken, and the transgressor hath an immediate knowledge of it in misery and death. That death that was threatened to Adam, and was from the beginning the wages of sin. And the wages is as sure as the work. The law and the prohibition is the same to us, that it was to Adam. The tree of the knowledge of good and evil the

same, and will be until every tree of the forest is hewn down. And as the Son of God received commands from his Father to communicate to man, so Adam, as a type under the first dispensation, received the law from Christ to communicate to Eve; in whom, as the mother of all living, all mankind were contained. So that Adam stood as the law, or law-giver to Eve; who was typical of the flesh, or weaker nature of all mankind. So the first man represented the second Adam, the Lord from heaven. And as Eve was of the weaker nature and prefigured the same throughout the world, the temptation, or excitement was too strong; for Adam stood before her in complete beauty and form. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make wise, she took," &c. The putting forth the hand is no more than forming a design, and endeavouring to execute it. And the eating, is the satisfying of an appetite, or craving desire of the earthly nature. And for what the flesh desires to do, although prematurely, and for what the appetite craves, although it may be unripe fruit, yet for that, there is the most incessant and subtle pleadings and reasonings, from the carnal mind, the serpent within; as, "Ye shall not surely die, and ye shall be as gods," &c. "So Adam hearkened to the voice of his wife." Sin had its beginning in the lust of the flesh, which is still, in some way or other, the source from whence it springs, notwithstanding they may not sin after the similitude of Adam's transgression. Lust, when it was conceived, brought forth sin with Eve; and when it was finished by Adam's hearkening to the voice of his wife, it brought forth death; the death of their happiness, and the beginning of misery; and this is still the attendant consequence of every transgression, and will be until the final end of sin.

The curse upon the serpent, that he should go upon his belly, is the low and grovelling nature that the carnal mind is ever to retain, and that he never should arise above the earth in the gratification of his desires. The curse in excessive carnal pursuits, is sure and unalienable, and debases beneath all cattle and every beast of the field. "All the days of his life," implies that he is not to have an endless existence. And the promises, or threatening, that the seed of the woman (Jesus Christ) should bruise the serpent's head, is a sure earnest of his death and final destruction.

Jesus Christ is called a *Tree of Life*, in contradistinction to the tree or body of death, the first Adam or earthly nature in which we *all die*, and by which, under the first dispensation, judgment

came upon all men to condemnation and death. He is called a tree of life, because his fruit is righteousness and peace. He is called Wisdom, also, as being a Tree of life to them that have it—"He that hath me (saith Christ) hath life." The law that surrounded the Tree of Life is compared to a flaming sword. Firstly, because of its dazzling brightness, and the light that it gives to the dark and benighted understanding, like a beacon set upon a hill, to enlighten and guide the weary traveler, and those that would escape the floods of iniquity, and gain the solid ground. It is called a sword, and a two edged sword, on account of its keenness and certainty of execution. Before man transgressed, the tree of life was always accessible to him: but since which time there is no gaining of its fruits but by being slain by the law; or, in other words, by losing that life which is after the flesh, that we may live in the Spirit and reign in life eternal.

My reason for believing that the cherubims were light and understanding, are, firstly, because they are a perfect contrast to darkness and ignorance, the two demons that guard the gate of Satan's kingdom. Secondly, where there is a flame, there is light, and where there is light there is knowledge and an understanding of the things that are about us. These are the kind angels or cherubims that are appointed to keep, to preserve, and to guard the way to the tree of life. These, together with the pure light of the moral law, shall finally break the chains by which the captives are bound, unloose the prisoners, and emancipate the world.

S. M. ROSE.

FOR THE GOSPEL HERALD.

THE FREE WILL BAPTIST.

The Baptist church in America, from its first establishment, has prospered, more or less, as the true doctrine of the Gospel of Jesus Christ has been exhibited amongst them. The church in Swansea, Mass. (this was the first Baptist church in New-England,) and the church in Providence, R. I. founded by the venerable and persecuted *Roger Williams*, of blessed memory, were *free churches*, (i. e.) held to a doctrine of a *general atonement*, and a free offer of mercy and grace to all mankind: that "*Christ is the true light that lighteth every man that cometh into the world.*" That a manifestation of the Spirit is given to every man to profit withal: Consequently, *all Adam's* ruined posterity are placed in a salvable state; for "by the grace of God, he (Christ) has tasted death for every man."—But many of the Baptists have been led into the errors of *John Calvin*, with regard to *particular, personal, unconditional, eternal election and reprobation*; which errors have produced baneful effects, in this, as well as in other churches, which have imbibed those pernicious errors. But the church is now coming out of the wilderness, and *putting on her beautiful garments*. For the encouragement of those who love our Lord Jesus Christ, we can say, that the *Free Will Baptist Church*, was never in so flourishing a condition as it now is.

DOCTRINE OF THIS CHURCH.

They believe *all* men have sinned and come short of the glory of God; but that Jesus Christ by the grace of God, has tasted death for every man. And that he that *believeth* and is *baptized* shall be *saved*, but he that *believeth not* shall be *damned*.

Order of the church. They have *Conference meetings* in every town where they have a church; and sometimes, in different parts of the town, if large, once a month, where all are allowed to speak, one by one, that *all may hear, all learn, and all be comforted*. These meetings are *open*, and any brother, or sister, of any other denomination, who may attend, have the same liberty as ourselves, to exhort as they may feel liberty so to do. And indeed, any well behaved person, is at liberty to come as often as they please to those meetings, which are often very refreshing. Many souls have found the pearl of great price in those meetings; and we highly esteem conference meetings. They have monthly meetings for business in every church.

Quarterly Meetings, composed of ministers and messengers, from a number of churches, and all others, who choose to attend once a quarter. These meetings hold two days.

Yearly Meetings, composed of ministers and messengers from all the Quarterly Meetings, in a certain District; and all the brethren who choose to attend, have a voice in said meetings. The common business of the church is done publicly. Here the state of the church is known, as letters, or verbal information of the state of religion from all the churches is sent here.* They have two ecclesiastical orders, *Elders* and *Deacons*. They also have licensed preachers and exhorters; and females, as well as males, are permitted to bear testimony for Jesus. Unanimity is necessary in all their church business. Their motto is, "*Be ye all of one mind.*" They keep regular records of all their proceedings. The recording secretary of the connexion, is the Rev. John Buzzell, of Parsonsfield, (Maine) who is always prepared to give any information, respecting the state of religion in the connexion. The ministers are plain and zealous men. They are most numerous in Maine, New-Hampshire, Vermont, Rhode-Island, Canada, and the western parts of the State of New-York; but are rapidly spreading into other states. They insist strongly on the necessity of personal religion. Such as reading the word of God, regular *secret and family prayer*. They take the *Bible* for their only rule of faith and practice. They stand up to sing, and kneel at prayers. There is at this time, several glorious revivals of religion amongst them, in various parts of this country. Many Baptist churches in various parts, who have not fully joined their connexion, have adopted their sentiments, respecting the doctrine of grace. In Providence, (R. I.) where there are four Baptist churches, three of them, and about half of the other, which is the first Baptist church in that place, are strong advocates for *free grace* and *open communion*.

* The Elders conference composed only of Ecclesiastics, is held with closed doors.

In Rhode-Island and Maine, and many other parts, the work is truly glorious. As soon as the Calvinistic Baptists get revived in their souls, and made happy by the love of God shed abroad in their hearts, they lose their *decrees* and doctrine of *fate*, *unconditional election*, and join in the song, free grace. Asa Messer, D. D. president of Brown University at Providence, is a Free Will Baptist. *Numbers.* According to the best information, there are at least 80,000 Baptists in the U. States, who hold to the above-mentioned doctrine. They all contend strenuously for believers baptism, by immersion, according to the ancient apostolic method.

CLERICUS.

N. B. This connexion publishes two religious periodical works, viz: Rev. J. Buzzell's Religious Magazine, at Parsonsfield, (Main;) and the Religious Informer and Free Will Baptist Register, at Andover, (N. H.) by the Rev. E. Chase.

REMARKS.

The above was presented for publication by a clergyman of the "*Free will Baptist*" persuasion. Finding him disposed to converse on religious topics, we questioned him relative to his views of the Scriptures, the *redemption* by Christ, &c. and learned that redemption consisted in placing man in a *salvable* state, so that he can be *saved*, or *damned* in a hell to all eternity, according to his own liking. Wishing to avoid even the possibility of mistaking him, questions were asked, which produced the following—This "*Free will Baptist*" preacher declared, that he was "*perfectly good*"; he kept the law perfectly, but might have been *much better*, if he had been of a mind so to be!" "If," said he, "I should die *to-day*, I am sure of *heaven*; but if I were to die *to-morrow*, I may go to *hell* for the sin I may commit in the interim." He declared, that he should be saved on account of his *own goodness*. Others, not so good as *himself*, would be damned eternally.

We finally advised him, first, to *believe* the Scriptures *himself*, before he attempted to teach them to others. And quoting Ps. xxii. 27. and lxxxvi. 9. with some other passages, found that he did not believe them. He went so far as to say, that "if he knew there was *no hell* for sinners, he would, *if he could*, make one and put them in it!!! What," said he, "shall murderers go to heaven?" We retorted—Stop friend. Did you ever *hate* any man? He hesitated, and replied, "No!" Can you, at your time of life, (being more than forty years old) say, that you *never hated* any person? Did you *never wish* any person *evil*? "No!" was his reply. Friend, John says, "He that *hateth* his brother is a *murderer*." You are a *hater* of your brethren, and wish them the *greatest evil*. You have declared, that, "were there *no hell* for sinners, you, if you could, *would make one and put them in it*!"

This *wolf*, in sheeps clothing, professed to be "*perfectly good*." Said he "*loved his neighbour* as himself." And to prove it, we presume, would make a *hell* and torment him for ever! Christ came to *save*, not to *destroy*. He left a criterion that we might distinguish his disciples from *wolves*: for,

said he, "The thief cometh not but for to steal, and to kill, and to *destroy*. I am come that they might have *life*, and that they might have *it* more abundantly," John x. 10.

If the man above-mentioned is a fair sample of "Free will Baptists," God, in mercy, deliver the world from "*Free will Baptists*," say we!

FOR THE GOSPEL HERALD.

Mr. Editor—In replying to the 7th quere of Candidus, you do not treat him fairly. His words are not susceptible of the construction that "telling the truth is the characteristic of madness." Nor is it said by C. that "a man *would* risk his health, the esteem of his friends, his standing in society, and even his life, by communicating this intelligence." He only means, that *if these were the consequences* of communicating such intelligence, would the comparatively small benefit conferred on the parties, be sufficient to induce one to run those risks in order to convey it? As the apostles *actually did* not only incur the *risks*, mentioned above, but nearly all of them suffered martyrdom with all its preliminary evils, rather than their fellow men should be exposed to the evils consequent upon non-compliance with the terms of the Gospel. In this view their willingness to encounter the evils which they did encounter, even to the loss of life, can be rationally enough accounted for; and so could that of the person conveying the supposed intelligence to the convicts, were their hearing and complying with it necessary to their pardon. But were the salvation of the Gospel in the one case, and the pardon, &c. of the government in the other, completely unconditional, I see no propriety in their conduct. It is not sufficient to say, that not only the generation then present, but all subsequent ones were to be affected by it, as we are assured, that it has, by a *very great* proportion of the Christian world, been uniformly believed, that repentance and reformation were indispensable requisites to the possession of a *right* to future happiness.

CÁNDIDUS.

ANSWER.

We have been in the *allowed* practice of judging and deciding upon the meaning of the communications we are favoured with, from the common acceptance of the words used in them. If our correspondents mean differently from what their phraseology imports, we are not accountable for their second thoughts, or negligence, or mental reservation, as the case may be. We say this for *all*. We hope in future, our correspondents will select words which express their sentiments. The rule we have adopted, and the course we have pursued, we shall adhere to. We know enough of human nature, to be convinced that we shall never be excused for thinking for, and *supposing* what others mean. In the case in question, we were so forcibly impressed with the extravagance of expression in the quere alluded to, and wishing to put a construction upon it, if possible, different from what the manifest import of the words used would, in our opinion, authorize, that we consulted an intel-

ligent friend, fearing that our own eyes might possibly deceive us! The candid reader is referred to the 7th quere, Number xviii. page 139, col. 2. If he can make any thing different from what we considered the only correct import of the words, he has powers of perception far exceeding any thing we can pretend to! With respect to "unfairness," we totally deny the propriety of the charge, and exculpate ourselves altogether from an allegation so unjust and uncharitable.

To conclude: We consider the subject, so far as interrogatories have been made, amply discussed. We trust we can say this without the imputation of a puerile vanity; and we do not feel disposed, at present, to continue a subject, which is food for improper animadversions and conjecture. ED.

REMARKS

ON GENESIS, IN ANSWER TO CONSISTENCY.

(Continued from p. 147.)

Consistency next introduces Gen. v. 1, 2. "This *is* the book of the generations of Adam. In the day that God created man, in the likeness of God made he him. Male and female created he them, and blessed them, and called their name Adam, in the day they were created." Our correspondent has not so much as hinted at any supposed incongruity in this passage. His motive, therefore, is matter for conjecture. Of this passage, we remark—We consider a fact to be declared; namely, "This is the *book*, or *register*, or *account* of the *generations* of Adam, and his descendants, for the time being." Another fact is then declared, as follows—"In the day that God created man, in the *likeness* of God made he him." A partial recapitulation of the facts before stated. (See Gen. i. 26, 27—ii. 7.) We are then instructed, (of man in the aggregate,) that God made them *male* and *female*. (See chap. ii. 20, 23.) That God called *their* name (man in the aggregate,) *Adam*.* Therefore, distinction of *sex* has nothing to do with the *nature* of man. *All* are *Adam*—all are of the *dust*, and unto the dust shall all return, and be commingled in *undistinguished* and original *earth*. But the *spirit*, where shall that go? and from whence came it? *Ans.* "The spirit shall return to God who gave it!"

We have, so far, omitted to notice a very prominent part of the passages quoted. When God made man, he *blessed* them. A man may bless his fellow man, and his blessing amount to little, compared to the *blessing* of an infinitely powerful, wise, and good Being. Man, properly speaking, can only will or wish good or happiness to another. God is the Author of every good and every perfect gift. As rational beings, we must make a distinction between the blessing of God, and the blessing of man, as great as the difference which actually exists between *finitude* and *infinity*. If we would know the *amount* of God's *blessing*, we must admit His testimony, and that of his inspired servants. The blessing of God is explained in Num. vi. 22—27.

* Adam signifies "earthy, taken out of red earth."

"And the Lord spake unto Moses, saying, Speak unto Aaron, and unto his sons, saying, On this wise ye shall (not may) bless the children of Israel, saying unto them, *The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace. And they shall* (not may if they think they deserve it) *put my name upon the children of Israel, and I will bless them.*"

The blessing of God, as described by Moses, is farther illustrated by the prophet David, Ps. lxxx. 3. "Turn us again, O God, and cause thy *face* to shine; and we shall be saved." Paul, an apostle of Jesus Christ, has given his testimony in evidence of God's goodness in blessing mankind, in Rom. viii. 38, 39. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

In view of these testimonies, we ask, Who shall presume to *curse* with endless wretchedness, man, whom God hath blessed?

The passage next introduced by our correspondent, is Gen. vi. 1—13. "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the *sons of God* saw the daughters of men that they were fair; and they took themselves wives of all which they chose." (v. 1, 2.) In view of the testimony already adduced, we cannot forbear dissenting from the opinion of some, that this is mentioned as a cause of God's displeasure against man. We consider Moses in narrating the history of man, to have given a record of events, in their proper places; and that *moral turpitude* of action should be the rule to decide relative to the cause of God's displeasure, and not the *order or arrangement* of Moses's account. The reason assigned why "God's Spirit should not always strive with man," (in v. 3d.) is, "for that he also is *flesh*;" not because he selected a *fair woman for his wife*! We are of opinion that difficulties will assail modern commentators in their new opinions. Dr. Wall renders this passage, (v. 1, 2,) thus—"When men began to multiply on the earth, the *chief men* took wives of all the *handsome poor women* they chose." Dr. Clarke supposes that a proper distinction should be made between those denominated *sons of God*, and *men*. He will have it, that those designated as *sons of God*, were born from above, &c. *Men*, at this time, he considers to have been the *fallen earth-born* men, with the *animal and devilish* mind. These he supposes were the *Nephilim*, from *naphal*, "he fell," those who had apostatized from the true religion. It is worthy of remark, however, that at this time all men were wicked, if we except Noah's family: consequently, the *sons of God* must be restricted to Noah and his sons! And, let the *sons of God* be who they may, it is evident they preferred the *daughters of men*, to the daughters of the *sons of God*, if any there were! Now we are of opinion that the peculiar phraseology

gy of this passage can be accounted for from a different source. For when an exposition increases the difficulty instead of removing it, it does not require a very shrewd observer to conjecture that the difficulty still remains; and that new names for old things, or sayings, has nothing to do with the things themselves.

We have considered men as the *sons of God*; and God, as their Heavenly *Father*. Our Saviour considered them so likewise. He said, to the *multitude*, (not to the pious few,) "One is your *Father* who is in Heaven." Man came from God, and was made in his *image* and *likeness*. He must, therefore, have been the *son* of God, or he could not have been in his *likeness* or *image*. In this light, man in the aggregate must be considered. But we have seen, that after man was created a living soul, that God *divided* him, and called a *part* of the man, *wombman*. Adam called his wife, (when she was presented to him, according to Dr. Clarke) "*Life*." Adam said, "This is now bone of my bones, and flesh of my flesh." Adam, or man, was a being renovated with the *Spirit* of the living God. Man then existed male and female. The female was from the male, and man from God. Paul, (1 Cor. xi. 8.) considers this subject in this light, when he says, "For the man is *not of* the woman; but the woman *is of* the man." Therefore, it is a proper phraseology to say, "The *sons of God* saw the *daughters of men* that they were fair, and they took them wives of all they chose."

The third verse, "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years," is quoted by many as evidence that God will cease to be merciful, and, after, as they say, granting man a space for repentance, consign him to interminable wo. For ourselves, it is a small matter to be judged with man's judgment: therefore, the Scriptures, however mankind may object to their decisions, are our text book. We prefer, altogether, the inspiration of Heaven, to the crude and unmerciful opinions of impotent men. The passage quoted from Genesis, which is supposed to argue unfavourably to man's future well-being, explains itself. The reason assigned by God, is different from that assigned by man. We are likewise instructed relative to God's Spirit *striving* with man. The reason assigned, is, because he is "*flesh*. Yet," saith God, "his days shall be an hundred and twenty years." From the phraseology of this verse, we learn the duration of the word *always*. When man's days amounted to nine hundred years, God might be said *always* to strive with man. Or, considering this declaration made with an eye to the purpose of God, generally, relative to man's redemption, that man should not *always*, or for any considerable time, remain in the body of sin and death in bondage to corruption. (See Rom. viii. 18—23.) Paul, 1 Cor. xv. 50. illustrates our subject, when he says, "Now this I say, brethren, that *flesh* and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (See the connexion.) Thus, we see, the beautiful har-

mony of the Scriptures, separated from human traditions. God says, "His Spirit shall not always strive with man, for that he also is *flesh*." Well may it be said, that "God has not left himself without a witness." He declares, (Isa. lvii. 16,) "*I will not contend for ever*, neither will I be always wrath; (Why? Answer.) for the spirit *should fail* before me, and the souls that I have made."

Who, we ask, unless blinded through the deceitfulness of sin, and plagued with an evil heart of unbelief, can despise and reject these testimonies, jeopardise their souls, in their own apprehension, consign their neighbours to interminable wretchedness, and, instead of admitting the glorious truths of God, and the joys of His salvation, prefer the broad road to destruction, and choose the way to hell? We tell these despisers of the goodness of a pardoning God, that they will behold, and wonder, and perish! Their own crooked and perverse systems, or rather broken cisterns which can hold no water, will afford them no consolation in adversities' gloomy hour. The God we worship, is able to save to the uttermost. He is slow to anger, abundant in goodness, long-suffering, mercy and truth. "He will not always chide, neither will He keep his anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities:" therefore, "Bless the Lord, O my soul, and forget not all his benefits: who *forgiveth all thine iniquities*; who *healeth all thy diseases*; who *redeemeth thy life from destruction*; who crowneth thee with *loving-kindness and tender mercies*."

(To be continued.)

From the (London) Universal Theo. Magazine.

SKETCH OF THE MEMOIRS OF THEODORE BEZA.

In enumerating the distinguished persons who promoted the reformation of our religion from popery, we must not pass over in silence the name of BEZA, a person who by his zeal and talents was of essential service to the Christian church. He had indeed the failing, common to the reformers—that of not fully considering the *right of private judgment*—hence his spirit often savoured of intolerance, and he would justify the severest measures taken for the extirpation of heresy. He was, however, a divine of great eminence in his day. He was highly instrumental in exposing the errors of popery, and in holding up the features of true religion to a newly awakened world.

THEODORE BEZA was born in Burgundy, June 24, 1519. His uncle, a counsellor of the parliament of Paris, brought him up with great care till the month of December, 1523, when he was sent to Orleans, and afterwards to Bourges, where he prosecuted his studies with uncommon diligence. At the latter place he enjoyed the tuition of Melchior Walmar, under whom he made an extraordinary progress in polite learning. His uncle intended him for the law—but this study not suiting his disposition, he spent most of his time in the perusal of the Greek and Latin classics. It is confidently said, that at this early period he inclined to licentiousness—

but, admonished by sickness, he shook off every vice, devoting himself with great intenseness to the cultivation of virtue and piety.

Having openly embraced the reformed religion, he in 1549 accepted of the Greek professorship at Lausanne, where he also read lectures in French, on the New Testament to the refugees of both sexes who dwelt in that city. Settling at Geneva he rigidly embraced the doctrine of John Calvin—becoming in a little time his colleague in the church and in the university. But an important circumstance now occurred, that of his going to Nerac to convert the king of Navarre, at the solicitation of the first men in the kingdom. His majesty also, having desired that Beza might assist at the conference of Poissi, the senate of Geneva consented. A curious incident happened which shows the state of the times in which he lived. The assembly, listening attentively to his harangue, seemed very well satisfied, till speaking of the *real presence*, he declared that the body of Jesus Christ was as distant from the bread and wine as the highest heaven is from the earth! This affirmation, so consonant to common sense, created a murmur—some cried out *blasphemavit*, he blasphemes—others gat up to go away! The cardinal who presided on the occasion, desired the king and queen either to silence Beza or to permit him and his company to withdraw. This was refused—no person stirred—and the orator was suffered to proceed. Indeed throughout the whole conference our reformer not only displayed his talents to advantage in behalf of the reformed religion, but behaved himself with the greatest intrepidity.

Such was the opinion entertained of his pulpit abilities, that he frequently preached before the queen of Navarre, the prince of Conde, and in the suburbs of Paris. The fact at least shows, the eminence to which he had attained at this early period of the reformation.

The civil wars soon after occurring in France, he first resided with the prince of Conde, and then with admiral Coligny who perished at the massacre of Paris. After the peace he returned to Geneva, in the year 1563; having, no doubt, in his elevated situation, done every thing to promote the interests of the reformed religion. These must have been terrible times to live in—but the divine Being raises up instruments to accomplish his work. Neither the brutality of the persecutor, nor the agonies of martyrdom can deter that soul from asserting the excellence of a pure religion, whom God has appointed to enlighten and reform the world. These characters are precious in the eyes of posterity!

In 1597, he felt the infirmities of age growing upon him, and withdrew into retirement. He however wrote some animated verses against the Jesuits who had reported his death, and said that he died in the Roman faith! Though he entirely left off speaking in public about the year 1600, yet he lived till the month of October 1605, having long waited with peculiar calmness for his dissolution.

He wrote many things—but his *translation of the New Testament*, and the *Icones* or delineations of the famous men who set their hand to the work of

reformation, were his two principal publications. The character of the former may be learnt from Dr. Campbell's *Prelections on the Four Gospels*—and the latter contains interesting particulars which serve to enrich the pages of ecclesiastical biography.

The spirit of persecution which reigned in the breast of BEZA, especially his justifying of Calvin for the murder of Servetus, calls for severe reprobation. Mr. Robert Robinson, in his valuable *Morning Exercises*, introduces the following letter, which is deserving of an attentive perusal—it contains truths of the first importance. Bigotry may shut its eyes against them, but, sanctioned by the dictates of reason, and the voice of revelation, their force will one day be acknowledged—their energy will ultimately prevail. The whole extract forms an admirable conclusion.

“*False Religion* will destroy life. When a man takes it in his head that the knowledge of some subtle points of the schools, or that the practice of some austere mortifications, is necessary to salvation, he hath embraced an error; and when love to his fellow creatures makes him undertake our conversion, his error is mixed with religion. Religion and falsehood thus united drive a man mad, and impel him to harbour base passions, to spend himself in unnatural and unnecessary exertions, and to plot and to persecute, all for the glory of God and the good of mankind. We have in history a multitude of martyrs. Perhaps some few have died martyrs to their own folly. What is necessary to preserve life from this specious attack? A little common sense and good temper. Recollect, I am not censuring any good man, be his errors what they may, except he holds them in a spirit of bitterness and persecution. No man shall ever persuade me that such a spirit is friendly to health and life.

“Whatever such a religion may be to its owners, it holds the lives of others cheap; and it seems to me to be a remnant of that murderous part of religion, persecution. God forbid we should preserve ourselves by destroying others. Is it not possible for us all to live and be happy? Give me leave to read you a letter, which a great and good man in the north of Europe, (Dudith) more than two hundred years ago, wrote to that pious protestant persecutor, Therodore Beza, minister at Geneva.

“You contend, that scripture is a perfect rule of faith and practice. But you are all divided about the sense of scripture, and you have not settled who shall be judge. You say one thing, my teacher says another. You quote scripture, he quotes scripture. You reason, he reasons. You require me to believe you. I respect you: but why should I trust you rather than my own minister? You say he is a heretic; but the catholicks say you are both hereticks. Shall I believe them? They quote histories and fathers; so do you. To whom do you all address yourselves? Where is the Judge? You say the spirit of the prophets; but you say, I am no prophet, and I say, you are not one. Who is to Judge? You have broken off your yoke, allow me to break mine. Having freed yourselves from the tyranny of popish

prelates, why do you turn ecclesiastical tyrants yourselves, and treat others with barbarity and cruelty for only doing what you set them an example to do? You say, your lay-hearers, the magistrates, and not you, ministers, are to be blamed, for it is they who banish and burn for heresy, and not you. I know you make this excuse: but, tell me, have you not instilled such principles into their ears, or have they done any thing more than practice the doctrine you taught them? Have you not told them how glorious it is to defend the faith? Have you not been the constant admirers and flatterers of such princes as have depopulated whole districts for heresy? Do you not daily teach, that they who appeal from your confessions to scripture ought to be punished by the secular power? It is impossible for you to deny this. You have published books to justify the banishing of one old teacher, and the execution of another, and you seem to wish we would follow your example, and kill men for not believing as we do. God forbid. When you talk of your Lutheran confession, and your Calvinistical creed, and your unanimity, and your fundamental truths, I keep thinking of the sixth commandment, *Thou shalt not kill*. Farewell, most learned and respected Beza. Take what I have said in good part, and continue your friendship for me."

FROM NILES' WEEKLY REGISTER.

Church establishments—It has been stated in parliament, and not denied, that (from the return made to the house of commons of the state of the church establishment in Ireland,) there were 1,270 benefices, 2,232 parishes, 1,142 churches—192 benefices with *resident* clergy, 773 incumbents, and 507 *non-residents*! It was added the bishops and other great dignitaries were sometimes *absent* from the country 15 or 20 years together, never seeing any of their "flocks," though the FLEECE produced them from 15 to 20,000 pounds each *per annum*. The bishop of *Derry* had resided about 20 years in *France*, without once placing his foot on Irish land—doing the whole work by *journeymen* priests, proctors, &c.—That "the revenues of the archbishop of Armagh amounted to £15,000 a year; but it appeared by the statement of Mr. Wakefield, that the rates and rents of the archbishoprick might be made to amount to £140 or 150,000 a year; that immense revenue was in the hands of the bishop, and would descend to his successors, the junior branches of the leading families. *The revenue arising from the sees alone, would, if properly managed, be more than sufficient to support the established church, and to pay the Catholic clergy besides!*" The speaker, (Mr. Hume) said, "that a state which could not exist without a church, ought not to exist. In *France*, tithes were abolished, and the clergy paid by the state. Their archbishops had £800 a year." But, after debate, the motion to produce reform in such *shearing of the flock and consumption of its vitals*, was negatived, by a *religious* majority.

When facts like these are exhibited to us, and when we recollect that such a small part of the population of Ireland is even of the religious profes-

sion which thus grinds the *whole* people of the country, who is there that would not excuse, if they could not justify, any act that might by them be committed, to relieve themselves of such an imposition and oppression? The sending of such prelates and priests, to be chained to the oar of a galley for life, would be a mild punishment for the crimes against religion and right.

PECULIARITY OF THE EVANGELICAL WRITERS.

"Although" (says Dr. Macknight, in his Preliminary Observations to his *Harmony of the Gospels*) "they must have been sensible that the transactions they were about to relate were not likely to be believed by the generality, being many of them opposite to the established course of nature, it is evident that they were at no pains to consider what particulars were least liable to exception, nor so much as to obviate the difficulties which arose from them." This thought, a late writer has well expressed. "It does not appear," says he, "that it ever came into the mind of the Evangelists to consider how this or that other action would appear to mankind, or what objections might be raised against them. But without attending at all to this, they lay the facts before you, at no pains to think whether they would appear credible or not. If the reader will not believe their testimony, there is no help for it. They tell the truth, and attend to nothing else. To conclude; It is remarkable, that through the whole of their Histories, the Evangelists have not passed one encomium on Jesus, or any of his friends, nor thrown out one reflection against his enemies, although much of both kinds might have been, and no doubt would have been done, by them, had they been governed, either by a spirit of imposture or enthusiasm. Christ's life is not praised in the Gospel, his death is not lamented, his friends are not commended, his enemies are not reproached, nor even blamed, but every thing is told naked and unadorned, just as it happened, and all who read are left to judge for themselves; a manner of writing which historians never would have fallen into, had not their minds been under the guidance of the most sober reason, and deeply impressed with the dignity, importance, and truth of the subject." *Lond. Theo. Mag.*

THE APOSTLES' RULING PASSION.

The apostles of Christ, like their Divine Master, moved by the Spirit of God, *Love*, besought men to refrain from evil and practise good works; enforcing their admonitions and exhortations, with assurances of God's unchangeable love and goodness. How striking and emphatic is the language of Paul, that eminent and devoted servant of God! His language was, "Now then we are ambassadors for Christ, as though *God did beseech you* by us: we pray *you* in Christ's stead, be ye reconciled to God." How derogatory to God's character and to reason, is the supposition, that God had misery in store for man! How could man be reconciled to be *miserable*! What argument did Paul use, to persuade men to be reconciled to God? Ans. He declared that "God was in Christ reconciling the world unto

himself, *not imputing their trespasses unto them.*" What powerful motive stimulated Paul to preach this salvation to sinners? Ans. He was an *ambassador for Christ!* How many will run into dangers, and court death and suffering in the employ of earthly princes, mere worms of the dust, and for no object but the transitory and vain tinkling of a *name*? Shall we, then, wonder at the zeal of Paul! What was his *message*? Ans. *Salvation for a whole world!!!* "Tidings of *great joy*, which shall be to all people!!!" A glorious message! A sublime spectacle! A triumphant cause! Who was his *employer*? A *king*? Yes. The King of kings, and Lord of lords! Before whom human pageantry vanishes. Compared with whom the inhabitants of the earth are as grasshoppers. Had not Paul a *motive*? What cause so glorious as the cause of a God of *love*? Had not Paul a reason for his *zeal*? What reason so great as his, who was the *ambassador for the King of Heaven*?

INSUFFICIENCY OF FIRE AND BRIMSTONE.

The following extract is from an article in the "*Hartford Christian Secretary*," headed "MISSION TO CEYLON." The old saying, "better late than never," is exemplified in the conduct and confession of these missionaries. "*Fire and brimstone*" has been the weapon to *drive* sinners to heaven. Clergymen, armed with this whip of fire, like southern slave-drivers, have for many years tried, in vain, to drive men to Calvin's, Hopkins's, and Arminius's heaven. To effect this, they have threatened them with a hell of their *own making*. At last, it appears, they have discovered, that *their hell* is worse than the hell of *Pagans*. If Pagans are to be tormented, they wisely conclude, that their *own devil* is better than the devil employed by Calvin, Hopkins, & Co.

"In all our preaching and interviews with the heathen, we make it our object to preach Jesus Christ and him crucified. Direct attacks upon their idolatry profit nothing; for by it we are led into useless controversy, and never leave a favourable impression on their minds. Therefore we avoid such subjects generally, because it inevitably shuts their ears and hearts against any thing which may go from our lips. The most favourable opportunity to show them the vanity of their idols is when they become a little tender by the presentation of subjects which in a degree affects their hearts: such as a simple story of Jesus, or any tale which strikingly exemplifies the Christian virtues. Such preaching generally makes a favourable impression on their minds, so that at subsequent interviews we find them more accessible.—Convince them that you labour for their good, then you may present any subject without offence. '*Fire and Brimstone*,' only drives them to their temples; but gentleness and persuasion will effect much. The heathen are to be won, not drove."

INTOLERANCE.

"Every species of intolerance which enjoins suppression and silence, and every species of persecu-

tion which enforces such injunctions, is adverse to the progress of truth; forasmuch as it causes that to be fixed by one set of men, at one time, which is much better and with much more probability of success, left to the independent and progressive inquiries of separate individuals. Truth results from discussion and from controversy: is investigated by the labours and researches of private persons. Whatever therefore prohibits these, obstructs that industry and that liberty which it is the common interest of mankind to promote. Persecution produces no sincere conviction, nor any real change of opinion. On the contrary, it vitiates the public morals by driving men to prevarication, and commonly ends in a general, though secret, infidelity, by imposing, under the name of revealed religion, systems of doctrine which men cannot believe and dare not examine."

ARCHDEACON PALEY.



ANOTHER CONVERSION TO THE MINISTRY.

Br. *Benjamin Hickox*, who has been for some time a licenced teacher, of the Methodist connexion, has been brought to the light of the glory of God, as manifested in Christ Jesus, for the salvation of all men. And has become a herald of glad tidings—even the glad tidings of peace on earth, and good will to men.

Mr. H. is now residing with the Editor of the *Inquirer*, and has commenced his labors in the ministry of reconciliation, which we trust will be blessed to the edification and conversion of many.

Relig. Inq.

NOTHING STRANGE.

Mr. George B. English, a native of Boston, (Mass.) graduated at Harvard College in 1807. He studied what, in modern times, is called *divinity*. *First*, preached Unitarianism. *Second*, Calvinism. Then, left preaching, and turned infidel. Since which, he has been in the military service of the Pacha of Egypt! where, it is said, he became a convert to Islamism. The faith last mentioned, can be yoked with Calvinism, and make a tolerable match.

"There is nothing certainly more unreasonable, more inconsistent with the rights of human nature, more contrary to the spirit and precepts of the Christian religion, more iniquitous and unjust, more impolitic, than persecution. It is against natural religion, revealed religion, and sound policy."

ERRATA.

Our 18th Number contains an article copied from the "Canandaigua Plain Truth," which article, the last Number of said Paper remarks, contains several typographical errors, &c. See Page 142. For "Mesiew," read "Mexico." Page 141 Col. 2. line 5 from bottom, for "his own country," read "his own county."

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

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NO. XXI.

REMARKS

ON GENESIS, IN ANSWER TO CONSISTENCY.

(Continued from p. 157.)

"There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown." It must be doubtful at least, whether those men spoken of as *giants*, really were men of greater stature than common. According to Dr. Clarke, "our translators have rendered several different Hebrew words by the one term *giants*, viz. *nephilim*, *gibborim*, *enachim*, *rephayim*, *emim*, and *zanzuzim*, by which appellatives are probably meant in general, persons of great knowledge, *piety*, courage, wickedness, &c. and not men of enormous stature, as is generally conjectured." One thing, however, is certain, these men were renowned for some thing or quality; and they were the offspring of the *sons of God* and the daughters of men; not of devils.

We are then informed, ver. 4, "And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually." If sin will produce *misery*, and we presume none will deny this man, at this time, must have been very miserable. If God had been, as many suppose, enraged, and determined to make mankind suffer for their sins, there was no necessity for removing them from this, mode of being to punish them; for we have God's assurance, that "*There is no peace to the wicked.*" Mankind were *continually* suffering, for their thoughts were evil continually! Now, under these deplorable circumstances, what should we expect from a God of *love*? From that Being "who never *afflicts willingly* nor grieves the children of men?" Ans. We ought to expect that He would conduct like a merciful Being, and remedy the evil which occasioned so much suffering! God did this. For we are informed, at the next verse, (6) that "It *repented the Lord* that he had made man on the earth, and it *grieved him* at his heart." By this we understand not that God repented according to the common acceptance of the term as applied to man, who, ignorant of the consequences of what he is about, when he finds by experience that he has blundered and mistaken the right course of conduct, is *sorry*, and wishes he had done *differently*; but, that God, ever alive and solicitous for the welfare of man, his beloved offspring, pitied his sinful state, which produced so much suffering, and moved with compassion, and love as abundant as his power is unlimited, in *boundless mercy* took him away!

And by a death, of all others, most merciful in Him who afflicted it, and most easy and painless to the sufferer.

"And the Lord said, I will destroy man whom I have created, [in a *hell of fire and brimstone*, with *devils*, for ever and ever. Reader, how do you like this modern reading of the paragraph? Will you prefer the true one, which, instead of a hell of fire, says,] from the *face of the earth*! both man, and beast, and creeping thing, and the fowls of the air; for it repenteth me that I have made them." (v. 7.) How inexpressibly abominable are the constructions which many persons put upon this passage! How derogatory to the character of a wise being, to suppose him enraged at the work of his hands, and filled with fury and vengeance against the creatures that he hath made! Did God *destroy* man? Yes. For what? Because the thoughts of man's heart were *evil continually*, and there was *no peace* to him! "Thou," saith the prophet, "turneth man to destruction, and sayest, *Return, ye children of men.*" God "*kills*," but does not leave dead; for we are assured that he "*makes alive.*" He *wounds*, but he does not leave the wound to fester and gangrene; "for he heals" the sufferer, and restores him to the joys of His salvation.

We are informed, at the 8th verse, that "Noah found grace (favour) in the eyes of the Lord." In other words—God was pleased, for the accomplishment of his glorious purpose of man's salvation, to communicate to Noah a knowledge of his purpose, and to restrain him from that wickedness which had corrupted and made miserable the residue of mankind. The 9th, 10th, and 11th verses inform us of the generations of Noah, by giving an account of his sons, and, likewise, that Noah walked with God, &c. The wickedness of man is again spoken of, and man as *corrupt* before God. We recollect, however, that God made man *good*. When man became too corrupt of his own accord, God, in mercy, removed him from the *cause* and scene of his corruption, we *believe firmly*, to a better place; where no corruption would taint his *mind* and make him miserable. Reader, "*Our God is merciful!!!*" We know no other God but this. All *unmerciful* gods we deny. The God we worship will do every thing in mercy; and nothing in hatred.

"And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." If God would not permit the old world to remain, because it was *filled with violence*, it is very absurd to suppose he will

suffer such a place in His universe, as Calvin's, Arminius's, and Hopkins's *hell*! The destruction of the old world ended the *first dispensation*. The *second dispensation* ended with the destruction of Jerusalem, the temple, and Jewish church. The *Gospel dispensation* now progresses, being the reign of the mediatorial kingdom of Christ. When this ends, will commence a *new dispensation*, called the '*dispensation of the fulness of times*.' Then, we are assured, "all will be gathered together in one in Christ." Christ unquestionably alluded to this glorious accomplishment of God's purposes, when he spoke of the leaven which was hid in *three* measures of meal, until the whole was leavened. The leaven was the "word of *truth*, the Gospel of our salvation." The third measure of meal, or dispensation, is now leavening. In harmony with this, was Paul's declaration, that the "mystery which hath been *hid* from ages and from generations, is now made manifest to his saints." We believe the little leaven will leaven the whole lump. That "*all* shall be taught of God;" the kingdom of the devil, or darkness, shall be destroyed, and "God be all in all." In view of this triumphant conclusion, when sin, death and hell, shall be destroyed, and the whole family of man restored to the image and likeness of their God, and in his presence drink rivers of pleasure for evermore, we say, "*Father in heaven thy will be done.*" HALLELUJAH!

(To be continued.)

FOR THE GOSPEL HERALD.

THE DESIGN OF GOD IN THE CREATION OF MAN.

Exclusive of revelation, satisfactory evidences may be obtained from reason, and the common and daily experience of his goodness. It is reasonable to believe that God is every way, and in every sense, an independent Being. And that his own perfections are the inexhaustible source of his own eternal happiness and glory. And, because he was independent of every creature and circumstance, he could have no moving cause for the creation of intelligences, but the boundless benevolence of his infinite mind, in desiring to communicate that happiness to others, who might be made capable of the enjoyment: for it is inherent in the very nature of the affection, to love and desire the greatest possible degree of felicity. Thus, if it delights in the perfection and happiness of the hundred and forty and four thousand, it will be still more delighted with the blessedness of double that number, and so on, until every intelligent being is encircled that shall ever be created by Infinite Wisdom. Love cannot make any creature a *loser* by existence; for all must have cause of rejoicing, of thanksgiving and praise. That any one was ever made for endless misery, is a supposition derogatory to reason, and totally incompatible with the nature of love. If God in the beginning of his works did fix upon the best possible plan, comprising the greatest good of the universe in a perfect system; and in that system it was determined best that man should be immortal, and continue a holy being, and that plan

of immortality and constant holiness is totally frustrated and set aside, then it follows, that a plan less wise and good is now in operation. Is not this derogatory to the honour of him who hath Infinite Wisdom to contrive, and Almighty Power to carry into effect? If God did not fix upon and determine his plan, before man rebelled, then he was in some sense dependant on man, who by one single act of disobedience could overturn the best possible plan that Omniscience could devise. But, if the independent God did determine and fix upon the best possible plan, having an end in view, then it is reasonable to conclude, that adequate means were also selected and determined by the same wise counsel, and must infallibly accomplish the design: for if Infinite Wisdom selected the means, Almighty Power, as an equal attribute, stands responsible for the accomplishment of the end proposed.

"*Benevolence is the love of happiness, and the desire of its existence wherever it does not already exist.*" Should this happiness, thus desired, fail to exist, the frustration of the desire must be a prevention, or annihilation, of the enjoyment which was found in the contemplation of its existence, or which the fulfilment of it would have produced. If, then, God desired the existence of happiness in other beings, or in other words, if God was benevolent, (for this phrase means exactly the same thing) we cannot but see, that it was impossible in the moral sense, for him to fail of producing it; and that if he had not produced it, his happiness must have been diminished. The universe and every thing which it contains, was created for some end: that it was created for the purpose of bringing into existence the happiness which the conscious beings contained in it were intended to enjoy, and for the pleasure which God experienced in producing this happiness. This truth will not be denied, unless for the sake of denying it; since the contrary supposition would impute to the Creator the most absolute folly, and would therefore be a palpable blasphemy. If it is certain that God created all things for his *pleasure*, it is unanswerably certain, that he will unceasingly conduct it by his providence to the purpose for which it was created. This consideration is infinitely glorious to God. This divine disposition is the boundless energy of the Infinite Mind; the intense and immeasurable love of doing good, unceasingly and endlessly producing that happiness in which it delights. It creates, with an activity never wearied and never discouraged, means to this glorious end, without number and beyond degree, filled with a diversity, incomprehensible, to effectuate in the most perfect manner this eminently divine purpose. It is a tree which planted in this distant world, reaches the highest heaven; adorned with branches, endless in their multitudes, covered with leaves and blossoms of superior natural beauty, and loaded with fruits of life and happiness, countless in their number, unceasing in their succession, and eternal in their progress; while *all* the innumerable millions of precipient beings, approach, and *eat*, and *live*. The benevolence of God is his whole moral character. "*God is love*," endlessly diversi-

fied in its operations and manifestations; but simple and indivisible in its nature, an intense flame of uncompounded good will."²⁶

God created man in his own image; gave him understanding, will, and power to act; and hath so constituted him, that in doing his duty he finds his happiness, and thus enjoys the blessings of his Creator: he glorifies God and fulfils the end and design of his creation. The Wisdom of God in creation hath assigned to man an active part, which is indispensable to the harmony of the system, and the great good of the universe; which is a voluntary co-operation with him in his works, and calls on all to perform their several parts, that they might come into the possession and enjoyment of that happiness for which they were created, as their chief end, and to which the providence of God, as an unremitted agency, directs the several constituent parts of the great whole, by certain established rules, supporting and guiding by the surest means that Omniscience can devise, to the great end proposed, which is the consummation of all things, or a perfection of bliss.

"In the succession of things according to these ordinances, the power, wisdom, and goodness of God, are gloriously manifested in a series of events, beautiful and harmonious, wonderful and sublime, beyond any limit assignable by the thoughts of man. The designs of God involve the supreme and eternal good of the universe. When God created the universe, it is most evident that he could have no possible end in view in this great work, but to glorify himself, in doing good to the creatures which he had made." And it is beyond the power of created beings to frustrate his designs. God hath not commenced to build, and proved unable to finish: For his counsel shall stand, and he will do all his pleasure. God created man, not only to be an image of his eternity, but that he might also be filled with benevolence, and be made a partaker of that holiness which shall cause him ever to bear a resemblance of his Heavenly Father, in an active communication of good to others, and rejoicing in their happiness; and *love* being the only law by which himself is governed, he requireth the same of his creatures, and is pleased to accept of it as the fulfilling of every precept, and the bond of perfectness; for it is the strength of his kingdom, the foundation of his throne, and the happiness of the universe. Because he loveth his creatures, he hath commanded them to love each other. Because he never hates, he hath forbidden them to hate. His love to us being unchangeable, he hath laid us under the same obligation of perseverance in the affection towards our neighbours: for whom God loveth, he loveth to the end. The general testimony of Scripture is, that God is good unto *all*, and that his *tender mercies* are over *all* his works: and that his mercies endure for ever. That he supplies every creature with all needed good, and from him comes down every good and perfect gift. It also informs us, that God hath made to all people a feast of fat things. And

as a reward, or inducement to obedience, life and endless felicity are prepared for them in the heavens. For this is the record, that God hath given us eternal life, and this life is in his Son: for we are his offspring. The Shekinah of the divine Presence, says Chrysostom: and Plato calls him the Ray of Divinity.

If the chief end of man is to glorify God and enjoy him for ever, the counsel must stand; and in spite of all the foes in earth and hell, the end must be accomplished: every knee shall bow in humble adoration, and every tongue shall swear allegiance to the glory of God the Father. But while in this state of darkness and ignorance, in which we are made subject to vanity, what greater proof can reason ask, or experience give, of the goodness of God and his benevolent intention, than the kindnesses that are daily done to the unthankful and the evil? And since there is none righteous, no not one, to receive the blessings of God, they are unreservedly given to the wicked. From the earliest ages, the earth has been filled with violence by the hands of men; yet God hath given them seed time and harvest; rain from heaven, and fruitful seasons; filling their hearts with food and gladness. What more can be said! What further proof can be asked of the superlative, the unbounded goodness of our God, as witnessing his gracious designs to the world of mankind! He could not create with a design to make miserable, for the advancement of his own happiness; for he was perfectly happy before creation. And if he afflicts for the diversion or rejoicing of others, we must be under the necessity to conclude, that his court is not yet cleared of those *fell monsters* of cruelty, to whom the ancient inhabitants of Canaan offered their children in sacrifice. The bare design of making one endlessly miserable, would eternally absolve that creature from every obligation of gratitude: but that the Deity by a decree of reprobation, hath for ever put it out of the power of many of his creatures to obtain happiness, is a slander from that region where the beast and the false prophet are, and hath tormented many, and possibly deceived some of the very elect.

It is impossible for the benevolent to rejoice in the torment of others, or ever to be perfectly happy, so long as misery is visible among any of the intelligent creatures of the universe. And to produce even a reconciliation, it is necessary to have a partial view of that plan of his who sees all things intuitively, and faith in the final result of those things that now appear so discordant to a finite mind. Where there are no benefits received, nor any designed, there can be no obligations of either love or gratitude. The foundation of our love and gratitude to God, is his unbounded love and goodness to us: therefore, justice can never demand from those (if any such) that were made for endless misery, either love, praise, or gratitude. The great rejoicing multitude which no man could number, had washed their robes and made them white in the blood of the Lamb: therefore they cried with a loud voice, Salvation to our God which sitteth upon the throne; for they were under an incalculable obligation

* Dr. Dwight.

to him that had promised them, that they should neither hunger nor thirst any more, and that he would wipe away all tears from their eyes. Wherefore, it was incumbent on them to say, "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, unto our God, for ever and ever." Amen.

S. M. ROSE.

From the (London) Universal Theo. Magazine.

SKETCH OF THE LIFE OF JAMES ARMINIUS.

Arminianism, the leading feature of which is *Universal Redemption*, diffuses itself widely throughout the religious world. It has to boast of able and zealous advocates, both in the church of England and among the protestant dissenters. The *General Baptists* believe it to be the most scriptural system of divinity. It is in their opinion most honourable to the perfections of God, and most conducive to the happiness of mankind. To inquire, therefore, into the life of the man who has been distinguished for its defence and spread, in modern times, cannot fail of imparting a degree of pleasure and satisfaction.

JAMES ARMINIUS, the founder of the sect of Arminians, was born at Oude-water in Holland, in the year 1560. He was of a respectable family, but losing his father at an early period, he was indebted for the first part of his education to a good natured clergyman who was favourable to the reformation, and who, in order to avoid saying mass, often changed the place of his habitation. Arminius was a student at the University of Utrecht, when death deprived him of his patron; but the loss was alleviated by the assistance of his countryman Rodolphus Snellius, who in 1575, took him along with him to Marpurg. Here his repose was soon disturbed by the melancholy intelligence that his country had been sacked by the Spaniards; he accordingly, instantly returned to Holland, where he found his mother, his sister, his brothers, and almost all the inhabitants of Oude-water, murdered! This awful circumstance involved him in the profoundest affliction.

We next find him a diligent student at the university of Leyden, pursuing his learning with so much success that he obtained a high degree of reputation. In 1583, the magistrates of Amsterdam sent him to Geneva to finish his studies, and he attended the Lectures of Theodore Beza. Here he displeased some of the leading men by his attachment to the philosophy of Ramus, and left the place for Basil, where he met with a kind reception. They even offered him the degree of divinity, which he modestly declined. He, however, visited Geneva, where, finding the adversaries of Ramus's philosophy less violent, he observed a greater moderation. He now found himself inclined to see Italy, and particularly to hear the lectures of Zabarella at Padua. He passed about seven months in the journey, and then returned to his native country. This excursion gave rise to some stupid reports of his

predilection for popery. His conduct soon received ample vindication.

Hitherto the subject of our memoir seems to have had no settled situation; but hence forward we are to regard him as taking his station in society. Having finished his education, and gratified his curiosity, by visiting various places, he devoted himself to the instruction and improvement of mankind.

Arminius was ordained minister at Amsterdam in the year 1588, where he soon became distinguished for his learning and piety. As a preacher he was much followed and universally applauded. But a circumstance now occurred well worthy attention. Martin Lydius, professor of divinity, at Francker, thought him a proper person to refute a writing, wherein the *doctrine of Predestination*, as laid down by Beza, was attacked. The task was undertaken; but, to the astonishment of those who employed him, the business met with a singular termination. Arminius, upon examining this attack upon predestination, found the defence of the doctrine impracticable! He embraced the very opinions he was appointed to refute! A memorable proof of his impartiality—a rare instance of a mind rising above the mists of prejudice, and avowing its integrity to the world! He was indeed threatened for this change of sentiment, being gravely charged with departing from the *established doctrine*; a crime which his accusers had a few years before committed, by their renouncing the established absurdities and abominations of popery. Happily for Arminius the magistrates of Amsterdam, interposing their authority, prevented his enemies from putting their design into execution. Had his opposers been endued with the same honesty of mind, such an admirable instance of integrity might have softened prejudice—induced a spirit of inquiry, and have been the means of their giving up the *doctrine of predestination*, which, while it begets spiritual pride in the *chosen few*, consigns all the rest of the human race to eternal perdition!

In 1603, Arminius was called to the professorship of divinity, at Leyden, where he entered on the duties of his station with spirit and ability. The disputes about grace and predestination soon after broke out in the university. Having embraced conscientiously the opposite side of the question, it is not to be supposed he would remain a quiet spectator on the occasion. He accordingly defended himself with great learning and moderation. His enemies at the same time (particularly Gomerus) heaped upon him every species of abuse, which their unhallowed zeal suggested. But his reputation remained unsullied. He was continually attended by a numerous audience, who admired the strength of his arguments and the solidity of his learning. This only roused his opponents to further acts of outrage, and indecorum. In 1607 he wrote an excellent letter to the ambassador of the elector Palatine, vindicating his conduct, with regard to the controversy in which he had been engaged. Nor must we omit to mention that in the same year, he gave a fair and manly account of his sentiments to the states of Holland. *Truth* wants no disguise; she disdains

concealment; courting the attention of mankind, she teaches them to cultivate the fruits of *Righteousness, Peace, and Charity*.

These contests, however, in which Arminius had been engaged, were carried on by the other party with so much fury, that it at last injured his spirits and brought on his dissolution. He died the 19th of October, 1609, most sincerely regretted by all those who were acquainted with the integrity of his mind, and the fervor of his piety. The writings of this great man are not very numerous, and chiefly relating to the controversy which we have already mentioned. The Curators of the university had so great a regard for his memory, as to settle a pension on his wife and children. The celebrated Grotius wrote a poem on his decease, the following extract may serve as a specimen—it alludes to the fiery disputes by which his life had been embittered and destroyed.

From whence the lust of quarrel and debate,
This zeal of parties and pernicious hate?
Has our dear Lord's infernal foe, conceal'd,
Sown this bad seed and scattered o'er his field?
Or does the hasty wrath of mortal man
And wit deprav'd the untemper'd strife maintain,
And to vile ends the cause of God profane?
Or while the world inquisitive to know
All secrets scans, and things forbid below,
Is this the righteous punishment assign'd,
T' abash the boldness of the curious mind?
As when of old the madding people strove,
From their proud tow'r, to scale even heav'n above,
A thousand erring tongues their speech embroil'd,
And with wild jargon the vain counsel foil'd.
Ah! what do we attempt! the little stock
Selected from the world, the purchas'd flock,
Invades itself and rends with mutual spite,
While Turks rejoice and Jews applaud the sight.
Bless'd the religion, which from factious heat,
Chastly preserv'd, and arts of human wit,
Shines in its own simplicity complete!
Of controversies blind to chase the night
With its own lustre prevalently bright:
That the whole church of Christ made one in love,
May persevere, and, aided from above,
Their life to men and faith to heaven approve!

We shall here add the character of Arminius, taken from the General Biographical Dictionary.—“Arminius was esteemed an excellent preacher, his voice was low but very agreeable, and his pronunciation admirable; he was easy and affable to persons of all ranks, and facetious in his conversation amongst his friends. His great desire was that Christians would bear with one another in all controversies that did not affect the fundamentals of their religion, and when they persecuted each other for points of indifference, it gave him the utmost dissatisfaction. His enemies endeavoured to represent him in the most disadvantageous light; but his memory has been sufficiently vindicated by men of the greatest distinction.”

We close our ideas by observing, that though we are far from supposing Arminius free from infirmities, yet he appears to have been an able divine, an eloquent preacher, and a Christian whose profession did honour to Christianity.

A CRITIQUE ON HEB. XII. 23.

But ye are come to the spirits of just men made perfect.

Most, I may say, all commentators explain this clause as meaning the souls of such as enjoy complete happiness in heaven, with whom sincere Christians on earth, it is judged, form one and the same body. “Just,” saith a great writer, “as persons travelling in foreign parts are still always esteemed to continue members of the same community with those who remain at home in their native country.” Thus, while our present dwelling is on earth, we are by faith and hope, and an imitation of their virtues, joined to the saints in heaven.

But I am apt to think, that the meaning of the apostle has been universally mistaken: and that the words do not at all relate to any separate, improved and happy existence of the souls of those who have died in the faith. Much less can I conceive, that they particularly refer, according to the opinion of one learned commentator, to the ancient believers, who, he apprehends, were not admitted to heaven and to the enjoyment of God upon their leaving this world, but were admitted thither as soon as Christ was raised from the dead. This appears to be a merely unsupported fancy.

The phrase, *the spirits of men made perfect*, compared with the other clauses in this passage, the language of the context, and the design of this epistle, I am much inclined to think, do not relate to the separate state of holy souls in heaven, but to a perfection to which Christians have attained in this world; or to the perfection of their religion and of their spiritual state, compared with that of ancient believers. It cannot be doubted, that the apostle, in this expression, had an eye to what he had said before, ch. xi. 40. viz: that *God hath provided some better things for us, that they without us should not be made perfect*. The question is, what is the perfection here meant; whether a perfection of the soul in heaven, or a perfection of religious state and knowledge on earth? I have little difficulty in saying, that the latter only was meant. The whole strain of reasoning, through this epistle, goes to show the superior excellence of that dispensation, of which the Hebrew Christians were partakers, to that enjoyed by good men who lived under the old dispensation of Moses. The comparison turns, in every instance, upon those things only which relate to the state of religious knowledge, and privileges in this world. The word *perfect*, in the writings of the apostle, especially in this epistle, has uniformly this pointed reference. It means improvements and attainments within the reach of *Christians living on earth*: but not attainable by the pious worthies of former ages. Of them the apostle observes, that *they had not received the promise, though they received a good report through faith*. The promise here spoken of, was that made to Abraham, Isaac, and Jacob: which was (1) to make the seed of Abraham very numerous: (2) to give that seed the land of Canaan: (3) that all the earth should be blessed in his seed. Now every one could see the two first parts of this promise made good, and thus they all received the promise: but

as to the other part which related to the blessing to be conveyed to all the earth, they did not, nor could they; receive that, till the promised seed that should arise, and who, in the fulness of time, did come. They expected and believed, that some time or other, God would make good his word: but when, or how, the best and ablest of old did not know, nor could they have the happiness of seeing; but this was reserved for us who have seen the Messiah. The believing Hebrews were, by faith in Christ, incorporated into one body with those who had attained to a perfect knowledge of heavenly discoveries and divine blessings, which the ancient saints and believers saw only afar off.

The only objection that can be made to this explanation of the clause, is, that the apostle doth not say, *we are come to just men made perfect, but to the spirits of such*: as denoting a state of separation from the body. We are indeed, accustomed to conceive that this is the import of his language: but whether this be a scriptural and just sense of the phrase, will admit a question. That it should be understood here as descriptive of the *whole* person, is agreeable to the use of the word *spirit*, in other places. The *spirit of a man* means the same as the man. 1 Cor. ii. 11. *Seducing spirits* signifies seducers. 1 Tim. iv. 1. *The Lord Jesus be with thy spirit*, is the same as be with thee. *They have refreshed my spirit and yours*, is, they have refreshed me, Paul, and you, Corinthians. Thus *the spirits of just men made perfect*, may properly mean *just men*.

To them, under the gospel, Christ hath opened the great scheme of his gospel more clearly and fully. To them are revealed those designs and counsels which had been hid from the saints of former ages. The patriarchs and the pious worthies under the Mosaic law, did not see the things which we have seen: nor hear the things which we have heard. Now the comprehensive and extensive scheme of divine mercy is unfolded and executed. The last and best manifestation of divine truth and mercy hath raised us to a state of improvement and perfection, to which the most excellent of former times could not attain. In the language of our sacred poet—

"How happy are our ears,
That hear this joyful sound,
Which kings and prophets waited for,
And sought but never found.

How blessed are our eyes,
That see this heav'nly light;
Prophets and kings desir'd it long,
But died without the sight."

ib.

From the (Boston) Universalist Magazine.

A SHORT DIALOGUE,

Between a Calvinist and a Universalist.

Cal. Sir, I wonder, in my heart, that you can reconcile your mind to the doctrine you profess. I have a much better opinion of those who hold to a future state of retribution, in which the wicked will be rewarded according to their wicked deeds, though they believe there will be a restoration. It

is true I do not hold with them, yet I do not think that their doctrine is so entirely unreasonable and dangerous to the cause of religion and the morals of society, as your doctrine is; for you hold that there is no punishment at all for sin.

Uni. I am inclined, Sir, to think that your opinion, on this subject, is not the result of either due reflection or suitable information. If you will answer me candidly to a few plain questions, I believe you will find that the sentiment or principle you speak so freely against, is a principle on which you yourself would act, and for which your conscience would never reproach you.

Cal. I act on such a principle! God forbid. You hold that there is no punishment for sin, and that the wicked and the righteous will all fare alike.

Uni. In this you are under a mistake. I will endeavour to point it out, that you may see it. Sin is a moral disorder, and may be represented by sickness. Our Saviour said, "The whole need not the physician, but they that are sick." Dear Sir, do you understand this?

Cal. Yes, surely, I allow this; but then what does it prove?

Uni. Be not in haste, friend, but let us see a little further. If our Saviour represented sinners by those who are sick, did he not mean to represent those who are righteous, by those who are whole? In one word, is not this the plain truth; the righteous are in health, and the wicked are sick?

Cal. Besure, I allow this; but what does it prove?

Uni. Sir, if you will calmly reflect, you will see what it proves. It proves that I do not hold, as you think I do, that the righteous and the wicked all fare alike.

Cal. I can't see how it proves any such thing.

Uni. Do you think, Sir, that well people and sick people all fare alike? You have a large family, and of late I learn that a number of your children have been very sick; while some were in health and others sick, did they all fare alike? While those who were in health could eat and drink as usual, with gratification and satisfaction, did it not pain your heart to see the sick ones wracked with pain, and to see them nauseate even at the sight of wholesome food?

Cal. I see now what you mean; but I could not think before what you were after.

Uni. Well, now you understand, that I do not think that the righteous and the wicked all fare alike; you will be so good as to listen while I prove that you would act on the very principle which you condemn. The principle is this; God is equally kind to all his family of man, and equally designs and acts for their good. So did you, while some of your children were sick and the rest in health, though you could not make them, while in this situation, all equally happy, yet you could design and act equally for the good of all. You were under the necessity of administering very disagreeable medicines to those who were sick, while at the same time you fed the healthy with nutritious food which was most agreeable to their taste. But you were just as good to the sick as you were to those who

were in health. Does your conscience reprove you for this?

Cal. My conscience? No. I should do the same again.

Uni. But then what do you think about its being licentious? Did you dare to let your children, who were well, know that you felt as kindly toward those who were sick, as you did towards them? Were you not afraid that your kindness to your sick children would induce those who were in health to endeavour to get the disorder which tormented those who were sick and be sick too? Did you find it necessary to tell those that were well, that they must not be offended because you treated the sick with kindness, nor allow themselves to be induced by this kindness to try to be sick themselves; and that if they could try to preserve their health until you and the physician should be able to overcome the disorder of the sick, you would then make such a display of your wrath on those who were then sick, that they would be satisfied that you acted on a righteous principle?

Cal. I never saw these things in this light before. The comparison which you have used and to which I have consented, certainly makes this subject appear very differently from what it usually has done. And I must confess that you have proved what I had not the least thought could be proved, that I do, in fact, act in my family, exactly on the principle which I condemned and called licentious. And I may very justly add, that it would be wicked in me to act on any other principle.

Uni. I am heartily glad that your candour has suffered your eyes to come open. You now see what a dark veil the religious world lies under, and how entirely wrong their sentiments are, respecting the nature of righteousness and the nature of sin. And you will perceive, that the very doctrine which religious people call licentious, is the only rational doctrine, and the only doctrine which has the least tendency to promote genuine morality.

FOLLOWING THE MULTITUDE TO DO EVIL.

We recently received a Number of a new theological publication, entitled "THE ORIENTAL STAR," published at Albany, and devoted to modern missionary plans, enterprizes, fire and brimstone, &c. &c. There is something novel, to say the least, in the idea of an "oriental star" appearing in this western world! This paper has commenced in the beaten track, and, of course, published the story of the "death of a young lady," with all the high colouring which modern dealers in fire and brimstone so lavishly bespatter their warning and terrible stories with. This is the identical story which was told from the pulpit, with abundance of notes, annotations, and aggravated circumstances, by a certain disciple of John Calvin, not many miles from the City Hall, some time since; and with such peculiar emphasis, gesture, groaning and growling, as to set all his admirers a snivelling and whining! This happy effect so delighted the reverend gentleman, that, on leaving his church, at the conclusion of the service, he turned to a friend, with whom he was

walking, and mustering all his significance, with the most beautiful and accomplished energy, said, "*How I made the serpents cry!!!*"

This celebrated story, which has been trumpeted from one end of the continent to the other; the recital of which has so often "*made the serpents cry*," we pronounce to be a false statement, and call upon the publishers of this statement of facts (as they presume to call it,) to prove the truth of them. This story has been published differently; apparently every one tries his hand to stir up the fire, and add new terrors to the account. We noticed this affair in our Second Volume, page 140, as published in the "*New-Haven Religious Intelligencer*." The story, as is usual, has grown considerably, since that time, and if it continues to be fattened with the exaggerations of religious mongers, may, in process of time, not only damn the young lady, but her whole neighbourhood!

This young lady, aged 20 years, attended a ball, and committed the "*unpardonable sin*," by dancing with her companions, to the wicked sound of a fiddle! God, her Heavenly Father, was so enraged at this unexampled crime, that he smote her with an incurable disease; and the poor young lady, on seeing a gown, which her mamma had given her to wear at the ball, said, "*There is the price of my soul—for that I bartered my hopes of Heaven!*"

☞ "Come, now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool!" Isa. i. 18. Reader, put this and that together!

RELIGIOUS DELUSION.

Messrs. Editors—The following account of the delusion of a young man, was written in the month of May last, with an intention to have it published, but it was withheld by the request of a friend, not to publish it, for fear of wounding the feelings of the young man's connexions. However, on seeing in the Magazine your request to have cases of delusion noticed in a public manner, I have thought proper to have it published, hoping its publication may be of sufficient benefit to the community to over balance the wounds it may inflict on the unfortunate young man's connexions. G. M. P.

A respectable promising young man by the name of —, living in the village of —, state of New-York, was something more than a year since, while seriously considering his future destiny, brought under, what is commonly called, concern of mind. Being in a poor state of health, in this situation was visited by some of his Methodist friends, who informed him it was possible for him so to fall away as to lose his religion, and of consequence his soul. The effect produced by this information in this weak state, was what might have been expected. He was soon after deprived of his reasoning faculties and was actually so far deranged as to make several attempts to relieve his troubled mind, by committing suicide, but was prevented putting his designs in execution, by some friendly hand. He has now regained his former health, but his mind

does not appear regulated. He speaks of having had a revelation different from any ever before revealed. He says, the religion he once possessed is gone, yea, for ever gone. He in conversation with one of his acquaintance, but a short time since, said that he was confident that his soul would be for ever lost, that he had not a remaining hope.

Note. In consideration of the possibility of "wounding the feelings of the young man's connexions," we withhold the name and place; but reserve them for the satisfaction of inquirers.

Univer. Mag.

PARTING WITH FRIENDS.

A letter from Dr. Franklin to Miss Hubbard, on the death of his brother Mr. John Franklin.

I condole with you. We have lost a most dear and valuable relation—But it is the will of God and nature, that these mortal bodies be laid aside, when the soul is to enter into real life. This is rather an embryo state, a preparation for living. A man is not completely born until he be dead. Why then should we grieve that a new child is born among the immortals—a new member added to their happy society? We are spirits: that bodies should be lent us, while they can afford us pleasure, assist us in acquiring knowledge, or doing good to our fellow creatures, is a kind and benevolent act of God. When they become unfit for these purposes, and afford us pain instead of pleasure; instead of an aid, become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we may get rid of them. Death is that way. We ourselves, in some cases, prudently choose a partial death. A mangled, painful limb, which cannot be restored, we unwillingly cut off—He who plucks out a tooth, parts with it freely, since the pain goes with it; and he who quits the whole body, parts at once with all pain, and possibilities of pains and diseases it was liable to, or capable of making him suffer.

Our friend and we were invited abroad on a party of pleasure, which is to last for ever. His chase was ready first, and he is gone before us. We could not all conveniently start together; and why should you and I be grieved at this, since we are soon to follow, and know where to find him? Adieu.

IMPORTANT DISCOVERY,

OR THE ORIGIN OF YELLOW FEVER.

While our medical men have been crazing their brains to no purpose, and our Corporation ransacking the archives of the experienced, and expending money to arrest the progress of infection, the reverend clergy, unsolicited, have divulged the *grand secret*, and explained, to wonder-gazing audiences, in the country and suburbs of this city, the *cause* of the pestilence which is now devastating our streets. Their decision sets the contending parties for domestic and foreign origin at defiance; and proves that the *filth* of streets, and supposed animalcula in the atmosphere, have nothing to do with it. If we can believe these reverend gentlemen, Heaven, Earth, and Hell, are moved to *avenge them*, and

punish the audacious wretches who dared to question their right to rule with a *rod of iron*! In plain English: The *Yellow Fever* is a *judgment* from Heaven upon the inhabitants of this city, for their opposition to the *Holy Clergy* last year!

For ourselves, we say, "Father, thy will be done." We would bow submissively to all the dispensations of our Heavenly Father's Providence. If it is *His will* that Yellow Fever shall prevail, it is *ours also*! But, in view of the *arrogant pretensions* and assumptions of those doctors, and would-be doctors of divinity, who *conspired* against the liberties of the inhabitants of this city, in the summer of 1821, we say, as did David of old, "Let us fall now into the hand of the Lord, for *His mercies are great*, and let me not fall into the hands of man."

MR. KNEELAND'S LECTURES.

We recently mentioned the circumstance of a letter addressed to Mr. Kneeland, by one Roswell Judson, "purporting to be a refutation of his Lectures on Divine Benevolence," &c. It appears Mr. Judson kept his refutation to himself, so far as to prevent, if possible, Mr. Kneeland from seeing it. It is an easy matter to conjecture the truth in this instance. When a man is convinced that his publication is a wilful departure from truth, it is to be supposed he will keep it, if possible, from the eyes of those who are in possession of facts to invalidate it. Mr. Kneeland, however, by some other means than the politeness of the author, possessed himself of a copy of the letter addressed to him, and, in reply, says, that Mr. Roswell Judson, A. M. "*has not quoted a single proposition, nor replied to a single argument!*" A most wonderful confutation this!

FOR THE GOSPEL HERALD.

A GOOD REASON.

Last Sabbath, while hearing the Rev. John Bang "reason out of the Scriptures," he, with a view to upset the doctrine of election, quoted John, "Behold the Lamb of God, that taketh away the sins of the World!" And said, "shall we conclude from this, that the sin of the *whole world* shall be taken away? Certainly *not*: and why? because we should then all be Universalists."

A FRIEND TO CONSISTENCY.

Harpersfield, N. Y. Sept. 6.

From the (Boston) Universalist Magazine.

CRUELTY TO BEASTS.

A man of kindness, to his beast is kind—
But brutal actions show a brutal mind.
Remember—he who made thee, made the brute.
Who gave thee speech and reason, form'd him mute:
He can't complain, but God's omniscient eye
Beholds thy cruelty. He hears his cry;
He was design'd thy servant, and thy drudge;
But know, that his Creator is thy Judge!

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW-YORK, SATURDAY, OCTOBER 12, 1822.

NO. XXII.

REMARKS

ON GENESIS, IN ANSWER TO CONSISTENCY.

(Concluded from p. 162.)

Consistency introduces Gen. ix. 20-27, containing the account of Noah's drunkenness, and cursing of his son, &c. Commentators are of opinion that Noah cultivated the vine without any knowledge of its properties, and that the effects of the wine were not foreseen, &c. In other words—Noah was innocent, because he was ignorant of the intoxicating properties of the juice of the grape. This might have been the case. But we do not altogether appreciate the motive which would set facts at defiance to bolster up the immaculate purity and holiness of man, that holiness, when once proved to be a property of man, should admit our claims without questioning them. Man, at best, in this mode of being, is a *poor creature*. His pretensions are made with a much better grace than they are supported. We never learned, yet, from good authority, that Noah had a license that he might *curse* the children of his body. If he had, we have no knowledge of it. We very much question whether a God of love, of order and propriety, would influence a man to rise from the fumes of wine, and *curse his children*! We believe the Spirit of God *blesses*—the spirit of grapes *curses*! James says, chap. iii. 8-12. "But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth, proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet *water* and bitter? Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? So can no fountain both yield salt water and fresh."

We consider Moses to give a plain history of Noah and his sons, without comment. It is remarkable that commentators who consider Noah's *curse* to be the inspiration of God, and, at the same time, concede, that Noah's curse did not fall upon Ham, only upon his descendants, should not consider the occasion likewise. It is pretended that Ham treated his father with *disrespect* and *levity*. But Moses gives no account of this. If Noah was drunk, and his son came upon him at unawares, surely he could not be blamed for the circumstance. And the precaution used by his brethren was a consequence of the information he communicated to them. Now, to suppose Noah justly incensed against his son Ham, and denouncing vengeance against him, and the curse threatened never reach him, but only his posterity, and this too by the inspiration of Heaven,

is absurd to the last extreme. Did Noah reserve all the wine to himself? If not, if his sons were permitted to drink with him, and all of them were ignorant of the effects of wine, why were not all of them drunken together? We are of opinion that commentators are very much circumscribed in their views, at times, and look only at such circumstances as their imaginations would conjecture and approve of.

Of the opinion entertained by many, that the curse pronounced against Ham was the origin and cause of the difference of colour in the human species, we think it not deserving a serious refutation. Ham was the father of *Canaan*, in whose genealogy are reckoned the *Jebusites*, *Amorites*, *Girgasites*, *Hivites*, *Arkites*, *Sinites*, *Amorites*, *Zemarites*, and *Hamathites*, and inhabited the land of *Canaan*!

Consistency next introduces Gen. xi. 1-9, containing the account of the confusion of tongues at Babel, &c. We are instructed that the whole earth was of *one language*. This language is generally admitted to have been the Hebrew. It was used, says Mr. Ainsworth, in all the world, for *one thousand seven hundred and fifty-seven years*, till Phaleg, the son of Heber, was born, and the tower of Babel was in building, *one hundred years* after the flood. Gen. x. 25; xi. 9. It appears from the phraseology of the 4th verse, that the motive for building the city or tower, was, that they might be identified, and stationary, and not wander abroad upon the earth. What that tower was, in all its parts, we can only conjecture; no particular account being given of it. God, for wise and good purposes, confounded their language, which caused them to disperse and abandon their project. That this was merciful in God, cannot be questioned, since it must be admitted that mankind are far better situated in small and scattered settlements, than in large cities and a confined air. Man was evidently fitted for an agricultural life. The necessities and real comforts of life, which invigorate the man, are few in number, and certainly and easily procured, under a proper disposition of affairs. Of the history as given by Moses, we consider it a simple statement of facts.

The passage next in order, is Gen. xix. &c. As our correspondent has not assigned any motive, nor expressed any doubts, of any part of this passage, nor hinted at any obscurity, we are at a loss how to proceed. We consider it to be a plain *history*. It is most reasonable to conclude, that the cities on the plain were destroyed by *lightning*, which communicated fire to the combustibles with which, it is well known, that place is plentifully stowed. An

earthquake ended the catastrophe. Relative to Lot's wife, and her becoming a pillar of salt, we should be inclined to think that she lingered behind, and was overtaken with a similar destruction with that which befel the inhabitants of the cities. Josephus, however, said, that the pillar of salt, which was supposed to have been Lot's wife, was standing in his day. Of this matter however we do not pretend to know. The prophet Ezekiel, chap. xvi. speaks of the goodness of God in taking them away, and of their return, &c. and that God would make a new covenant with them.

Of the next passage, Gen. xx. 1—13, giving an account of Abraham's wife being taken by Abimelech, we would make no remark, only to say, it is a part of the history as given by Moses.

TO THE EDITOR OF THE GOSPEL HERALD.

SIR—By giving your views of the following passages of Scripture, you will oblige a subscriber. John iii. 7. Revelation xx. 13, and xxii. 11. L. H. Harpersfield, N. Y.

JOHN III. 7.

"Marvel not that I said unto thee, Ye must be born again."

Our readers by consulting their quarto Bibles, which have a marginal reading, will notice this passage to read, *born from above*; not, *born again*.

The word *anobov*, in this passage rendered *again*, might with the same propriety have been translated *house*, or *hat*! Interesting as this subject is, we presume there is none less understood. It is not uncommon to hear a clergyman edifying his hearers through a long sermon upon, what he calls, *regeneration* or the *new birth*, and the minister and people leave the church as wise as they entered it. The criterion established by modern clergymen whereby a man can judge of himself, whether he is regenerated or born again, is similar to the rule laid down by physicians for identifying diseases by the symptoms of the patient. If you *feel so and so*—if you *think so and so*—if you *do so and so*, you have a comfortable hope or assurance that you are born again! A man's feelings, doings, thoughts, and wishes, are the symptoms of a new birth; and he who may have every characteristic of this religious mania to-day, to-morrow, from a variety of fortuitous circumstances, may be convalescent, and a child of the devil!

There is a marked distinction in the Scriptures between *regeneration*, and the birth spoken of in John, under the figure of being *born from above*. They are *two* things, and should never be confounded. The word *regeneration* occurs but twice in the Scriptures. Matt. xix. 28, Titus iii. 5. "Ye which have followed me in the *regeneration*," &c. *Quere*. When was that? "Not by works of righteousness, which we have done, but according to his mercy he saved us, (how?) by the washing of *regeneration*," &c. The word rendered *regeneration* is *καταγγεσσια*. Definition. *Secundus ortus*, *instauratio*, *reditus ad vitam*, *regeneratio*. Or, *Second beginning*, *renewal*, or *restoration*, *a return or coming again to life*, *being produced again*.

Vide Schrev. Lex. &c. Let it be remembered, that the apostle predicated every thing upon the *resurrection* of Christ from the dead. That Paul declared, "Ye are dead, and your *life is hid with Christ in God*." Man, in the aggregate, therefore, was regenerated *in Christ*, their Head, and rose triumphant over sin, death, and hell, from the grave! When a man arrives at the *knowledge* and *belief* of this fact, he is "*born from above*." He "is delivered from the power of *darkness*, (uncertainty relative to his future destiny,) and is translated into the kingdom of God's dear Son." A kingdom of knowledge, of light, and life, and love!

Note. Rev. xx. 15—xxii. 11, will be remarked, &c. in a future Number.

SPLITTING OF HAIRS!

The following from the "CHURCHMAN'S MAGAZINE," in defence of their xvii. Article from the imputation of Calvinism, we extract, and offer a few remarks, believing it will not be uninteresting to our readers.

The Articles of the Church not Calvinistic.

The following discussion from the late controversy on Episcopacy in the State of New-York, is so detached from the main point in hand, that it might appear to advantage in an extract, whilst its importance, and clearness of illustration, entitles it to a place in the Magazine.

"The author of Miscellanies also asserts, that the *articles of the Church of England are Calvinistic*; and that the *seventeenth article* in particular maintains the Calvinistic doctrine of "election and reprobation;" and that those Episcopalians who oppose this doctrine, "attack" the articles of their Church.

"These are very serious assertions: for, if true, they involve the great body of the Clergy of the Church of England, and almost every individual among the Episcopal Clergy in this country, in the criminality and odium of opposing the doctrines of their Church.

"It is of importance to ascertain what are the *peculiar tenets of Calvinism*.

"Many Calvinists indeed, with a disingenuousness for which it is difficult to find an apology, are in the constant practice of ranking among the *peculiar tenets of Calvinism*, of appropriating exclusively to the religious system so called, the doctrines of the *corruption and guilt of man*—of the *atonement and grace of Jesus Christ*—of *justification through a true and lively faith in him*, as the *only mediator between God and man*—of the *sanctification of the soul through the grace of the Holy Spirit*. But these were doctrines that prevailed in the Church long before CALVIN imposed his gloomy system. They were the glory and the consolation of primitive martyrs, long before St. AUSTIN, in the fifth century, first introduced the doctrine of *particular absolute election*. They have been espoused by a host of eminent Divines, who, while they opposed the peculiar tenets of Calvinism, were zealous in proclaiming the doctrines of salvation through the cross of Christ. These, indeed, are the doctrines of the Church of England. But the pretensions, that would confine these doctrines to the system of Calvin, are equally unfounded and arrogant.

"No! the tenet which is *peculiar to Calvinism*, and *distinguishes* this system from all others, is the doctrine of PARTICULAR ABSOLUTE ELECTION. This doctrine is laid down in the Institutes of Calvin, in terms that are revolting to every idea which reason or scripture affords us of the attributes of God. He divides the whole human race into the *Elect* and the *Reprobate*; and thus lays down the decree of election and reprobation concerning them.

"For all are not created in like estate, but to some eternal life, to others death, is foreappointed." Cal. Inst. lib. iii. chap. 21. 5.

"But those whom he appointeth to damnation, to them, we say, by his just and irreprehensible, but also incomprehensible judgment, the entry of life is blocked up." Cal. Inst. lib. iii. chap. 21. 7.

"Therefore if we cannot assign a reason why he should confer mercy on those that are his, but because thus it pleaseth him; neither indeed, shall we have any other cause of his rejecting of others, than his own will." Cal. Inst. lib. iii. chap. 22. 11.

"As God by the effectualness of his calling towards the *elect*, perfects the *salvation* to which by his eternal counsel he had appointed them; so he hath his judgments against the *reprobate*, by which he executes his counsel concerning them. Whom therefore he hath created to the shame of life and destruction of death, that they may be vessels of his wrath, and examples of his severity, them, that they may come to their end, sometimes he deprives of the power to hear his word, and sometimes he more blinds and confounds, by the preaching of it." Cal. Inst. lib. iii. chap. 24. 12.

"Behold, he directs his voice to them, but that they may become the more deaf: he lighteth a light, but that they may be rendered the more dull: he applies to them a remedy, but not that they may be healed." Cal. Inst. lib. iii. chap. 24. 13.

"Well might Calvin himself confess, that this decree of election and reprobation is a "HORRIBLE DECREE." "Decretum quidem horribile fateor." Cal. Inst. lib. iii. chap. 23. 7.

"The only article that can be adduced in proof of the Calvinism of the Church of England is the seventeenth article.

"Now, let it be remembered, that this article is entirely silent on the tenet of *reprobation*. It says nothing in respect to those among mankind, whom God "hath passed by, and ordained to dishonour and wrath." This is an important doctrine of Calvinism, to which the Church of England is utterly a stranger. And when the author of *Miscellanies* talks of "the article of the Church which respects *election and reprobation*," he talks of an article which has no existence. The part of the article which respects "*predestination and election*," is as follows:—"Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed, by his counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour.

Wherefore, they whom he endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made Sons of God by adoption: they be made like the image of his only begotten Son Jesus Christ: they walk religiously in good works, and, at length, by God's mercy, they attain to everlasting felicity."

REMARKS.

It is true that the xvii. Article of the Episcopal Church does not reprobate a part of mankind in the same manner, phrase, and style of Calvin, but it does it as *effectually*. This article declares that "*Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed, by his counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind,*" &c. It is perfectly ridiculous after declaring that God chose in Christ *out of mankind* a part before the foundations of the world were laid, to contend, that the conduct of those thus chosen influenced God in the choice of them. And the absurdity of this conclusion is notoriously manifest, when their xxxi. Article is admitted, which declares that the *perfect* redemption and satisfaction for sin, by Christ, is for the "*original and actual sins of the whole world*, and that there is none other satisfaction for sin, but *that alone*." Calvinism, black as it is, is less inconsistent than this!

It is must be conceded, there is no remedy, that the Spirit of God must assist mankind, or their salvation never can be effected. Now, to contend that God constantly decreed that he would save a chosen number *out of mankind*, and leave the rest in the *infirmity* in which they were created, utterly unable to extricate themselves, or to avoid the "*curse and damnation*," for which (it appears) they were created, and at the same time to argue that Calvinism is more horrible, is both weak and wicked! It is an insult to common honesty and common sense, and betrays either a weakness of *intellect* which should disqualify a person from being a teacher of others, or a want of that natural affection and merciful disposition which is indispensable to constitute a merciful man, and keep him in a state of elevation equal to the common corruption of his imperfect nature. It is most horrible!

Quere. Where is the earthly parent who would tamely submit to the odium of a similar want of affection for a *part* of his children? Who would patiently hear a charge of partiality preferred against him, of a similar nature, that he constantly chose out of his children *some*, whom he would deliver from the evils and dangers that assailed them, and left the residue, who had the same claims to his affection, to misery and wretchedness? There lives not the man, who would submit to bear the odious character which our *pious* folks assign to God!

"REVIVALS."

In the several religious papers which contain the accounts of "*Revivals*," in different parts of our

country, and of the world, this work is styled the "work of God,"—"a time of refreshing from the presence of the Lord,"—"the work of divine grace,"—"the operations of the Spirit of God," &c. and we are often told, to resist or oppose this work, is to oppose God, and to set at nought the holy spirit of grace.

Now, if we assent to the truth of these declarations, that these revivals are the immediate work of God, "The work of divine grace in the conversion of sinners," how shall we be able to reconcile the proceedings of the Ocmulgee Association of Baptist Ministers, holden lately at Powelton, (Geo.) who undertook "to form plans for the revival of religion. If revivals of religion are really and truly the work of that God, "who worketh all things after the counsel of his own will," for the accomplishment of his own holy and divine purposes, we ask, how men are to form plans to bring into operation the Spirit of God?—Or, in other words, how can this Association form plans to cause, or make God work by his Spirit in converting sinners? Can these gentlemen believe that their plans will coerce the Almighty, and produce revivals, which, without these plans, would not have taken place?

We cannot believe them to be so ignorant. Why then, it may be asked, should they form such plans? Answer. We apprehend these gentlemen in their zeal, forgot themselves, and believing, that these revivals are the effects of a combined operation among the clergy, to work upon the passions of the ignorant and unreflecting; finding the work rather slacken, they felt it their duty to form plans to keep up these revivals, and thus in their zeal took into their own hands the work which they had heretofore attributed to God. Every candid mind must be sensible that if these revivals are of God, there is great presumption manifested by this Georgia Baptist Association; but as we cannot believe them to be either so ignorant or presumptuous, we feel confirmed in our opinion, that there is more of the work, or cunning design of men in these revivals, than of God; and that of this, the Association was well acquainted, and formed their plans accordingly, adopting, probably, simultaneous prayer meetings, and the commencing of the work at different places at the same time, that they might have something WONDERFUL, and almost miraculous to relate in some future paper, as the effects of their united prayers.

There was another thing agreed upon in this Association—a plan for Baptist Ministers to act in unison with other denominations. Our Baptist brethren seem entirely to forget all they have suffered from a domineering sect, that have ever endeavoured to tread them under foot. To forget and forgive, they may, however, call a Christian virtue; but will they admit Presbyterians or Methodists to the communion table with them? Are they disposed in this union, to give up close communion? If not, what is the amount of all this "Unison," or Union? 'Tis all a sham—a deep deceptive bait, to catch the unwary.

Hart. Rel. Inq.

SUPERSTITION AND CRUELTY.

The abominable hypothesis of *never-ending* misery, which is now receiving that abhorrence and execration it so justly merits, was in its prime when America was first settled by that immaculate race who were eulogized so gloriously by Gardiner Spring, D.D. A.M. Rev. &c. &c. in his Sermon on the anniversary of the landing of the pilgrims, as they are called, which he preached in this city about two years since. It is matter of regret that this Rev. D.D. did not give a sample of that Christian charity, benevolence, and long-suffering, which so eminently distinguished his adored prototypes! That the Rev. Doctor Gardiner Spring's admirers, and the worshippers of the image which he has set up, may not be disappointed of a *treat*, and lose some of the *glorious traits* of primitive orthodoxy, and Christian simplicity, we subjoin the following, from HOLMES'S ANNALS:

"In 1644 the legislature passed a law, against all Anabaptists, banishing them from the colony from abhorrence to their doctrines.

"In 1646 the legislature of Massachusetts passed a law against the toleration of Quakers. No master of a vessel was from that time allowed to bring any one of this sect into its jurisdiction, under a penalty of an hundred pounds. The next year a law was passed against the Jesuits.

"In 1648 Margaret Jones was indicted for a WITCH, found guilty, and executed. This was the first instance of capital punishment for witchcraft in New-England.

"In 1649, governor Endicott of Massachusetts, deputy governor Dudley, and the assistants, signed a declaration against men's wearing long hair, as unscriptural. It begins thus—"Forasmuch as the wearing of long hair, after the manner of ruffians and barbarous Indians has begun to invade New-England," &c.

"This year, 1656, the legislature of Massachusetts passed sentence of banishment on all the Quakers then in the colony. They were twelve in number.

"In 1659, Marmaduke Stephenson, William Robinson and Mary Dyer, Quakers, were brought to trial before the general court of Massachusetts and sentenced to death. Robinson and Stephenson were executed. They received sentence, "for their rebellion, sedition, and presumptuous obtruding themselves after banishment, upon pain of death." Mary Dyer was reprieved on condition of her departure from the jurisdiction in 48 hours, and if she returned, to suffer the sentence. She returned in 1660 and was executed.

"The imputation of witchcraft, accompanied with a belief of its reality, was this year, 1692, very prevalent in Massachusetts. The contagion was principally confined within the county of Essex. Before the close of September, nineteen prisoners were executed, and one pressed to death, all of whom asserted their innocence."

The above, reader, are some of the glorious traits of that religion which Dr. G. Spring would revive, with all its *merciful* concomitants, in this our wick-

ed day and generation. The present race of Christians, according to him, are mere *pigmies*!!! They have not courage to *hang a witch* nor a *Quaker*! Neither will they *banish* their religious opponents. Now, in this our day, when *pigmies* rule, when the primitive simplicity of the pilgrims is discarded, and a licentious mercy is tolerated, our streets are filled with Quakers, witches, and Universalists! It must be a sore mortification to this Reverend Doctor, who is also a *master of arts*, and his cotemporaries and compeers, to see those things, and find all their efforts to introduce the *primitive simplicity of hanging and banishing* prove abortive. Add to these considerations the abundant materials there are at present for commencing the glorious work of *primitive simplicity*. How many Quakers and Universalists are there, who could be converted into *witches, hung and banished*, and their estates confiscated to fill the coffers of the admirers of *primitive simplicity*! Strange as these things may appear to Quakers, witches, and Universalists, there can be no cause for wonder, when it is considered that these admirers of primitive simplicity do not stop at hanging so far as themselves are concerned, but profess their willingness to go to *hell for ever*!

From the (London) Universal Theo. Magazine.

MEMOIRS OF EPISCOPIUS,

THE FRIEND AND SUCCESSOR OF ARMINIUS.

Having detailed the particulars of the life of Arminius in our last number, we proceed to the Memoirs of Episcopius, his particular friend, the chief pillar and support of the denomination. After its founder's decease he came forward for the defence of Arminianism with an uncommon degree of zeal and ability. He seemed raised by providence to supply the place of Arminius; his preaching and writings were honoured with peculiar marks of approbation. Such was the energy of his talents—such the fervour of his piety.

Episcopius (Simon) was born at Amsterdam, 1583, descended from a reputable protestant family. His propensity to learning discovered itself at an early period; it was so great, that the objections of his parents to a literary life gave way, and he devoted his powers to the acquisition of knowledge with a more than ordinary avidity. In 1602, having passed through the Latin schools at Amsterdam, he went to study at Leyden. During his education he lost both his parents; a circumstance which, though very afflictive, was not suffered to impede the progress of his studies. He was admitted Master of Arts in 1606, and then wholly applied himself to the study of divinity. In consequence of his advanced state of improvement, he was deemed fit for undertaking the duties of the Christian ministry. But he had taken the side of Arminius in the controversy about predestination. Hence obstacles were thrown in his way to promotion, and his settlement over a church impeded. Wearied by the operation of such prejudices, he, in disgust, quitted the university.

At this time Arminius was labouring under that illness which terminated in his dissolution. Epis-

copius visited him—had much conversation with him about religion—and particularly the state of the Christian churches. The favourable result of this interview appears in the subsequent conduct of Episcopius in defending the sentiments of Arminius with so distinguished a degree of intrepidity.

In 1610 Episcopius was ordained and became minister of the village of Bleyswyck, near Rotterdam. He was one of the deputies in a conference held at the Hague, soon after, between six Arminian and six Calvinist ministers, where his wit and learning were displayed to great advantage. The year 1612 saw him raised to the divinity professorship at Leyden, where he lived in uncommon harmony with his colleague Polyander, though they differed about predestination. This trait is mentioned to the praise of both parties; it is indeed what ought to be at all times and on all occasions. No good reason can be assigned why persons of opposite opinions should not conduct themselves towards each other with love and amity. But many painful exceptions are exhibited to the world. It is high time that prejudice and passion should be at an end, and that we should lay our souls open to the influence of pure Christianity.

The controversy respecting predestination raged at this period with an unprecedented fury. Episcopius, during the second year of his professorship, was publicly abused at Amsterdam, because, being godfather to one of his neices, he had presumed to reply to the minister who officiated on the occasion. The minister asked him whether the doctrine of the church there was not the true and perfect doctrine of salvation; Episcopius, instead of answering the question with a bow, the usual sign of approbation, began to say something in order to show that he admitted it only with limitations. Upon this honest avowal, the minister flew into a passion, and called him a *presumptuous young man*! The people immediately took fire, and, loading him with opprobrious language, both in the church and street, he narrowly escaped being beaten and stoned to death! And yet Episcopius seems to have had a good reason for his conduct, when we are told that one of the party, having answered *Yes* on a similar occasion, was publicly reproached with having deserted the doctrine of the Remonstrants. Hard case, when the honest declaration of our religious sentiments should expose us to such brutality! How barbarous is a blind and unrelenting bigotry! It tramples under foot the dearest charities of life, and is satiated only by consigning to destruction the objects of its fury!

In 1614, Episcopius, during the vacation, visited Paris, for the purpose of seeing that city. This innocent excursion, however, was construed by his enemies into a plan for ruining the Protestant churches! He was accused of holding secret conferences with Jesuits; but upon his return he soon put an end to the circulation of those idle tales, which had been propagated with a diabolical malignity.

The next circumstance which calls for our attention in the life of this great man, is the treatment

which both he and his associates received from the Synod of Dort. The states of Holland invited him to take a part in the deliberations of that assembly, to which he cheerfully assented. But the Synod, with a characteristic narrowness, opposed the admission of him, and other remonstrant ministers. Upon this shameful procedure, Episcopius had recourse to his pen, and not only ably stated and defended his own principles, but exposed the unjustness of the measures which had been taken against them. The Synod had erected itself into the two-fold office of *judge* and *jury*; of course, it was impossible that the Arminian party could have justice done them. Episcopius was indeed so far admitted to the assembly, that he made a speech there, and the ever memorable John Hales, a pious and learned Englishman, who happened to be present, heard it with admiration. To a friend, upon his return to England, he said, that "at the well pressing of John iii. 16, by Episcopius there, I bid John Calvin good night!" And indeed, one plain passage, assuring us, that *WHOSOEVER believeth shall not perish, but have everlasting life*, outweighs a hundred others of doubtful signification.

Such, however, was the intolerance of this Synod, that Episcopius and his associates refusing to give up their ministerial functions, were banished, 1618, out of the commonwealth—employing, during their exile, their talents and zeal against popery, and in the diffusion of what they apprehended to be *scriptural* Charity.

The times growing more favourable Episcopius returned once more to his native country; for, in 1626 he became minister of the remonstrant church at Rotterdam. He married the year after, but never had any children. In 1634, he removed to Amsterdam, being chosen rector of the Arminian college, where he continued till his death. His illness was a tedious decline, which originated in a violent cold caught on a journey. He died April the 4th, 1643, and was sincerely regretted by a large circle of connexions. Limborch tells us that the moon was under an eclipse at the hour of his death, which some considered as a fit emblem of the church being then deprived of much light by the disappearance of such a luminary! The same writer also informs us, that the friends and relations of Episcopius had some medals struck with the images of *TRUTH* and *LIBERTY* upon them, in remembrance of his distinguished exertions for their propagation.

The works of Episcopius make two volumes, folio, the first being published during his life time, the second, after his decease. His talents (though there is a censurable asperity in his controversial writings) were much admired not only by his own party, but by persons of an opposite communion. Father Mabillon, an eminent member of the Romish church, says, "I cannot forbear observing, that if some passages had been left out of Episcopius's *Theological Institutions*, which Grotius esteemed so much, that he carried them with him wherever he went, they might be useful in the study of divinity.

Jurieu threw out some reflections against his writings, which were ably animadverted on by Le Clerc, who did ample justice to his memory. "In one passage of Episcopius's *Institutions*," says Le Clerc, addressing Jurieu, "the truth of the Christian religion is proved in so clear and strong a manner, that he might hope there would not remain any infidels in the world, if they would all duly weigh and consider his arguments. And yet you style him, Sir, *an enemy to Christianity*, though it does not in the least appear that you have either read his works, or examined his life!!" It is much to be regretted that this infamous practice of misrepresenting the principles of an adversary had not ended with Jurieu; frequent instances, alas! present themselves in the present day. It is, however, always the indication of a bad cause, and most certainly manifests a temper estranged from the just and generous spirit of Christianity.

MODERN TRACTS.

Among the many Tracts published by Tract Societies, to *scare the money* out of the pockets of sinners, and pamper doctors of divinity, we have seen few more abominable than Tract No. 17, by the "*New-York Religious Tract Society*." It is entitled "*The future punishment of the wicked unavoidable and intolerable*." It commences as follows—

"These verses, (Luke xiii. 3—Matt. xxv. 46—Ezek. xxii. 14.) pronounced by him who cannot lie, is for thee, O impenitent sinner! O poor wretch! who art in the same miserable state *in which thou camest into the world*, excepting that thou art loaded with vastly greater guilt, by thine actual sins. These dreadful things which thou hast heard, are for thee, who art yet unconverted, and still remainest an alien and stranger, without Christ, and without God, in the world. They are for thee, who to this day remainest an enemy to God, and a child of the devil, even in this remarkable season, when others, both here and elsewhere, far and near, are flocking to Christ: for *thee*, who hearest the noise, the fame of these things, but knowest nothing of the power of Godliness in thine own heart. Whoever thou art, whether young or old, little or great, if thou art in a Christless unconverted state, this is the wrath that abideth on thee; this is the hell over which thou hangest, and into which thou art ready to drop every day and every night."

According to the above execrable hypothesis, all mankind at the *moment of their birth* deserve endless misery! And, wonderful to tell, the moment they are born they are children of the *Devil*! Our Saviour thought differently, when he said, "Suffer the *little children* to come unto me, and forbid them not; for of such is the kingdom of God." It is astonishing that persons can be found who will greedily swallow the unmeaning rant which composes this Tract. A mere string of anathemas and execrations vomited forth against the creation of God. The following extract would argue, that the man who has a *heart of stone*, will view endless misery as very *shocking*; consequently, these con-

verted folks, who have *tender* hearts, look upon endless misery, particularly the misery of their neighbours and relatives, with *joy* and *pleasure*!

"Doth it seem to thee incredible, that God should be so utterly regardless of the sinner's welfare, as to sink him into an infinite abyss of misery? Is this *shocking* to thee? and is it not at all shocking to thee, that thou shouldst be so utterly regardless, as thou hast been, of the honour and glory of the infinite God? It arises from thy foolish stupidity and senselessness, and is because thou hast a *heart of stone*, that thou art so senseless of thine own wickedness as to think that thou hast not deserved such a punishment, and that it is to thee incredible that it will be inflicted upon thee."

The following, which is the last extract we shall make from this diabolical thing, is absurd beyond description. It declares that Christ has *actually satisfied Justice*, but the *damnation* of the sinner *never can satisfy Justice*! And to outrage all reason and common sense, it is declared, that the *salvation* of the sinner is *more* to the glory of God, than his *sufferings would be, if he were to suffer the eternal punishment of Hell!!!* Reader, is not this telling God to his face, that when he consigns a soul to Hell, He *injures His character*, and *robs His Son* of His mediatorial righteousness, and expiatory sufferings? It is. Let these men look to it!

☞ "That you may effectually escape these dreadful and eternal torments, be entreated to flee to, and embrace Him, who came into the world for the very end of saving sinners from these torments; who has paid the whole debt due to the divine law, and exhausted eternal, in temporal sufferings. What great encouragement is it to those of you who are sensible that you are exposed to eternal punishment, that there is a Saviour provided, who is able, and who freely offers to save you from that punishment, and that in a way which is perfectly consistent with the glory of God: yea, which is *more to the glory of God, than it would be if you should suffer the eternal punishment of hell!* For if you should suffer that punishment, you would never pay the whole of the debt. Those who are sent to hell, never will have paid the whole of the debt which they owe to God, nor indeed a part which bears any proportion to the whole. They never will have paid a part which bears so great a proportion as one mite to ten thousand talents. Justice, therefore, *never can be actually satisfied* in your damnation; but it is *actually satisfied in Christ.*"

BISHOP WATSON,

On the doctrines of Christianity.

When we speak concerning the truth of revealed religion, we include not only the certainty of the divine Missions of Moses and of Jesus, but the nature of the several doctrines promulgated by them to mankind. Now you may ask me, what these doctrines are? I know what they are to me; but pretending to no degree of infallibility, I think it safer to tell you where they are contained than what they are. They are contained in the Bible;

and if, in the reading of that book, your sentiments concerning the doctrines of Christianity should be different from those of your neighbour, or from those of the church, be persuaded on your part, that infallibility appertains as little to you, as it does to the church of which you are a member, or to any individual who differs from you. Towards the church, you ought to preserve reverence and respect; and in your public teaching, you ought not, whilst you continue to minister in it, to disturb the public peace, by opposition to its doctrines: and towards individuals, of whatever denomination of Christians they may be, who differ from you, you ought to preserve charity of thought, and courtesy of conduct: and if you do this, your discordance of opinion will be attended with no mischief, public or private.

Many learned men have bestowed much useless labour in defining what are the fundamental verities of the Christian religion; useless I esteem it, because the same things are not fundamental to all men, and there is no infallible judge of controversy to settle the disputes which may arise. A papist believes the doctrines of transubstantiation, of worshipping of images, of invocation of saints, of purgatory, of the insolvability (if the word may be admitted) of heretics, and of the infallibility of popes, councils, and churches, to be fundamental doctrines; a Protestant does not believe any of these doctrines to be fundamental. Protestants differ from each other in their sentiments concerning the Eucharist, concerning the Trinity, concerning satisfaction, original sin, and personal predestination; but the wisest among them do not esteem any particular opinion concerning any of these points, to be so fundamentally right, that salvation will not belong to those who think otherwise.

Personal predestination appears to many to be a doctrine full of impiety and despair. They think it impious, as it represents God to be a blind or malignant being; blind, if he dooms a man to eternal destruction, without knowing whether he will do good or evil; and malignant, if, knowing, he makes no distinction in his decrees between them who obey, and them who disobey him.—They think it a doctrine pregnant with despair; for now to be persuaded that you are inevitably doomed to everlasting punishment, that no future rectitude of conduct, no penitence for what is past, no supplication, no intercession, nothing which can be done by yourself, or by any other for you, can in the least avail to the altering of your fate; what is this, say they, but to overwhelm the soul with the blackness of despondent horror? Is it not, they ask, a more impious doctrine than that of Epicurus—for that represented God as not troubling himself in the government of the world, as making no distinction between the righteous and the wicked, as suffering both to die and become extinct? But this represents him as consigning to everlasting torments, those whom he had from all eternity, determined to condemn.

This doctrine, which *St. Chrysostom*, amongst the ancients, and *Arminius*, amongst the moderns, reprobated as unworthy of God, has been zealously maintained by *Calvin* and *St. Austin*. In my humble

judgment, they have done great service to Christianity, who have endeavoured to show that it is not founded in Scripture. For nothing has contributed more to the propagation of Deism, than the making doctrines abhorrent from reason, parts of the Christian system. There may be doctrines above reason; but nothing, which is evidently contrary to reason, can ever be justly considered as a part of the Christian dispensation.

CINCINNATI REMEMBRANCER.

The Editor of the "*Cincinnati Remembrancer*," in his fourth number, at the request of a correspondent, has commented on, what he calls, the *unpardonable sin*! We request him to submit to his readers the following.

First. The Scriptures nowhere speak of an *unpardonable sin*."

Second. Christ has defined the sin, which is now called the *unpardonable sin*, to be a *speaking evil of God*. In other words. "Because," says Christ, "they said he had an *unclean spirit*."

Third. The original Greek does not read "shall not be forgiven him, neither in this *world*, neither in the *world to come*."

Fourth. This sin, according to Mark, so far from entailing *endless* damnation or misery, only renders the person committing it, liable to, or in *danger of*, the *judgment of the age*!

The Editor of the C. R. therefore, has taken for granted, what he ought to have proved by unequivocal testimony. His hypothesis of an opposition to the Son of God, which commenced with the angels, who fell in consequence, (if he means spirits in another mode of being) is altogether gratuitous, without any Scripture for its foundation! And his distinction between the *Holy Spirit*, (improperly rendered *Ghost*) the "only living and true God," is likewise a departure from the Scriptures, which assure us, that He is a *Spirit*; and Christ declared, that "there is none *good* (or *holy*) but *one*, and that is God." God, therefore, is, alone, the "*Holy Spirit*. GOD IS LOVE!" Whoever attributes to this Holy Spirit, which is *Love*, any disposition or purpose incompatible with *Love*, blasphemes Him. Here is cause and consequence. The man who blasphemes God, by attributing to Him an "*unclean*" (or *devilish*) Spirit, and accuses Him of a disposition or purpose to torment His creatures without regard to their welfare, endlessly, hath not a sense of forgiveness; as a consequence. Paul, (Eph. i.) predicated his salvation on the fact, that it is God's "*good pleasure and purpose* to gather together in one *all things in Christ*." Paul, therefore, attributed to God a *Holy Spirit*, and a consciousness of his *own* salvation was the consequence. But, had Paul, like many in our day, imputed to God a purpose which consigned myriads of mankind to an *endless hell*, he could not have had any assurance of his *own* salvation; and, consequently, could not have experienced the joys resulting from the knowledge and belief that his sins were *blotted out*. (See Isa. lxiv. 22.)



From the (*Hartford*) *Religious Inquirer*.

ANOTHER VICTIM.

A Mrs. Beach, wife of Mr. Elnathan Beach, of Hamilton, N. Y. put an end to her existence on Monday the 2d inst. by hanging herself in the barn. It appears that Mr. and Mrs. Beach had formerly been members of the Presbyterian church, prior to their removal to Hamilton. For some years they had not seen fit to unite themselves with the church in that place. Sometime last spring they were invited by the Presbyterian clergyman, who, in a very severe manner, reprehended Mrs. B. for not uniting with the church, and held up his doctrine of election—eternal misery, &c. in such a manner as to alarm her very much. This alarm was kept up by a very pious family, living near, until Mrs. B. became disturbed in mind with the dreadful apprehension of eternal damnation. She at length concluded she was given up to a reprobate mind, and given over to the devil. She knew the devil would have her soul, &c. In this state of mental derangement, she took advantage of the absence of her husband, who had gone a short distance from the house, fled to the barn, and with a silk handkerchief tied to the ladder on the side of the hay mow, she destroyed herself—furnishing another evidence of the horrid effects of Calvinism.

From the (*Boston*) *Universalist Magazine*.

THE TWO FLOWERS.

I saw a flower—that flower was fair;
It had been rear'd with tender care;
Its leaves were bright—its blossoms gay,
It shone in all the bloom of May.

While I the transcient flower survey'd,
Its lovely tints began to fade;
Its glowing colours, late so fair,
No longer shone with lustre there.

The stem, which had upheld the flower,
Decay'd, and wither'd in an hour;
Sunk to the earth no more to rise,
Just as the flower of beauty dies.

I view'd the corse awhile, then said,
How quick that fond attraction's fled;
How soon do beauty's charms decay;
They bloom and wither in a day.

I saw another flower, whose sight,
Inspir'd my soul with sweet delight;
For it was not like beauty, made
To droop, to wither, and to fade.

But daily, as the sun arose,
It did a thousand charms disclose,
Which lovely and more lovely grew,
The more they were disclos'd to view.

Its name was virtue, and it shone
When all the other flowers were gone;
No blasts could make its leaves decay;
No frosts could make it fade away.

Mary, thou pride of yonder bowers,
Which dost thou choose of these fair flowers?
Methinks I hear thee gently say,
That, which will never fade away.

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW-YORK, SATURDAY, OCTOBER 19, 1822.

NO. XXIII.

FOR THE GOSPEL HERALD.

When Ignorance, Superstition, and Bigotry are united, the wildest theories, the most absurd systems and inhuman practices prevail. The truth of this is evinced by the abominations of the followers of Juggernaut, by the multitudes who in all ages have been sacrificed at the altar of religious persecution, and by the experience of every man who has thought proper to inquire into the subject. Men possessed of sound judgment, sober reasoning, and perfect self-command on every other subject, seem to get completely deranged the moment they enter upon religious topics. The conduct of some of the clergy of this city, has led to the publication of these remarks. They, after deserting their respective charges at the approach of the fever, like the *hireling* at sight of the *wolf*, instead of exerting their endeavours for the relief of the afflicted inhabitants, instead of visiting the sick, the poor and needy, braving the pestilence in the discharge of the last offices to the expiring sufferers, in a word, after acting the complete *reverse* of the conduct inculcated by the divine Author of our religion, far from feeling a due sense of shame for conduct so contrary to their doctrines, have dared to arrogate to themselves the powers of Omnipotence, and with demon rage to hurl their direst anathemas against the most respectable inhabitants of our afflicted city. They have repeatedly declared from their pulpits, that the present calamity is a judgment inflicted by God upon us, for the awful *crime* of frustrating their endeavours last year, when, with meddling officiousness, and jesuitical craft, they endeavoured to introduce *themselves into power*, and effect a union of Church and State, which has been so wisely separated by our glorious Constitution. One would have supposed that the check they then received, was sufficient to have taught them, that the age of superstition and religious coercion had passed away, at least in this free country. That Americans had too long relished the enjoyment of liberty to submit to the tyranny of any man or body of men. They ought to have learned from that single fact, that, like the Pharisees of old, their reign is broken with the downfall of ignorance, when men begin to think for themselves.

How impious! how horrible! and how revengeful! is their conduct!!! Weak and feeble worm! darest thou, with thy limited capacity, in thy transport of frenzied enthusiasm, to hurl the thunderbolt of heaven on each thy mad frenzy deems thy foe? Darest thou, without trembling at thy impiety, take upon thee the character of the destroying angel of a revengeful God? Does not thy Bible teach thee,

that "all these things shall work together for good?" and, however our weak and feeble minds may receive calamities and misfortunes, they are directed by an infinitely wise and glorious Being, who can bring light out of darkness and good from the evil designs of men? Dost thou think it an act of justice to punish the *innocent* for the offenders, the unconscious for the guilty? Does not thy duty to thy flock, teach thee to instruct them in the tender mercies of the Lord, to point to Him as their *refuge* in the day of distress? and how can they look to him whom they hear represented as an unjust, a vengeful and merciless being? *Superstition*, how galling, how oppressive is thy chain! What millions have been sacrificed at thy unfeeling shrine! Thy path is error, thy march is darkness. Thou palest every finer affection of the soul: thy icy touch congeals the milk of human kindness in every breast: Instigated by thee, the infatuated parent in the East, consigns his infant, unoffending offspring, to the flames of a furnace, or the wheels of an Idol; in others, dooms him to waste his life in a monastery; and here, in this heaven-favoured clime, thy ministers strip him of his subsistence, and where thy arm of power cannot reach, thy hateful spirit spreads, and unable to afflict the body, thy vengeance damns the soul. Thy wretched votaries fear thee, curse thee, hate thee; but think not, they ever love thee: no, it is impossible. The slave condemned to drag out a wretched existence at the oar, is far, far happier, than thy greatest, wealthiest, happiest votaries. But, thy reign is shortening, the glooms of night are dispelling, the shadows of error recede, the light of truth begins to shine on the minds of men, the bulwarks of bigotry are shaken, and ere long, priestcraft, superstition and ignorance, shall be known no more, and mankind shall worship their Maker according to the dictates of their own enlightened hearts, and not after the doctrines of men, or the dogmas of priests.

ANTI-PHARISAEUS.

FOR THE GOSPEL HERALD.

MR. EDITOR, SIR—I wish through the medium of the Herald, you would give me and the world, your candid opinion on the subject of the *Devil*. I am led to solicit this favour by reason of my own ignorance of the subject; the more I strive to acquaint myself the more I am bewildered. It seems almost absurd to allow him the attributes which the christian world allow him, because they rise to almost, or quite, *infinity*, and this, my reason, as well as revelation, discards. I am likewise at a loss how to reconcile the Scriptures with the *notion* of

his *personality*, as I cannot conceive how he can exist, abstractedly considered; and yet there are some parts of Scripture which seem to give him a *personal* existence, which I shall cite, and to which I wish you to give your attention.

In Matthew iv. 1st to 11th inclusive, we have an account of the devils having power over the Saviour himself. Again, Job i. 6th to 12th inclusive, we have an account of Satan's talking to God himself, relative to Job and his possessions. John xvi. 11, he is called a *prince*. In many places he is spoken of as possessing great power, as "the prince of the power of the air." Ephes. ii. 2. "God of this world," &c. 2 Cor. iv. 4. We are also informed, that Jesus cast out devils from living men and women. We are told in James iv. 7, "Resist the devil and he will flee from you." This, with other passages, seem calculated to convey the idea of his being an *active, capable being*.

These passages I shall submit to your consideration, believing I have quoted sufficient, in order for you to understand me. It may be said, this is a subject which little interests us, as we have nothing to do with the *devil*, and ought not to have. I acknowledge the subjects of Deity and salvation are much pleasanter. But the devil is noticed in the Bible, and much is said about him in the religious world, and I think ignorantly too. Now, if we can come at the truth respecting his *character* and *power*, it will not be uninteresting to the lovers of truth. By giving these passages a candid investigation, and spending your knowledge and judgment on the subject, you will much oblige your friend and subscriber. S—

New-York, September 19th, 1822.

REMARKS.

It is a well known fact, that in proportion as mankind are enlightened, the Devil is divested of his power and attributes. Ignorance and superstition, its attendant, have assigned the Devil a lofty station, and powers and perfections little short of an absolute *infinite* being. The Scriptures, however, represent him as a *cowardly*, timeserving deceiver, who supplies his want of power with his cunning, and who resorts to and depends on darkness and deception for success in all his enterprizes. It would be superfluous in this enlightened day, to enter upon a detailed confutation of the many ridiculous and absurd opinions which ignorance and prejudice have fostered, and which are now in the last struggles of a natural, but violent death.

In order, therefore, to meet the expectation of our correspondent, we shall notice, in order, the passages he has quoted. The word *Devil* occurs *fifty-one* times in the Scriptures. The word (in the plural,) *Devils*, *twenty-five*. These occur exclusive of others which evidently have the same, or a similar signification: consequently, we must suppose, that some principle, power, person, being, or thing exists, which is invariably alluded to when the word *Devil* is used. This appears to be the subject of inquiry.

There exists a logical distinction between persons, things, and principles. But, it must be confessed, that, although each may be considered and

spoken of in the abstract, they, necessarily are associated at times, and form a complex being. Man is a *thing*, has *power*, *principles*, and *personality*, and, we may add, a *spirit*. Strictly speaking, we cannot conceive of *being* without consciousness, and vice versa. Now it must be conceded, that abstractedly considered, there is only truth and error—light and darkness—good and evil. But it must likewise be admitted, that, however *diverse* these may be one from the other, so much so, that no *fellowship* can subsist between them, they may exist together, and be associated in one and the same person. No man in this mode of being is *enlightened*, to the utter expulsion of *darkness*. No man is instructed in *wisdom*, to the complete exclusion of *error*. And no man is advanced in *goodness*, so as to be free from all *evil*. God is the origin and end of all *goodness*; for he is a Centre to which all His perfections tend. Every emanation from Him, is like Himself, and cannot be dissipated in time, nor space, but will return, having produced the end designed, and remain unalterably Divine. God is a *Sun*, whose rays will warm and invigorate the remotest borders of His creation; until death is swallowed up of life, and sterility and barrenness shall blossom like the rose of Sharon, and the lily of the valley!

What is the *reverse* of God? What is God? He is not *light*, for He dwelleth *in*, and produceth, by His presence, *light*. He is "the Father of lights, with whom there is neither variableness nor shadow of turning." "GOD IS A SPIRIT!" What is a *Spirit*? Ans. We do not know what a Spirit *is*; but we know what a Spirit is *not*! "No man hath seen God at any time." From whence we infer, that no man can see a *pure Spirit*. In the language of an apostle, "For now we see through a glass, *darkly*; but then face to face: Now I know in *part*; but then shall I know even as also I am known." Man by searching cannot find out God. He cannot know the Almighty to perfection. The reason is obvious. "GOD IS A SPIRIT!" Now, the reverse of God is darkness, error, impotence, ignorance, and evil. These are the *essential* properties of the *Devil*; and, alas! the *possessive* properties of *man*! We are assured, that the kingdom of the Devil is a kingdom of *darkness*, and no wonder that those who are bewildered in this dark kingdom should gnash their teeth, and gnaw their tongues from the pain of uncertainty. The kingdom of God is a kingdom of *light*, where brilliant prospects fill the mind with *peace*, and all is life, and love!

Having seen the greatest contrarieties in creation, it remains to consider, how far the possession of properties go to identify the possessor with them; and how far the nature or quality of the possession, can be assimilated with, and, in a qualified sense, give a character to the possessor. Let it be remembered, that man is a being pronounced *good*! That light and darkness, truth and error, good and evil, however man may be affected by them, that he, abstractedly considered, is man without them. Man at his creation was neither good nor evil of himself. His being and qualities were independent

of his thoughts, wishes, and actions. It was when man began to act, *of himself*, independent of, and in opposition to, the God who made him, that he ceased to act like a *man*, who was *good*, and conducted like a *Devil*, who is *evil*! "Man was made upright, (good) but he sought out many *inventions*." Now it is not the character of a *perfect* being, one who is perfect in all the qualifications necessary to constitute a powerful, wise, and good being, to *seek* inventions, for the plainest reason in the world; he knows all that can be known; there is nothing to *seek* out; desire is swallowed up in fruition. But this was not the case with man. He was good. But he had neither power to perform, nor wisdom to direct. He was counselled by infinite wisdom. He chose rather to seek for himself, and his first act was *error*. Error is the work of the *Devil*, say all. Then, say we, unless man is a Devil, it is not the work of man! Let the *offender* be punished, and the innocent go free! We read, "God will render to every man according to *his* deeds." We do not read that God will render unto *man* according to the deeds done by the *Devil*. We enter our protest against that doctrine, which would punish man for the deeds of the Devil, or the Devil for the sins of man. The Scriptures declare, that the "father shall not bear the iniquity of the son, neither shall the son bear the iniquity of the father. The soul that sinneth, it shall die." Consequently, if the Devil is a soul, and sins, *he* shall die! Our Saviour told the Jews, "Ye are of your father the Devil, and his works ye do." He also said, of his disciples, "one of them is a *Devil*." He called Peter "*Satan*." A convertible term with Devil. Now, are we to suppose that Judas, if he was the disciple alluded to who was called devil, was the father of the Jews spoken of? Or, shall we say, that Peter was their father? The reason assigned why Peter was a Devil, or Satan, was, "because he savoured the things that be of men, and not of God." It appears from this, that men have an object in view different from God; and that it is a *Devilish* object. Now if Judas was really a Devil, according to the acceptance of this word with many, the question arises, Why did Christ choose a *Devil* for his disciple? Or was Judas a *man*, when he was chosen, and did he afterwards become a *Devil*? If this was the case, it must be conceded at once, that men are Devils! If Christ came, as the Scriptures declare, to destroy the *Devil* and his *works*, will not the *man* Judas remain, after the *Devil* Judas is destroyed? Did not the man Peter remain, after the *Satan* Peter was destroyed?

Our correspondent, S. must wait another week for a direct investigation of the passages introduced for our consideration. (To be continued.)

GENERAL CONVENTION.

Proceedings of the General Convention of Universalists, of the New-England States and others, in Annual Session, at Warner, N. H. September 18th and 19th, 1822.

The Ministers and Delegates comprising the Convention met at the hall of Br. — George, on the

evening of the 17th, and opened the council with solemn and devout prayer, by Br. Samuel C. Loveland. And,

1st. Chose Br. Hosea Ballou, *Moderator*.

2d. Chose Br. S. C. Loveland and Br. Hosea Ballou, 2d. *Clerks*.

3d. Proceeded to read and examine the letters from various societies, and the credentials of the delegates, which furnished just occasion for rational joy of heart, and gratitude to our common Father in heaven, for the prosperity which he has kindly sent to our Sion the year past.

4th. Pursuant to requests from Societies in Cambridgeport, (Mass.) New-London and Wilmot, (N. H.) and Strafford, (Vt.) to be received into the fellowship of the General Convention, Voted that said requests be granted.

5th. Chose Brs. Sebastian Streeter, Hosea Ballou, and Russell Streeter, a committee to attend to requests, either for letters of fellowship, or for ordination, and to report thereon.

6th. Adjourned until the morning of the 18th, at eight o'clock, A. M. Prayer by Br. Elias Smith.

7th. Met on the morning of Wednesday; Prayer by Br. Hosea Ballou.

8th. Called on the Committees which were appointed last year to visit the several associations in connexion with the General Convention, who gave favorable representations concerning the good work of the Redeemer's grace in the north, the south, the east, and the west.

9th. Adjourned to attend public services. The order of the morning service was as follows:—

Br. Kittridge Haven, the introductory Prayer.

Br. H. Ballou, 2d. the Sermon from Rom. i. 25, "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen."

Br. Asa Priest, the concluding Prayer.

Afternoon Service:

Br. Sebastian Streeter, the introductory Prayer.

Br. Elias Smith, the Sermon from Daniel, vii. 13, 14, "And I saw in the night visions, and, behold, one like the son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Concluding Prayer, Br. John E. Palmer.

Evening Service on Wednesday.

Br. Russell Streeter, the introductory Prayer.

Br. Sylvanus Cobb, the Sermon, from St. John, iii. 35, 36, "The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Br. Benj. Whittemore, the concluding Prayer.

10th. Appointed Brs. John E. Palmer, Isaac Whitnall, and Asa Priest, a Committee to visit the Western Association, to be holden in the town and

county of Otsego, (N. Y.) on the first Wednesday and Thursday of June, 1823.

11th. Appointed Brs. Robert Bartlett, S. C. Loveland, K. Haven, and Elias Smith, a Committee to visit the Northern Association, to be holden in Barre, (Vt.) the first Wednesday and Thursday in October next.

12th. Appointed Brs. H. Ballou, R. Streeter, and Joshua Flagg, a Committee to visit the Eastern Association, to be holden in Waterville, (Me.) on the first Wednesday and Thursday in June, 1823.

13th. Appointed Brs. H. Ballou, 2d. Elias Smith, and Thomas Whittemore, a Committee to visit the Southern Association, to be holden at Western, (Mass.) on the second Wednesday in December next.

14th. Adjourned until Thursday, eight o'clock, A. M. Prayer by Br. George W. Brooks.

15th. Thursday morning met according to adjournment.

Prayer by Br. Lemuel Willis.

16th. The Committee appointed to consider requests for letters of fellowship or ordination, reported that it is expedient to grant letters of fellowship to Brs. Thomas F. King, city of New-York, Linus S. Everett, and Joseph Bradley, Hudson, (N. Y.) Lemuel Willis and Dolphus Skinner, Reading, Vt.; Hiram B. Clark, Brookfield, Mass.; Asa Wheaton and Massena B. Ballou, Boston, Mass.; Hubbard H. Winchester, Halifax, Vt. and George W. Brooks.

17th. Voted to accept the above report.

18th. Adjourned to attend public services.

Order of the Morning Service.

Br. S. C. Loveland, the introductory Prayer.

Br. S. Streeter, the Sermon, from 1 John iii. 3, "And every man that hath this hope in him purifieth himself, even as he is pure."

Br. D. Skinner, the concluding prayer.

Order of the Afternoon Service.

Br. Joshua Flagg, the introductory prayer.

Br. H. Ballou, the Sermon, from Psalms xli. 4, "There is a river, the streams whereof shall make glad the city of God."

Br. R. Bartlett, the concluding prayer.

Order of the Evening Service.

Br. R. Streeter, the introductory prayer.

Br. I. Whitnall, the Sermon, from Acts xx. 32, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

Br. H. H. Winchester, the concluding prayer.

19th. Appointed Br. H. Ballou to arrange the Minutes of this session and accompany the same with a Circular Letter, and to publish the whole in the Universalist Magazine as soon as convenient.

20th. Voted to request the Editors of all the periodical papers of our order, to insert the Minutes and Circular at large in their respective publications.

21st. Adjourned the General Convention, to be holden in Clinton, N. Y. on the third Wednesday and Thursday in September, 1823.

Prayer by our aged and much-respected brother William Fairwell.

HOSEA BALLOU, *Moderator.*

SAMUEL C. LOVELAND, } *Clerks.*
HOSEA BALLOU, 2d. }

CIRCULAR.

The General Convention of Universalists, to the various churches and societies in its social relation, to all who wish well to the cause of universal, impartial benevolence and grace, and especially to those who are employed by the Shepherd and Bishop of souls, to feed the flock of God with the bread and water of life, sends affectionate salutations of fraternal love and Christian fellowship.

Brethren—On no former occasion has the General Convention realized, more sensibly, occasions of joy and felicitation. The council was more numerous than usual, and the information which was obtained, from various parts of our highly favoured country, was such as gave great joy of heart, comforting the brethren and strengthening their hands. No sooner did the brethren come together and reciprocate the affectionate salutations of Christian fellowship and love, than the desirable effects of a uniting spirit were visible in every countenance, as they were sensibly felt in every heart. The greatest harmony and the warmest brotherly love prevailed throughout the whole session, directing our consultations and bringing them to most happy results, in which the entire unanimity of the body was manifest.

The public exercises were attended by numerous, crowded, and respectable assemblies, and a double portion of the spirit of grace and truth evidently possessed the hearts and lips of those who administered in holy things; and it was a most grateful sight to see the earnest and solicitous attention of congregations so numerous, to fervent prayers, supplications, intercessions, and the giving of thanks for all men, which were offered to the throne of mercy, in the sanctuary, and to the doctrine of everlasting life, which dropped like the rain, which distilled like the dew, like small rain upon the tender herb, and like showers upon the grass; while tears of gratitude, to him who loved the world and sent us salvation by Jesus Christ, copiously flowed from a thousand eyes, while as many hearts were made the lively tablets of that law of love to God and man, on which hang all the law and the prophets. One spirit, one mind, and one heart gave life and energy to public devotion, and caused many to realize how good and how pleasant a thing it is for brethren to dwell together in unity. To these weighty and heart-cheering considerations it is but just to add, that the sobriety, decency, and decorum which characterized the multitude, presented a most favourable specimen of the effects of the doctrine of that grace, which embraces the eternal interests of all the ends of the earth.

By epistolary and oral communications information was obtained, that in various parts, new societies have been recently formed, which are destitute of a competent supply of public gifts and a regular ministry. This circumstance necessarily

recalls to mind the words of the blessed Redeemer, "The harvest truly is great, but the labourers are few; pray ye, therefore, the Lord of the harvest, that he would send forth labourers into his harvest." It seems expedient that we recommend to our brethren, not to despise the day of small things, nor neglect assembling themselves together for social worship for want of experienced, public gifts. The Saviour has left us this gracious promise; "Where two or three are gathered together in my name, there am I in the midst of them." Live coals lose their heat by being separated, but, united, they burn with increased fervor. Selected portions of the divine testimony may be read to great profit, and a few words offered in fervent prayer, when the heart is honest and sincere, will never be despised by him who knows the heart, because the petition is not framed by the scholar. Many, very many are the instances, in which a few sincere believers in the impartial grace of the Saviour, have met together in the spirit of truth, and enjoyed far sweeter comforts in their humble devotions, than are tasted in crowded congregations, where empty eloquence lulls to drowsiness a fashionable, but thoughtless multitude. These suggestions are not designed to lessen a desire for public labours, nor to dissuade the brethren for earnestly coveting the best gifts; but to incite to a due and proper improvement of the means which a gracious Providence has furnished for the promotion of the great cause of religion, the spread of divine truth, and to sweeten the enjoyment of Christian devotion. There is, indeed, great reason for encouragement; for our prayers have been heard by the head of the church, and a goodly number of labourers have recently been sent into the Saviour's vineyard. No less than ten promising youths received letters of fellowship, to preach the glad tidings of the Saviour's kingdom, at this season of the General Convention; and they are recommended to the affections and patronage of our believing brethren at large, and to all our Societies, our prayers also accompanying them, that they may be faithful and successful in the arduous, but delightful labours of the ministration of reconciliation. For our further encouragement, we may notice the happy comparison between our present standing and our situation when some of our oldest public labourers first commenced in the ministry. Then, not more than four or five individuals were engaged in the ministry of universal, impartial grace, in our country, nor were our societies more numerous; but in the short space of twenty-five years, marvellous things have astonished the observing mind. Then was the name of a Universalist an odium, and the doctrine he professed denounced as a most dangerous heresy; at this time it is the only prevailing doctrine, and is doubtless the general sentiment of enlightened Christians throughout New-England, and is fast advancing in the south and in the west, while societies are every where springing up, and public labourers are yearly multiplied. The Lord has truly and effectually said to his Zion, "lengthen thy cords, strengthen thy stakes, break forth on the right hand and on the left."

A knowledge of what has, in past ages, taken place in the Christian world, whereby the fellowship of the church has been destroyed, its union broken, and divisions and animosities introduced, induces us, most affectionately and tenderly to caution our brethren in the ministry, to direct all their energies of soul to keep the unity of the spirit in the bonds of peace. Slight variations of opinion, respecting matters of uncertain speculations were seized on by ambitious, rival bishops, who loved their own aggrandizement more than the honour of the Saviour, and made the means of divisions and parties, which in the room of following Jesus Christ, became the dupes of those whose ambition they were devoted to maintain. The injurious consequences resulting from these divisions are recorded in history, in lines of blood, and should serve as an awful admonition to us, that we never make our speculative opinions the bond of Christian fellowship, but remember, that even the *true faith*, being less than charity, should never be allowed to exclude its superior.

Brethren, dearly beloved in the Lord, let us constantly unite our fervent prayers, that the happy union in which we have so long prospered, and which has rendered our little band so formidable to the common enemy, may for ever continue, unbroken and unimpaired, and extend the savour of the name and doctrine of Jesus to the whole heritage of the Lord.

Those who have just entered the vineyard of our Redeemer, will accept our hearty welcome. Welcome brethren, to labours of love, to crosses and to crowns. A fervent solicitude is felt for your prosperity and usefulness, and we deem it expedient to warn you against the wiles of that enemy which sows discord among brethren. Having lived and received your religious educations in different parts of the country, and under the instructions of those who perhaps differ in some unessential points, you, no doubt, may have ideas different from each other; but all this may turn to your advantage, and to the advancement of the cause of truth, if you are cautious to let no difference of opinion operate to alienate your affections from each other. Be advised, therefore, to use every possible means to harmonize your affections, and to strengthen your union, that you may enjoy the sweets of brotherly love, and embrace each other in the bosom of that charity which is the bond of perfectness.

That our opposers, of every class, who lavish on us the accusation of holding to a doctrine which is licentious, because it embraces the whole human family in the covenant of divine grace, may have no evil thing to say against us, let us duly regard the testimony of an inspired apostle, who says, "The grace of God which bringeth salvation to all men hath appeared, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." The grace of our Lord Jesus Christ be with you all. Amen.

By Order,

HOSEA BALLOU.

A CONTRAST,

In which the Bible doctrine and Universalism are compared, and the difference exhibited. By PHILANDER KELSEY, Pastor of the First Baptist Church in Scipio. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." ISAIAH viii. 20.

PREFACE.

By the call of his brethren, the author was employed to write upon this subject, with a view to assist a person, whose mind was entangled with the sentiment which is here opposed. This was performed about three years ago. The present mode of management was selected with a view to exhibit the difference in a fair and striking point of light. What was then written, has been examined by a number of the professed friends of Zion, who have requested that it should be prepared for the Press, and presented to the public. And some circumstances have served to convince the author that it was duty to comply: yet not wishing to appear before the public without a humble confidence that he might promote the interest of religion by so doing, he has omitted it, until the duty appeared evident.

In the following work, some of those texts which are most pointed against Universalism are quoted, and the doctrine of Universalism is contrasted with them. In doing which, it has been the object to present it without aggravation; yet, to give it a true representation with an accommodation to the texts.

The reader is requested while he shall peruse these pages, to consider whether a doctrine can be Universalism, without amounting in substance to that which is here stated; and whether it is not a contradiction of the texts.

That this work may be blessed to the instruction, and benefit of souls bound to eternity, in enabling them to discover that preparation which is necessary, and bringing them to embrace that truth which will make them free, is the sincere desire and fervent prayer of the Public's humble servant,

THE AUTHOR.

Scipio, Feb. 12, 1822.

CONTRAST, &c.

☞ Read the text in the left hand column, and then read the contrast in the right, and so proceed through the whole.

BIBLE DOCTRINE.

The wicked shall be turned into hell, and all the nations that forget God. *Psalm ix. 17.*

Because I have called, and ye refused; I have stretched out my hand and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction as a whirlwind; when distress and anguish cometh upon you; then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: They would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. *Prov. i. 24 to 31.*

The hope of the righteous shall be gladness: but the expectation of the wicked shall perish. *Prov. x. 28.*

UNIVERSALISM.

The nations, whether they are wicked or forget God, shall all enter into heaven.

Though Christ the wisdom of God, has called, and ye have refused, though he has stretched out his hand, and no man has regarded, but ye have set at nought all his counsel, and would none of his reproof: yet he will not laugh at your calamity, neither will he mock when your fear cometh, and your fear shall not come as desolation, neither your destruction as a whirlwind; neither shall distress nor anguish come upon you. Then shall they call upon him and he will answer; they shall seek him and find him: And though they hated knowledge, and did not choose the fear of the Lord, and would none of his counsel, and despised all his reproof, yet they shall not eat of the fruit of their own way, neither be filled with their own devices.

The hope of the righteous shall be gladness; and so shall the expectation of the wicked.

(To be continued.)

REMARKS.

The violation of the command, "Thou shalt not bear false witness against thy neighbour," according to the Rev. Mr. Kelsey's doctrine, has a penalty attached, no less than *endless misery*! Whether this clerical evil speaker, who so boldly "bears false witness against his neighbour," will have recourse to the doctrine or arguments of Universalists, to prove the certainty of his own salvation, we shall not pretend to say; but this much we do say, that if his own creed is correct, he will be *damned eternally* for this violation of the decalogue! Put moral turpitude, in this case, out of the question, we ask, What man of common honesty, of common honour, and possessed of ordinary sentiments of civilized

propriety, would, unprovoked, except by the wickedness of his *own* heart, wantonly assail, and in defiance of *truth* and *facts*, *misrepresent altogether* the religious faith, doctrines and practices, of tens of thousands of his equals, who never injured him, or by the least provocation authorized him to outrage every principle in reason, and the most solemn asseverations of the only living and true God! What conduct more *base*, than to accuse *falsely*! To attempt to fasten upon a large community of professing Christians, a faith, doctrines and practices, which they never sanctioned, nor regarded but with detestation! To publish to the world, with all the sanetimonious formula of Pharisaism,

principles and their conclusions, and with much pretention to piety and holy grimace, accuse those of denying the one and admitting the other, when the accused are not only innocent of the charge, but detest the principles of which they are accused, as much as they abhor the wickedness which made the charge! We ask this Reverend calumniator to lay his hand upon his heart, and in the presence of the God that made him, to answer, When, and where, did you hear Universalists preaching the abominable doctrines which you ascribe to them? We demand of you testimony to prove your *wicked* charges, and assure you, that you will shortly be convinced by experience, that Universalists both believe and teach, that "*tribulation and anguish* shall be upon every soul of man that doeth evil!"

The first passage introduced and contrasted with, what Mr. K. calls Universalism, we think will trouble him: namely, "*The wicked shall be turned into hell, and all the nations that forget God.*" Ps. ix. 17. Mr. K. will please to recollect, The passage does not read, *The wicked shall be turned into hell, if they do not repent, if they are not of the elect!* No! *The wicked shall, &c.* Let Mr. K. answer. Is it *wicked* to bear *false* witness? If so, depend upon it, *you*, if you bear *false* witness, will be turned into *Hell!* And, Rev. Sir, you may also be assured, that this is Universalism, any thing you can say to the contrary, notwithstanding! To convince you, Sir, that we are sincere in our belief, you shall be accommodated with a case in point. David declares, Ps. lxxxvi. 13. "*Great is thy mercy toward me; and thou hast delivered my soul from the lowest Hell.*" Now, Sir, to prove that David actually was in the *lowest Hell*, we have his own testimony. Ps. lxxxviii. 6. "*Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me,*" &c. Again. Ps. cxvi. 3. "*The sorrows of death compassed me, and the pains of Hell gat hold upon me: I found trouble and sorrow.*" Thus, Sir, you see, that Universalists believe and teach, that "*the wicked shall be turned into Hell; and all the nations that forget God.*" We have produced from the Scripture our testimonies, and proved by them, that David was *in the lowest Hell, in the lowest pit*, and while there, he felt the pains of Hell. That God's wrath was hard upon him, &c. Now, Sir, will you put your reputation to hazard, and risk the charge of being a "*Hell Redemptioner,*" to deliver David from the *lowest Hell*? Whatever may be your decision in this case, we have David's word for it, that God's *mercy* is *great*, and that He *delivered* him from the *lowest Hell!* Of the nations who *forget* God, and are turned into Hell, David assures us, that they shall *remember* and turn unto the Lord!!! (See Ps. xxii. 27. See also Ps. lxxxvi. 9.) You, now, Sir, must be convinced of the *falsehood* of your first charge.

Your next *slander* is placed opposite Prov. i. 24.—31. Had you been actuated by a sincere desire to instruct others, and to promote the truth, you would have quoted the remaining *two* verses of this chapter. It is possible you were fully aware of the injury you would do your hypothesis by quoting

them. They read as follows. "For the turning away of the simple shall slay them, and the prosperity of *fools* shall destroy them. But whoso hearkeneth unto me (Wisdom,) shall dwell safely, and shall be *quiet from fear of evil.*" We are much obliged to you, Sir, for introducing this passage. The *whole* of it reads well. It is when passages are disjointed by unbelievers, who pervert the Scriptures, who "*hate knowledge,*" and despise reproof, that the "*simple are slain,*" and "*destroyed by the prosperity of fools!!!*" We believe, Sir, and we teach it too, that all who "*hate knowledge,*" &c. "*shall eat of the fruit of their own ways, and be filled with their own devices.*" To prove this, Sir, we have only to point to your second slander which you have brought against us! You, Sir, are now "*eating of the fruit of your own way.*" You, Sir, are now experiencing the truth of the Universalists' faith, that "*The way of the transgressor is hard.*"

Your third slander is opposed to Prov. x. 28. "*The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.*" We will inform you, Sir, of our hope. We hope that you, and all *wicked* men, who *slander* their neighbours, by "*bearing false witness against them,*" will repent of your evil deeds, acknowledge your manifold transgressions, and turn to that God, who "*is the Saviour of all men, especially of them that believe.*" Sir, we have "*gladness*" in this *hope*. For we "*pray with faith, nothing doubting,*" that God's will, will be done, and "*all men be saved and come unto the knowledge of the truth.*" (1 Tim. ii. 4.) Now, Sir, we appeal to you, and ask, whether it is not your "*wicked expectation,*" that all Universalists shall be damned *endlessly*? If, Sir, you have *gladness* in this hope, it will appear, that your *own* experience is the only evidence you can produce of the truth of your asseverations!

(To be continued.)

FOR THE GOSPEL HERALD.

HYPOCRITES UNMASKED.

It appears from a late meeting of the clergy of this city, that they have recommended the setting apart a day, to be observed by the citizens, in humiliation fasting and prayer, for the calamity that has so heavily oppressed us. It appears to me, that this is very ill-timed. If our reverend clergy suppose that any benefit would be obtained by such a mode of proceeding, how comes it that they have not proposed it long ago, at the very commencement of the disease? Why is it brought forth at this late period? Is it not probable, that this is artfully made one means of regaining the popularity and influence, which they not long ago possessed to a very great extent, but which, by their shameful dereliction of their duty, on the present calamitous occasion, they have very justly lost.

It is a wise and cautious maxim, whenever advice is offered, to scrutinize the motives of the adviser, as well as the advice he gives; for some men, under the plea of serving the public good, advance their own private interest. It is an undeniable fact;

that during the prevalence of the fever, not even one of our *well-fed* and *well-beneficed* clergy, have proffered their aid in the least instance for the *relief of the afflicted* inhabitants: so far from it, is it, that they immediately *fled* on the approach of alarm. Those, who unfortunately fell victims to the disease, were suffered to go to their long home, without a prayer to cheer their dying hours, or a minister to prepare them for eternity. They were buried *like dogs*, and those, whom, in the *hour of prosperity*, they pampered and fed, with the hard earned reward of their daily labours, and whom they almost worshipped as gods, deigned not to bestow even a thought upon them. Is not this almost incredible? But is it not true? When missionary societies and Bible associations were all the rage, the hut of the poor man, the dwelling of the widow, was daily, aye, almost hourly visited by these very men, for the purpose of subscriptions. Every man's zeal, virtue, religion, and piety were impeached, if he did not impoverish his own family, for the conversion of the heathen; the bauble of the child and the watch of the man, swelled the list of contributions, and he who denied himself every comfort, and many of the necessities of life, who exposed his life, for the want of necessary apparel, which his misguided zeal led him to deprive himself of, for the conversion of infidels, was paid for the loss of his money, by the promises of salvation. Yet even those who in their erroneous, but well meant zeal, would have purchased the salvation of a single soul, with the loss of their lives; even these, when disease, poverty and want assailed them, in a Christian land and in a gospel country, were deserted by those who should have proved their comforters in the hour of affliction, who should have spoken peace to their agonized minds, and pointed their dying souls to the mercies of a Redeemer's love.

"If this be Christianity, (as the Indian said) give me Deism." Let no one suppose from what I have said, that I am hostile to prayer and supplication. By no means; I would be much pleased, were every one to pray and invoke the tender mercies of heaven; but I would have this prayer in secret; I wish not to make a pomp and parade of religion; it is generally the case, where there is a great deal of *outward* show, there is very little inward sincerity, and those who make a great profession of religion, almost invariably do it from an interested motive. The man who worships to attract the attention of his fellow mortals is really and truly a hypocrite at heart. Besides, if we proclaim ourselves Christians, it becomes us, instead of repining and murmuring at the events of human life, to bow in humble acquiescence at the will of our Maker, convinced, that, under his protecting hand, no evil can befall us, and that nothing can take place which is separate from his wise designs, and all that he may design will finally eventuate in our benefit. Let the citizens of New-York, then, pray in their hearts and minds, and instead of making long pharisaical prayers, and hypocritical sermons, let them perform the active duties of Christianity, and relieve the

miseries of those unhappy beings, who have been driven from their homes and fire places by the "pestilence, which walketh in darkness." Instead of making a pompous public meeting for the purpose of deprecating the wrath of their Maker and compounding with Omnipotence, and pretending a false zeal for religion in their distress, let them reflect, that those prayers only, are acceptable, which are the spontaneous effusions of a devout and grateful heart, and not the hypocritical and fearful aspirations of a terrified soul. One word more and I shall conclude. Above all things, let them carefully reflect, that the moment they give up the free exercise of their judgment, and yield implicit faith to the dogmas and doctrines of any set of men, in that moment, they pave the way for a tyranny more oppressive and cruel than Nero ever exercised, or the meanest mortal endured. PLEBAMICUS.

P. S. Is it not a disgrace to our country and almost a paradox, considering our free condition as a nation, that the motives and conduct of the officers of government, from the President down to the meanest public functionary, may be censured, scrutinized, and condemned with impunity; while the whole body of the clergy may act with impunity, fearless of censure and sure of applause? Shrouded under the safeguard of their pulpits, they may set the world at defiance and vilify the character of any men, when, should a plain layman dare to attack them, and even question their conduct, he is held up to public execration and immediately denounced as a foe to Christianity. Too many well meaning men, who are priestridden, consider the man and his religion as inseparably joined, and he who attacks the one they think injures the vital interests of the other. It is a lamentable fact, that several of the Editors of this city have declined publishing the above communication, from a fear of irritating the reverend clergy, at the same time that they gave their unqualified assent to the truths it contained.

THE BLIND RECEIVING THEIR SIGHT.

Our Br. Bigelow writes from Palmyra, (Ohio) that they had in their Association, which lately convened, *seven* members, who a short time since were *Methodist Class-leaders*! Our Br. Bigelow adds, "Eight years ago I was alone in this State, and now, within our two Associations, there are more than *three thousand* members, and about the same number south of us! We gave a letter of fellowship to a neighbour of mine, who three months since was a *Methodist exhorter*. We have *two* of their *preachers* besides, who for a long time were elders in their church, and many of their members have joined us. We are not disposed to exult in a boasting manner, but if they were to obtain so much as one son or daughter of a Universalist, they would proclaim it far and wide!!

The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW-YORK, SATURDAY, OCTOBER 26, 1822.

NO. XXIV.

TO THE EDITOR OF THE GOSPEL HERALD.

Dear Sir—I take the liberty of forwarding to you the *Emporium*, a Trenton paper, in which is contained an article entitled "*A Voice from the Grave.*" You will see it is written for the purpose of establishing the doctrine of *endless torments*, which is now, thank God, beginning to crumble like priestcraft, its great supporter. What sorry subterfuges the enemies of God's Universal Love are driven to! They must even have recourse to popish legends to establish their darling doctrine. Why do they not send to Rome, and gather all the legends, with all their holy relics and trumpery, from the ninth to the present century? It is truly ridiculous to see such absurdities as the "*Voice from the Grave,*" brought forward with a design to aid the cause of religion.

Your attention to the above, will oblige your sincere friend.

J. H.

Trenton, Oct. 8, 1822.

FOR THE EMPORIUM.

The accompanying communication has been submitted for the inspection of the *Rev. Mr. Abner Kneeland*, a Universalian Preacher, of Philadelphia, for his approbation, previous to its publicity, in order that the circumstances attending this awful representation, should appear before the world, for the purpose of giving an opportunity to those of that persuasion to satisfy the believers of the eighteenth century, that sectarianism and superstition, were the component prolific sources of the primitive Orthodoxy. The following is the reply of the *Rev. Mr. Kneeland*.

"*Momentous*" is informed, that his piece, called "*A VOICE FROM THE GRAVE,*" as "recorded in the life of Bruno," would better suit the sixteenth century, than the present. We doubt whether such communications, can in any way, aid the cause of Religion."

"*Momentous*" would remind the *Rev. Mr. Kneeland*, that his objections to the publicity of "*A Voice from the Grave,*" amounts to no argument, should the narrative be founded upon fact, and that agreeably to this account, handed down to posterity, such a case did transpire, stronger evidence no mortal could demand, to establish a firm belief, that future punishments awaits the unrighteous and unregenerate.

The primary object of "*Momentous*" by offering, "*A Voice from the Grave,*" for public consideration and investigation, must appear self-evident. "The doctrine of Universal Salvation," has an appearance the most specious and rational, and on that account, is calculated to deceive; should it ultimately prove unscriptural. Only satisfy mankind that there ex-

ists no future punishments, "*in the world to come,*" for a violation of morality, and what will prove the ultimatum, should the doctrine of future punishments be well founded, to the unregenerate part of the world, inevitable eternal misery.

Your communicator has read the productions, and heard delivered the doctrinal sentiments, of the propagators of the Universal, and indiscriminate restitution of perfect future salvation, and necessarily happiness of the human family, and being impressed with a sceptical wavering and unstable belief of the rationality of a presumption, that the doctrine advanced of heaven's universal benevolence towards mankind, should be "the determinate counsel and foreknowledge of God," for the restoration of fallen and suffering humanity, to a glorious immortality; has influenced him to solicit his fellow candidates for immortality to exercise a research, in order to ascertain if the following statement be a historical recorded fact, with the obvious intention of removing doubts, not only which possess his mind, but millions of his fellow beings.

"Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins." *James*.

"A VOICE FROM THE GRAVE."

"It is recorded in the life of *Bruno*, an approved author, and attested by other authentic writers, that there was a certain Doctor at Paris, who by his learning and holiness of life, according to human appearances, had acquired a noble reputation among the most circumspect christians of that age: but when the corpse of this person deceased, was brought to the church on a bier, as was usual in those days, and when the priest was pronouncing these words, or words to the same effect, "*We therefore commit his body to ground, earth to earth, ashes to ashes, and dust to dust, in a sure and certain hope of a glorious resurrection to eternal life,*" he suddenly arose and sat on the bier, and, with a dreadful voice, cried out, "*I am accused at the judgment seat of the just God!*" at which mournful cry, the people were extremely astonished, and went out of the church with great precipitation. The next day, when they returned to make an end of the funeral obsequies, and the same words were repeated, the dead body rose up again, and made a hideous outcry, saying, "*I am judged by the righteous judgment of God.*" Whereupon the people ran away again in a terrible fright. On the third day the greatest part of the inhabitants of the city, met together; upon the repeating of the same words, the

corps stood up again, and cried with a more formidable voice than before, "*I am condemned before the just tribunal of God.*" Which occasioned a sad reflection, that a man reputed so unblamable in his life and conversation, nevertheless according to his own confession, should be damned to eternal ages, inasmuch that many judicious persons took an occasion to withdraw themselves from the hurry and noise of a vain atheistical world, to a private retirement, that they might secure their immortal souls at that great and terrible day, when the secrets of all hearts shall be revealed; for by this mournful monitor they were plainly warned, that though they might deceive an inconsiderate and unwearied multitude, by appearing to be really virtuous, when at the same time their hearts were full of the rancour of unbelief, and conscious of the greatest guilt; yet they could not mock an omniscient and heart-searching God, whose being is plainly proved by this notable example."

Should this awful representation prove to be a historical fact, the confirmation could be easily ascertained, and ought to be given to the WORLD. It speaks a language in direct opposition to the *doctrine of Universal Salvation*. The writer affirms it to have happened in a great and populous city, and on that account thousands of witnesses can attest the circumstantial particulars, relative to this truly solemn transaction.

MOMENTOSUS.

REMARKS.

On reading the above, we were almost disposed to doubt the evidence of our senses. Is it possible, that in this enlightened age, and in the city of Trenton, men, *out of Bedlam*, can be found, who will retail such gross absurdities and superstitions!!! Will these men, Messrs. Justice and Potts, publishers of the Tienton Emporium, drag in their *wishful* "historical fact," and set it up in defiance of reason, and in opposition to the truths of the Gospel! Have they the effrontery to sanction the abominable conclusions they would, nay, have adduced, that the *Merciful* God and Father of all men is so implacable and cruel, that even comparatively *good* men are damned with endless torments! What projects will these tools of a hireling and wicked priesthood next hit on, to deceive the multitude, and, jackal-like, run down game for their ghostly masters! With such *philosophers*, the dreams of old women, and the vagaries of the lunatic, have more weight than "proofs of Holy Writ." Let these props of a timeserving and tottering policy, which antichristian zealots have worn threadbare, remember, that, so long as God shall light the taper of reason with the fire of Heaven, and men retain their senses, so long will their wicked attempts to impose upon the ignorant and the credulous, be confined to the few who are too mad to reason, too brutish to learn wisdom, and too far gone in the road to insanity, to discern, morally, their right hand from their left.

We pity the servile ignorance and worse than childish folly and superstition, which could induce men, out of their leadingstrings, to bring forward for evidence, this ridiculous stuff; and to men too, who

have read and understood the following—"Though an *angel from heaven*, preach any other Gospel unto you than that which we have preached unto you, let him be *accursed!* I certify you, brethren, that the Gospel which was preached of me is *not of man*. For I neither received it of men, neither was I taught but by the revelation of *Jesus Christ!*"

ED. GOS. HER.

☞ "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, *saying*, In thee shall *all nations be blessed.*" Gal. iii. 8.

RESURRECTION OF CHRIST.

"Twice had the sun gone down upon the earth, and all was yet quiet at the sepulchre—death held his sceptre over the Son of God; still and silent the hours passed on; the guards stood by their posts; the rays of the midnight moon gleamed over their helmets and on their spears; the enemies of Christ exulted in their success; the hearts of his friends were sunk in despondency and sorrow; the spirits of glory waited in anxious suspense to behold the event, and wondered at the ways of God. At length the morning star, rising in the east, announced the approach of light—the third day began to dawn upon the world; when, on a sudden, the earth trembled to its centre, and the powers of heaven were shaken; an angel of God descended, the guards shrunk back from the terror of his presence, and fell prostrate on the ground; his countenance was like lightning, and his raiment was as white as snow; he rolled away the stone from the sepulchre and sat upon it. But who is this that cometh from the tomb, with dyed garments, from the bed of death? He that is glorious in his appearance, walking in the greatness of his strength! It is thy Prince, O Zion! Christian, it is thy Lord! He hath trodden the winepress alone; he hath stained his garments with blood; but now, as the first-born from the womb of nature, he meets the morning of his resurrection. He rises a Conquerer from the grave; he returns with blessings from the world of spirits; he brings salvation to the sons of men. Never did the returning sun usher in so glorious a day! *It was the jubilee of the universe!!* The morning stars sang together, and all the sons of God shouted for joy; the Father of Mercies looked down from his throne in the heavens with complacency; he beheld his world restored; he saw his work that it was good. Then did the desert rejoice; the face of nature was gladdened before him, when the blessings of the Eternal descended as the dew of heaven for the refreshing of the nations."

Scotch Preacher.

PROSPERITY OF ZION.

The Second Universalist church in Philadelphia, is now building, and will in a short time be ready for the worshippers of the only true God and Saviour. The corner stone was laid, recently, in due form, and an appropriate Address delivered on the occasion, by Br. Abner Kneeland, Pastor of the First Universalist Church in that place.

CONTRAST, &c.

(Continued from p. 182.)

☞ Read the text in the left hand column, and then read the contrast in the right, and so proceed through the whole.

BIBLE DOCTRINE.

He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy. *Prov. xxix. 1.*

Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Wo unto the wicked! it shall be ill with him: for the reward of his hands shall be given him. *Isa. iii. 10, 11.*

Behold all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow. *Isa. i. 11.*

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. *Dan. xii. 2.*

Blessed are the pure in heart: for they shall see God. *Mat. v. 8.*

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it. *Mat. vii. 13, 14.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. *Mat. vii. 21, 22, 23.*

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun, in the kingdom of their Father. Who hath ears to hear, let him hear. *Mat. xiii. 41, 42, 43.*

Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. *Mat. xv. 14.*

For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? *Mat. xvi. 26.*

UNIVERSALISM.

He that, being often reproved, hardeneth his neck, shall not be so destroyed, but that there is a remedy.

Say ye to the righteous it shall be well with him: for they shall eat the fruit of their doings. Blessed is the wicked, it shall be well with him: for the reward of his hands shall not be given him.

Admitting people do refuse to walk in the light of God's word; and kindle a doctrine of their own, and walk in the light of it: yet God is so merciful that he will not sentence them to lie down in sorrow.

All that do awake, shall awake to everlasting life; for no one shall suffer shame and everlasting contempt.

Blessed are the impure in heart: for they shall see God, with the same satisfaction.

The broad and the narrow ways both lead to one place, and destruction, and life mean the same: Or destruction only means the sufferings in this world, for all men find the way to life.

Every one that saith unto Christ, Lord, Lord, shall enter into the kingdom of heaven. Many will say to Christ in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will he profess unto them, I knew you: come unto me and inherit eternal life.

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity: and shall bring them into a heaven of love: there shall be joy and thanksgiving. Then shall they, together with the righteous, shine forth as the sun in the kingdom of their Father.

There is no ditch: therefore if the blind do lead the blind, there is no danger.

There is no such thing as a man's losing his soul, and he need not give any thing in exchange for his soul; for Christ has redeemed every soul.

(To be continued.)

REMARKS.

It must occur to the reader, that Universalism, if it absolutely contradicts the most plain declarations of the Scriptures, cannot be founded on them. Our Saviour has decided for us, and left on record an infallible criterion. To this we appeal. "A house divided against itself cannot stand." Now, if it can be made to appear, that we build up the Devil's kingdom, then, we will acknowledge, we are preaching the Devil's doctrine. But, if it is admitted that we preach the Devil's destruction and the end of his kingdom, and challenge our calumni-

ators to produce testimony to prove that the Devil or his kingdom will ever be restored, then, our opponents, if they preach a doctrine diametrically opposed to ours, must be the Devil's preachers! Here is the touchstone. Let our accusers be put to the test. Reader, it matters not what your religious sentiments are. Your prejudices may prevent your expressing a decision in our favour; but your conscience will read you a lecture in private.

Mr. Kelsey's slander, which is next in order, is opposed to *Prov. xxix. 1.* Now we not only teach

that the wicked shall be destroyed, but we declare, in the words of Scripture (See Mal. iv. 1.) that "they that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither *root* nor *branch*." Again, (1 Cor. iii. 13—15.) "Every man's work shall be made manifest. For the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved: yet so as by fire." We farther declare, of men who are destroyed for their wickedness, that they shall be restored. For David was *wicked*, he was "delivered from the *lowest* hell;" and he declared, (Ps. ciii.) "Bless the Lord, O my soul, and forget not all his benefits. [What are God's *benefits*? Ans.] Who forgiveth *all* thine iniquities; who healeth *all* thy diseases; who *redeemeth* thy life from *destruction*; who crowneth thee with loving kindness and tender mercies." Now Mr. K. must admit, that David was *destroyed*. Was he destroyed for being good or wicked?

Of Mr. K.'s next slander, set against Isa. iii. 10, 11, we only ask, whether the reward of David's hands was given him? If so, we tell Mr. K. that he may conclude that the reward of *his* hands will be given *him*, and it will be the reward of *slander*!

To Mr. K.'s accusation coupled with Isa. i. 11, we reply, that the *sparks* which his misrepresentations have kindled, will light him to *condemnation*! We venture to predict, that he will not lie down in *joy*, on reading our exposition of his calumny.

The passage quoted from Dan. xii. 2, we shall consider in our remarks on that quoted from Matt. xxv., in Mr. K.'s seventh page.

Of Matt. v. 8, we remark, that it is our opinion, that Mr. K. will never see God and his salvation, until he is too pure of heart falsely to accuse Universalists of declaring that the *impure* in heart shall see God. We tell this "*accuser of the brethren*," that we teach, that "*All* the ends of the world shall remember and turn unto the Lord." (Ps. xxii. 27.) That the impure shall turn from their impurities.

Mr. K.'s commentary on Matt. vii. 13, 14, is liable to the following objections. First: It is a *rank falsehood* to say, that the Universalist teaches that "*destruction* and *life* mean the same thing." Second: The testimony of the prophet David, goes to prove that he was *destroyed* in this mode of being. Likewise, God said to Israel, "O Israel, thou hast *destroyed* thyself; but in me is thy *help*." Now Mr. K. shall be accommodated. For *one* who walks in the faith or way of Universalism, there are and have been *thousands* who walk in the way of Mr. Kelsey, and, like him, consign their fellows to endless wretchedness! But, we read, "Blessed are the *merciful*, for they shall *obtain* mercy." Surely, Mr. K.'s way must be *broad*, or so many could not find *room* to walk in it!

Mr. K. then introduces Matt. vii. 21—23. Of this passage we remark, that the *will* of God, who is in Heaven, is, "that *all* men shall be *saved*, and

come unto the knowledge of the truth." We ask Mr. K., Have you done the *will* of the Father? Or, are you hostile to his will, and opposed to the "*restitution of all* things, which God hath spoken by the mouth of all his holy prophets since the world began?" Is it not *your* will, that only a *part* shall be saved? And do you not testify, that only a *part* shall be restored? Consequently, are you not a prophet of the *Devil*, and not a *holy* prophet of God? We, Sir, dispute not, but you have *propheesied* in Christ's name, and in *your* opinion, in his name, done many wonderful works; but, Sir, to you is it not said, "I never knew you, depart from me, ye that work iniquity!"

Mr. K. next introduces Matt. xiii. 41—43. To this passage we reply—We ask you, Sir, do you not offend, when you practise hostility to the will of God, and deny his testimony, which he hath "*spoken by the mouth of all his holy prophets since the world began*?" If, Sir, this be the case, and we appeal to your conscience whether it is not, we assure you, that we do not believe you will "*shine together with the righteous, as the sun in the kingdom of the Father*!" No, Sir: Although this passage primarily applied to the Jews, a little accommodation will justify the application of it to yourself. We, therefore, shall leave it to your reflecting moments to decide, whether you do not "*wail and gnash your teeth*!"

Of the negative which you have affixed to Matt. xv. 14, in the shape of an accusation against Universalists, we assure you, Sir, that we seriously believe there is a "*ditch*," and that you are sufficiently "*blind*," to fall into it, and obstinate enough to drag others after you. We have "*gladness in the hope*," however, that you will come out, and the poor, blind, and deluded creatures also, whom you have jeopardised by your miserable sophistry.

Mr. K. has partly *stumbled* upon the truth in his supposed erroneous doctrine, which he put in the mouth of Universalists, in the column opposite Matt. xvi. 26. Now, Sir, we declare, unhesitatingly, that there is "*no such thing as a man's losing his soul*," and Christ *not finding it*! Farther, That man has nothing to give in *exchange* for his soul. (See Ps. xlix. 7.) And, Sir, we do declare, in the most emphatic terms, that Christ "*hath redeemed every soul*!" That "*He is the propitiation for our sins, and not for ours only, but for the sins of the whole world*!!!" 1 John ii. 2. Sir, we plead guilty to this charge; and with Paul confess, that "We both labour and suffer reproach, because we trust in the living God, who is the Saviour of *all* men, especially of them that believe." We believe, Sir, that you are not profited by your acquisition of a little popularity, to gain which, you oppose that Gospel, and those truths, which alone can give assurance of future bliss, and procure rest to your soul. The passage primarily was addressed to Peter, when he, ignorant of the spirituality of Christ's kingdom, and wishing a post of honour and profit in a temporal kingdom, opposed his going to Jerusalem to suffer, &c. Christ, in effect told Peter, What would it avail you, were I to establish a tem-

poral kingdom in all the world, and raise you to power, and neglect the object of my mission, which is, to rescue man from sin, death, and the grave? Mr. K., to use an old saying, "over-shot the mark." He has effectually tripped up his own heels, and fallen into the pit he digged for others.

(To be continued.)

REMARKS

ON REV. XX. 15, BY REQUEST OF L. H.

"And whosoever was not found written in the book of life, was cast into the lake of fire."

An examination of the context to the passage quoted, will remove all difficulty. Let it be remembered, that the division of the Scriptures into chapter and verse, is a modern invention. John, after making the declaration which is contained in the passage quoted, goes on to say, (chap. xxi.) "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband," &c. (The reader will please turn to his Bible, and examine for himself.) We consider the time, to be the destruction of the old Jerusalem, old Jewish church, (old heaven) and Jewish temporal dominion, (or earth.) To prove this, we produce the testimony of Paul, Heb. xii. 18—24, where he contrasts the Gospel with the Law, &c. "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake:) but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." From this testimony, we see that the new, or Heavenly Jerusalem, is in this mode of being; and exists in the believers mind. The "tabernacle of God is with him." His "tears are wiped away." To him there is "no more death;" for our Saviour declared, "He that liveth and believeth in me shall never die." With him there is "neither sorrow nor crying, nor any more pain; for the former things are passed away." He once viewed God as his enemy, and the enemy of his brethren, the family of mankind. This ignorance and unbelief, occasioned pain, death, (to be carnally minded is death,) sorrow and crying; but now, "the former things are passed away!" We appeal to the heart of every true believer in the unbounded Love and Universal goodness of God, for the truth of these declara-

tations. He will respond, with the Spirit, and say, "IT IS DONE!"

We read, "The first heaven and the first earth were passed away, and there was no more sea." By sea, we understand the Gentile nations. By consulting Ephes. ii. it will be seen that the distinction of Jew and Gentile is destroyed in Christ. See also, Gal. iii. Acts x. The reader by consulting Rev. xiv. 6, 7, will learn, that the day of judgment and the preaching of the Gospel were simultaneous. Therefore, John, instructed by the Spirit, revealed the happy consequences which should result from faith in Christ the Saviour of the world, (not a part of the world,) and the misery of unbelief, and giving heed to the doctrines of antichrist, which men have industriously propagated!

The reader will please compare Rev. xx. 11, "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them," with Matt. xvi. 27, 28. "For the Son of man shall come in the glory of his Father, with his angels: and then he shall reward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." Of the "dead, small and great," spoken of in the 12th verse, (Rev. xx.) we understand mankind dead in sins, i. e. carnally minded. The books (in the plural) of Nature and of the Law are opened, and no man can find justification from them. Another book (the Gospel of the Salvation of all men, or life, is opened, and men, who are dead in sins, are judged out of those things which were written in the books, according to their works. In other words, those who believe the Gospel, are judged to peace. Those who disbelieve the Gospel, and seek for justification from the books of Nature or the Law, are as a consequence, cast into the lake of fire. They, from their unbelief, and looking for salvation from a wrong source, do not find their names written in the book of life; for the obvious reason that they do not look into the book of life, but into the book of death! It is proper to remark, that the language in this book is highly figurative. The introduction of the word *adhs*,* instead of *gehennaw*, in the 13th and 14th verses, which is rendered Hell, is an evidence of this. The grave, of all figures, is most significantly expressive of a state of darkness of mind. We read, Hosea xiii. 14, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." Is it asked, What is the lake of fire? We answer, It is the reverse of that state which we have described as the new Jerusalem in the believers' mind. It is properly exhibited under the figure of a lake of fire. David describes this state, when he says, "The sorrows of death compassed me about, the pains of hell gat hold on me, I found trouble and sorrow." It is a death to happiness. It is a mental destruction of hope. Thus, figuratively, to the mind of the

* This is generally, and properly, rendered grave.

believer, death and hell are destroyed, and there is nothing to hurt in all God's holy mountain.

These, briefly, are our views of this passage. We notice the passing scene; and can trace these figurative descriptions in our own day, and city, with all the high colourings of prophetic truth. Reader, enter the Methodist howling meetings, and ask yourself, if those who are writhing in mental anguish, and distorting themselves with horrid grimace, can respond with the Spirit, and say, to the voice of Heaven, "Behold the tabernacle of God with men; and he shall dwell with them, &c. and there shall be no more death, neither sorrow nor crying," "IT IS DONE!" Or can those Pharisees who seek for justification through their *own works*, in the book of the *law*, say, that on *these* the "second death hath no power?"

AN INQUIRY

INTO THE CHARACTER AND POWER OF THE DEVIL.

(Continued from page 179.)

Our correspondent S., introduced, first, Matt. iv. 1-11; where he says, "we have an account of the devil's having power over the Saviour himself." We, however, are of opinion, that S., on another examination of the passage, will find, that, instead of the devil having power over Christ, Christ both had and exercised power over the devil! There are various opinions relative to this passage. Now we believe the *man* Christ Jesus was tempted. Who tempted him? Let James answer. (i. 13, 14.) "Let no man say when he is tempted, I am tempted of *God*: for God cannot be tempted with *evil*, neither tempteth he any man; but *every man* is tempted, when he is drawn away of his *own lust*, and enticed." Reader, this is not our illustration. That is, we are not the authors of it; it is the words of inspiration. Now James assures us, that, "*Blessed is the man that endureth temptation*," &c. No man is criminal *because* he is tempted. He is only guilty when he obeys his wrong desires, which will make him *unhappy*, and, consequently, the gratification of them are forbidden by God! *How* was Christ tempted? Paul answers, (Heb. iv. 15.) "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in *all points* (strong terms these) tempted as *we are*, yet without sin." Christ did not yield to the temptation. Reader, you know very well how you are tempted. Christ "was tempted in *all points*," as you are; with this difference, you, sometimes obey the temptation! Christ *never* did! We have no hesitation in affirming, that a man is not more culpable for being tempted with impulses to do wrong, yea, to the violation of every command in the decalogue, than he is to be blamed for dying when his head is cut off! It is the glory of man to imitate his Divine Master, and endure temptation. And the man, who would boast of his virtue, in not yielding to temptation, and committing sins to which he was not lured by desire, would be like the soldier who should boast of having obtained a *victory*, when he had never been in *battle*!

Now for a word to our *good, pious, perfect* folks.

To those who are new creatures in themselves, in this mode of being, and who are so filled with grace that even their every desire and thought is *perfectly holy*. My *pious* friends, if we can believe you, you are more holy and virtuous than was Christ, the Son of God. He was tempted with evil desires, at one season, for *forty days*! You will not admit that you can be tempted with wicked desires for so many *seconds*! Surely, my *pious* friends, if you can be believed, you are, indeed, *very good*!!!

Reader, we anticipate your interrogatories, and will answer, of Christ, that we believe the infirmities incident to the *flesh* and *blood* he assumed, was the temptation. Every desire common to man in this life, whether of the gratification of the senses, or to mount the hill of preferment, and in ambition's flowery track, to leave our duty, happiness, and God behind, all assailed him at *every point*, and, as is common, strove to cheat him with promises of felicity never to be enjoyed. We have his example. Wisdom, fresh from Heaven's chancery, counselled his mind; stripped the delusive promise of all its covering, and exposed vice, naked and unadorned, to the gaze of an astonished and admiring world! Alas! for man. Like the child who, admiring the *basilisk*, admires and dies, man, despising the Heavenly counsel, will none of God's reproof, but listens, heeds the tempter's wiles, obeys the flattering impulse, and in obedience dies. Here is a devil, whose reign, thus far, has been almost *universal*. All, save *one*, have been wounded by him; while rivers of blood have borne his crimson trophies through the habitable globe, and poisoned with every infernal project, the peace of man. If *mischiefs* be a prime quality in his composition, here are materials for a *full length portrait*! Ransack the black catalogue of crime and depravity, and find a sin which *this* devil has not generated! Point to the wretch whom justice has identified with ignominy, who has not been deluded by him! His march has been broad as creation. His influence wide as intellect could range. And his depredations bounded only by the limits assigned to the children of men. Reader, do you wish for happiness? Resist, we beseech you, this *hellish fiend*. Would you escape from evil? Heed him not.—"He was a *liar* from the beginning." He will *deceive*, as he deceived our first parents, and hurl you to the gates of *hell*!

(To be continued.)

TO THE EDITOR OF THE GOSPEL HERALD.

Sir—If the following be deemed worthy of a place in your useful columns, you are at liberty to give it publicity in what shape you please.

Being on a visit in the town of Amenia, (N. Y.) in the month of August, and hearing a lecture was to be delivered by a *Mr. Harrison* a Presbyterian Missionary, I repaired to the place of worship, and heard the discourse which was fraught with the most glaring absurdities imaginable. Not to enter into all the particulars, I would mention one—He said, "that at the day of judgment, the beatified spirits would look down on the damned in hell;

and that a sight of *their misery* would cause them to shed tears, which would stain their angelic garments; and that the chains which bound the sinner, were riveted to the door of hell and the bottomless-pit.

At the close of the discourse, the preacher said, that he would relate an interesting anecdote. We were all attention. He said, "In his travels, in the *western section*, there had been a revival of religion, in which most of the inhabitants were interested. But there lived in the neighbourhood a certain infidel who made a mock at these things, but at length concluded to attend one of those meetings. In returning home with a friend, it was remarked, that it had been a glorious meeting. Yes, says the infidel to himself, it has, truly; but I will not be a fool: (not be converted.) But he attended again, and the Lord fastened the arrows of pungent conviction on his soul. He went home and walked his room, when the family were in bed, and in all the frenzy of a demon, told the Lord he was mad, and he might convert him if he pleased. His little son ran into the street, alarmed the neighbours, who came in, and found the man in all the fury of a demon. This terminated in the hopeful conviction of this infidel Universalist. After this the man went to a friend whom he had deceived with base coin, (meaning Universalism) and told him he had come to redeem the counterfeit money which he had passed to him. The man did not understand him, when he told him he had deceived him by preaching Universalism. This circumstance, the preacher said he knew to be a fact, as he had conversed with the man, and *many such he knew*."

I addressed myself to the gentleman, and inquired his name. He said his name was *Harrison*. Sir, said I, it is my boast to believe that the doctrine which you call pernicious, is of God; and being a resident in the *western country*, should esteem it a favour to know the *name* of the man alluded to in the *anecdote*. To which he replied, "His name I shall not give." The name of the town, then. "No, Sir." The name of the county, Sir? "Do not urge me—I wish to be excused." My reply was, If you do not know, you ought to be excused.

As the people generally consider this story of the preacher a *fabrication*, and feeling it our duty to expose the pitiful subterfuges of our opponents, I think a few editorial remarks would be gratifying to the readers of your Herald in this place and elsewhere. I. W.

REMARKS.

If we put moral turpitude altogether out of the question, still, the above may be considered as another and a common evidence of the inveterate hatred and hostility which many clergymen bear against those professing faith in God's testimony of the "restitution of *all things*." Although it is well known to these slanderers, that Universalists profess the most firm belief in the Scriptures as a revelation of God's word and will, and that no infidel will admit this, still, with this knowledge of the fact, they basely traduce and vilify Universalists, as though it were doing God service to accuse them

falsely, and speak all manner of evil against them. Now we assure these Reverend gentlemen, that they do not injure us, so much as they injure themselves. For, gentlemen, if *your doctrine* is truth, depend upon it, *you will be damned endlessly* for your *slanders and falsehood*!

YELLOW FEVER FAST.

"Behold, ye fast for strife and debate, and to smite with the fist of wickedness." Isa. lviii. 4.

The Rev. Mr. C—x, the Spring-street Hopkinsonian defender, on the *clergymen's fast*, the other day, assigned as a cause of yellow fever in this city, the "*prevalence of Universalism!!!!!!*" Mr. C., the Sunday previous, vented a philippic against Universalists, in emphatic terms. Now we are not surprised at this. The fact, that some of Mr. C.'s warmest supporters have lately embraced this God-honouring doctrine, is quite enough to account for his ill-humour. Now we advise him to strive to be *patient*. He will find this convenient and necessary; for there is every prospect of his being a witness of future declensions among his flock, from Dr. Hopkins's vagaries.

☞ The yellow fever had *subsided* in a great measure before the clergymen's fast; since which it has *increased rapidly!!!*

"God is of *one mind*, and none can *turn Him*."

THE BLUE LAWS OF NEW-ENGLAND.

No food or lodging shall be afforded to a Quaker, adamite, or other heretic. No one shall run on the Sabbath day, or walk in his garden or elsewhere, except reverently to and from meeting. No one shall travel, cook victuals, make beds, sweep house, cut hair or shave, on the Sabbath days. No woman shall kiss her child on the Sabbath or fasting days. A debtor in prison, swearing he has no estate, shall be let out and sold to make satisfaction. No gospel minister shall join people in marriage; the magistrates only shall join in marriage, as they can do it with less scandal to Christ's church. When parents refuse their children convenient marriage, the magistrates shall determine the point. A man that strikes his wife shall pay a fine of ten pounds; a woman that strikes her husband, shall be punished as the court directs. No man shall court a maid, in person or by letter, without first obtaining the consent of her parents; five pounds penalty for the first offence, ten pounds for the second, and for the third, imprisonment. Married persons must live together, or be imprisoned. Witches must be burnt.

New-Hamp. Gaz.

GOSPEL ADVOCATE.

A weekly publication, of *eight pages* Royal octavo, at \$2 per year, is contemplated at Buffalo; to be devoted to the promulgation of the Gospel, or "good tidings of great joy which shall be to *all people*." The columns of the paper to be open to Christians of all sects.

"Blessed *are* the merciful; for they shall obtain mercy."

NEW-YORK.

The following lines were suggested by reading the daily accounts respecting the progress of the epidemic, with which that city is afflicted.

SOIL of my birth! fair Science's fav'rite seat,
The mart of wealth—the wandering stranger's home;
Where busy Commerce holds her sleepless court,
And keeps eternal watch o'er winds and waves,
That to thy portals waft the varied fruits
Of ev'ry clime remote!—Soil of my birth;
Queen of Columbia's cities! whose bright domes,
And lofty palaces, and shining spires,
And spacious groves, and bustling crowds, have long
With admiration fill'd the traveller's eye,
And earn'd his eager praise:—He mourns the cloud
Of gloom portentous, that o'erhangs thy brow,
Who erst rejoic'd to spend his youthful days
Amid thy cheerful courts, and peopled towers.
Or when, advent'rous, mid the busy hum
Of tri'd artificers, from quay to quay
A truant stray'd—listen'd the simple song
Of jovial mariner perch'd near the sky,
And long'd to hie me far to realms unknown,
Beneath the swelling sail, that, gliding by,
Anclin'd its milk-white bosom tow'rd the wave.
Where now the voice of mirth? Thy festive halls
So late adorn'd with fashion, beauty, taste,
With light profane dazzling the eye of morn,
Are shunn'd as chambers of the sepulchre!
The clam'rous crowds who fill'd each jostling path,
Where trade and barter kept their endless clang,
And anxious faces met, to meet no more;—
Whence rose the daily hum, of matters vast
And multifarious, each toiling for his straw,
Are vanish'd all!—Scar'd by the frown of Death,
Who 'midst their traffic rush'd, with dart uprais'd;
—The sole unwelcome stranger, e'er “on 'change.”—

No gilded chariot rolls its pompous weight
Along those spacious walks; no laughing throngs
The polish'd marble press, careless and gay.
No bright array of arms, nor marshall'd troops,
Nor glitt'ring banners floating proud in air,
Nor columns mov'd by simultaneous step,
Far as the eye can reach, choke up the way;
And move in bodies vast to martial sounds—
All, all are gone!—the envious grave has spread
His chilling silence o'er the prostrate scene!
For lo! the meagre hag, foul Pestilence,
Hath stol'n, on midnight wing, within thy walls;
And from her lips cadav'rous, breath'd the sigh
Of charnel house, upon the death-struck throng,
Who knew her not at hand! Backward they shrunk
Before th' advancing fiend; and fled, or died,
As time or fate determin'd. Mirth forsook
The promis'd banquet;—Joy's unfinish'd bowl
In terror was resign'd;—pale, with dismay,
He looks to fly—but hesitates—and falls!
For the green, putrid fiend, had unawares
Fried his warm brain, and ting'd his rolling eye,
And fix'd his fate—and pointed him his grave!
With one accord the busy concourse haste
From all their wonted haunts, impell'd by fear:
Each, in his brother's face, his own alarm
Descries; or on his tongue the deep lament,
For some lov'd friend, already from his side
Torn timeless;—while the gen'ral voice proclaims,
Or flight, or death, the sad alternative!
All things above, below, around, conspire
To push the exile forth. Terror by day,
And sick'ning gloom by night, forbid his feet
To loiter long where death has spread her snares.
E'en in the breeze that through the willow sighs,
In mournful melody, he seems to hear
Some warning spirit say—“BEGONE, OR DIE!”

Com. Adver.

(To be continued.)

NEW MEETING HOUSE.

The Corner stone of the New Universalist Meeting House, erecting in Bulfinch-street, in this city, was laid, with due ceremonies, on Monday afternoon last. The services were introduced by an appropriate prayer by Br. JONES, of Gloucester; a silver plate was then deposited by the President of the Building Committee (the Hon. BENJAMIN RUSSEL;) the stone was then laid by the Architect, and examined and pronounced to be well fitted, by Br. DEAN, after which, he addressed the Throne of Grace, in prayer; which was followed by an Address, by Br. TURNER, of Charlestown.

The ceremony throughout was impressive, and was witnessed by a large number of citizens.

The following is the principal inscription on the plate deposited under the stone:—

“He that built and sustains all things is Jehovah. —This House, devoted to the worship of Almighty God, and to the promulgation of his Great Salvation through Jesus Christ, the Chief Corner Stone, was commenced and this Stone laid October 7th, in the year of our Lord, MDCCCXXII, of the Independence of the United States the 46th, and of the Institution of the City of Boston the first.”

Bos. Univ. Mag.

ORIGINAL ANECDOTES.

A certain deacon, whose conduct often bespoke, “I am more holy than thou,” chanced to attend a meeting, where the “good tidings of great joy which shall be unto all people,” were preached. This being not consonant to the feelings of his mind, it aroused his holy indignation, and hastening from the place of worship he exclaimed, “If all my neighbours go to heaven, I won't!!”

Christian Repository.

Religious persecution—A few days since, brother F. and brother B. were conversing together on religious persecutions. Br. F. observed that our periodical publications were recently filled with a great many accounts of excommunications, which he thought was very ominous of the rapid decline of Christianity. Brother B. replied, that he thought not: he thought it was an improvement on former ages; for, said he, they have now substituted excommunication in the room of burning. *ib.*

A Universalist preacher in the state of New-Hampshire, in addition to his ministerial labours, instructed a school to the acceptance of his employers. A Baptist sister, being told that the district could find no fault with the instruction or morals of their teacher, in an ardour of piety, exclaimed, “O, I am really sorry; I am afraid it will corrupt the morals of the youth!!” *ib.*

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW-YORK, SATURDAY, NOVEMBER 2, 1822.

NO. XXV.

TO THE EDITOR OF THE GOSPEL HERALD.

SIR—The Editors of the *Emporium*, as you will see by their notes, have refused this communication an insertion, their reasons you will also see. I did not imagine, that there was a single Editor in America so much under the influence of priestcraft, as the above appear to be. Pardon me for intruding thus upon your patience. If you think it proper, you will please give the within an insertion.

TO THE EDITORS OF THE EMPORIUM.

Gentlemen, I observed in last Saturday's *Emporium* a paragraph, intitled "*A voice from the grave.*" If I do not mistake, the Editors of the *Emporium* pledged themselves not to meddle with religious controversy! However, "in many things we offend all." *Momentosus* in his abundant zeal for the eternal misery of his fellow men, should have directed our attention to the testimony of *God*, and not to popish legends. It is laughable to hear of *pious frauds*, fit only for the fourteenth or fifteenth century, trumpeted in the eighteenth century, in America, among people of enlightened intellect, and who, thank God, are not bound by the trammels of priestcraft. This certain Doctor of Paris, recorded in the life of Bruno, must have been a great hypocrite, or something worse than he appeared to be; (which perhaps is the case more or less, with all mankind.) The Doctor died, and was taken to the church. When the priest began the funeral ceremony, the Doctor arose, and sat on the bier, and with a dreadful voice said, "he was accused at the judgment seat of God." The people, it appears, who were present at the time, with a dastard fear very uncommon to the citizens of Paris, fled from the scene of danger, with the utmost precipitation. This was repeated the second day, and the third day, also, when most of the inhabitants of the city, containing eight hundred thousand, ventured to approach this dead man. Now, Messrs. Editors, where do you suppose all the doctors of Paris were? Were none of them sufficient for the great work of examining this dead man? If such a phenomenon had happened in the city of New-York, Philadelphia, or even in *Trenton*, would none of our doctors have examined their brother physician? peradventure they might have resuscitated their unfortunate brother, as it appeared, that his voice grew more formidable even on the third day.

Let us take notice of what this dead body said. First, "I am accused at the judgment seat of the just God." Secondly, "I am judged by the righteous judgment of God;" and thirdly, "I am condemned before the just tribunal of God." Now, what does all this amount to, granting it to be true,

which is extremely doubtful? Paul said, "we must all appear before the judgment seat of Christ, that every one may receive the things in body according to that he hath done, whether it be good or bad." Now no one will deny but that we are all sinners, and have all done evil, consequently, are liable with the Doctor to be accused, judged, and condemned. What does Paul say farther on this subject? "There are none righteous, none that do eth good, no, not one;" and that "God hath concluded *all* in unbelief, that he might have mercy upon *all*." That "God will have all men to be saved;" and that Christ is the "Saviour of all men;" that he "gave himself a ransom for *all*, to be testified in due time."

Momentosus says, only satisfy mankind that there exists no future punishment in a world to come, for a violation of morality, and what will be the ultimatum? We would also ask, what advantages have accrued to the christian world from the belief of God's eternal wrath? Has it prevented crime? Look at christian Europe, examine their prisons. Look at America, examine her prisons. Look at the speculators in office, examine them as men of standing in society, and as men who believe firmly in the existence of *eternal misery*. We will venture to affirm, there are few of those culprits who are believers in universal salvation. We say from the word of inspiration, that God never intended to subdue the wickedness of man by the fear of Hell; it is only a display of his love in the gift of his Son, that will truly convert the sinner; it is the love of Christ, that constraineth the sinner to obedience. We read of some who rose from the grave recorded in the Scriptures of truth; but of no voice from any, except from Jesus Christ, and his voice from the grave was not the sound of eternal misery, but of *salvation* to sinners. He opened the understanding of his doubting disciples, and said, thus it behooveth Christ for to suffer, and to rise from the dead, that salvation (not eternal misery) might be preached in his name to all nations, beginning at Jerusalem, even with his very murderers. And will the God of infinite love be less forgiving, than his own imperfect creatures? How could he admonish us to love our enemies, if he has prepared eternal torments for his enemies? No! "The Lord is good to all, and his tender mercies are over all his works;" and the human family are not the least beloved of his works. He declared that he "sent not his Son to condemn the world, but that the world through him might be saved." Is his arm weak, that it cannot save? or will he not accomplish all his purposes? Yes, he has said, that he

will do all his pleasure, and we are told, he doth not afflict willingly, nor grieve the children of men. We shall again notice the happy effects this *pious fraud* had upon the discerning multitude. They withdrew themselves from a vain atheistical world, to a private retirement, (no doubt for the purpose of doing penance,) that they might secure their immortal souls. How widely different this from the apostle Paul's language! he says, it is "by grace we are saved, and that not of ourselves, it is the gift of God: not of works, lest any man should boast." Momentosus, at the winding up of his wonderful tale, seems to imply a doubt of its authenticity. Should it *prove true*, he says, it ought to be given to the world for the purpose of confuting the doctrine of universal salvation! We would inform Momentosus, that those who believe in the doctrine of God's universal Benevolence to the souls of his fallen offspring, are not to be shaken in their faith by the foolish trumpery of priests, monks, and friars. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." **RESPONDEO.**

P. S. I expect the Editors of the Emporium (as impartial men) will give the above an insertion in their very useful paper.

Note.—The Editors of the Emporium in their notice to Correspondents, say, "We beg to be excused from publishing the communication of *Respondeo*, for two reasons: first, we believe it cannot be productive of good; and second, that it may do much harm. If his doctrine be true, none can fare the worse for disbelieving it—if it be false, belief in it may be ruinous." Now we take the liberty of informing these *wise* Editors, that if our doctrine be true, it is the doctrine which Christ alluded to, when he said, "He that *believeth* and is baptized shall be *saved*; but he that *believeth not* shall be *damned*." Now, all the difference which can exist is, that the man who *believes* the truth, is *saved*, and he who *disbelieves* it is *damned*!!! A very trifling difference this, in the opinion of the Editors of the Trenton Emporium! Go on, gentlemen, and when your minds are harrowed with terrific apprehensions of futurity, ask yourselves, if there is no difference between believing in that "God who is the Saviour of *all* men," and *disbelieving* his testimony, and, of consequence, believing in a God who will save only a *part*!" **ED.**

From the (Boston) Universalist Magazine.

PARALLEL

Between Trinitarianism, Hindooism, and Mahometanism.

1. Trinitarians and Hindoos, both agree to give the name God to a number of persons, or beings. Hindoos worship a three-fold deity; so do Trinitarians.

2. In the temple of Juggernaut, there are two other deities worshipped with him: So in Trinitarian temples, two others called God, are worshipped with the one God the Father.

3. The Hindoos represent their God, in the temple of Elaphanta, by an image with three heads. This agrees so well with the trinitarian God, that

some learned writers in the Panoplist mention the similarity, and think the Hindoos follow the Trinitarians; but it seems more probable that the Trinitarian doctrine, was brought into the church by heathen idolaters.

4. Hindoos, and Trinitarians, and Mahometans pray to the dead; or those who were once dead, but whom they suppose are now alive. Trinitarians worship the *man* Jesus, who was dead, as the only living and true God.

5. Hindoos, and Trinitarians, and Mahometans have their Mediators with the supreme God. Trinitarian sinners must apply to Trinitarian saints, to pray to Christ that he would intercede with an angry God for them. For merciful ministers will be more ready to hear sinners, than an angry God. So that Trinitarian ministers seem to represent themselves much better than their holy God of vengeance.

6. Hindoos, and Trinitarians, and Mahometans, all have their *religious mendicants*. The begging priests can be found in all these religions. The Trinitarian beggars are met with in almost every place, and are treated with much respect by the ignorant and superstitious.

7. Hindoos, and Trinitarians, and Mahometans observe days of *fasting*. The Trinitarians have an annual fast in New-England, and many occasional fasts. This fasting with many is only a name, for they eat and drink as freely as on other days.

8. The Hindoos and Trinitarians have their *own language*, in which they express their mysterious doctrines. Both have their sacred books, or standard authors. Trinitarians talk of the divinity of Christ, the sacred Trinity, the God-man, and many other expressions not found in the Bible. They call these inventions of men, sacred mysteries. When asked what they mean, by three persons in one being, or God, they generally answer, it is a mystery, or we cannot tell. Though they have names which they give to their God, yet they do not know what this mysterious being is; hence like some of whom we read, they worship they know not what.

9. Hindoos and Trinitarians believe that the offerings of various kinds will appease, or please their God. Hindoos think that they can secure their salvation, by works of their own. So Trinitarians think, that giving God what belongs to him, will save their own or others' souls. Trinitarian missionaries and those who support them, represent that if people will give their money or property, it will save the heathen, whom God will certainly damn eternally, if they withhold it.

From the (Canandaigua) Plain Truth.

SALVATION CHEAP FOR CASH!

Of all the wonders done by money, which Solomon said, "answereth all things," the following outdoes the whole, allowing it to be true. In the "Boston Recorder," of May 22, 1819, mention was made of "Juvenile benevolence," in which we are told of a society of young children in New-York, who have "Formed themselves into a society to support heathen children in Ceylon." It is said \$21 were collected, and the writer of this says, "We hope

the children of other churches will follow their example." After making the above statement, the writer adds, "It is of the utmost importance to the success of Missions, that children be taken from their heathen parents, and educated immediately under the direction of the Missionaries. The small sum of \$12 dollars will annually feed and clothe a child; and this small sum may be the means of rescuing him from everlasting misery, and raising him to the joys of Heaven."

A few remarks on a few particulars:

1. "Heathen children," who are these? The writer thinks they live in Asia. American children are as much "heathen children" as those in Ceylon: All nations excepting the Jews, are heathens or gentiles.

2. The writer thinks that for "the success of Missions," the "heathen children" ought to be taken from their parents, "and educated immediately under the direction of the Missionaries." What a distressing piece of work this would be, to kidnap the heathen children; bereave their parents of their hearts' delight, and place their tender offspring in the hands of a stranger! In one large country where there are thousands or millions of people, there is one solitary Baptist Missionary, (Mr. Judson,) and his wife. What can they do with all the children? So the Catholic clergy once did in Germany, before they were a free people; since that they have been slaves to superstition and the idle monks.

3. The crowning piece of the whole is, the plan proposed, to "rescue these children from everlasting misery, and raise them to the joys of heaven," for \$12 each. The writer does not tell us how many years this sum must be paid, to raise the heathen children to the joys of heaven, but we will suppose 12 years; or from nine years old to twenty-one. At this rate, the salvation of one heathen child would cost \$144—the salvation of 1000 children would cost one hundred and forty-four thousand dollars—just as many dollars as John saw on Mount Zion of the first-fruits unto God and the Lamb, saved by grace, redeemed from among men; not by corruptible things; such as silver and gold; but by the precious blood of Christ. Should these children by \$144,000 be raised to the joys of heaven, how would their money-salvation sound with the salvation through the blood of the Lamb? Allowing that this *new* mode of salvation could take place, if the money could be raised, it cannot be done by the Americans, for nothing but gold and silver will pass in the East Indies, and we have but little of that here, and that, people cannot spare at present. How ignorant of salvation, by grace, must this writer be! "Thou thoughtest the gift of God could be purchased with money! How different from the language of Isaiah! "Ho! every one that thirsteth, come ye to the waters, and he that hath no money!"—"By grace are ye saved."

Jesus owns the heathen, and will do much better for them and their children than this writer can do, allowing that he could furnish them with \$12 per year, to raise them to the joys of heaven.

HUMANITY OUTRAGED!

Of all the detestable manœuvres used to raise money to support foreign Missions, the following we believe is without a parallel. It surpasses, in point of *crime*, the act of forcing contributions from the poor widow, who, in order to support her large family, is obliged to toil in those hours which were designed for repose. "Some pious young men at Whitesboro', N. Y. cultivated a field of corn last season, and on gathering it, fearful it would not produce a sum of money that would *appear to their advantage*, they sent it to a DISTILLERY, for which, when converted into WHISKEY, they realized about FORTY DOLLARS, to aid missions!" What admirable PIETY this, to blaze with *heavenly ardor* upon the Missionary altar!! The vast benefits the "pious" are conferring upon our fellow creatures at a distance are truly astonishing. The "poor heathen" are to be sent to heaven by the influence of cash raised from the sale of *whiskey*! The too common use of this liquor is justly lamented by every friend to the welfare of man. It is an evil which has already been severely felt by the civilized, and is now, with rapid strides, penetrating our western forests without the extra efforts of the "pious." With what degree of detestation, then, ought those beings to be viewed, who induced these "pious young men" to convert the kind bounties of heaven, which were intended to sustain life, into the *ruinous* article of *whiskey*? They sanction such unchristian acts by receiving the proceeds of them. Priests, in this country, are too well informed not to be aware of the effect spirituous liquors have on society and religion, and yet here we find them encouraging these young men, in order to increase the profits of their missionary field, to convert its products into whiskey! We are disgusted, we are angry with such conduct. *Id.*

IMPORTANT INTELLIGENCE.

On Sunday evening, October 20th, we heard the Rev. Mr. Cox deliver a sermon in the Broome-street Presbyterian Church. His object was, to induce his hearers to give liberally towards building the Presbyterian Church in Elisabeth-street. We agree with him in one particular, that funds are *necessary* to help them along. But, we altogether dissent from his exhibition of their *economy*! Their first onset is marked by *extravagance*, which will be verified before much time elapses, to the sorrow of some of the concerned. His remarks relative to useless expenses incurred in the erection of churches, were very just and expedient. But, alas! they were a mere pretence, if the Elisabeth-street concern is a sample of his practice!

Mr. Cox very seriously informed his audience, that the millennium was fast approaching. That the time of its arrival had been calculated, and with such precision as to demand our assent to the fact, that churches would soon be in such great estimation and want, that even theatres, (which he modestly called "*dens of thieves*,") jails, &c. would be converted into churches! He called upon all, rich and poor, even to the "*widows' mite*." He assured

his hearers that money so appropriated would be laid up in the "*Lord's Savings Bank*." Principal and interest would be received in another world, &c. Or, if you please, reader, Heaven was up for sale, the proceeds to be appropriated to the erection of the Elizabeth-street Presbyterian Church! He proved New-York to be a very *irreligious* city, because it contained only 70 churches! which he believed would not, on an average, seat more than six hundred persons. Now, we believe they would, on an average, accommodate twelve hundred persons.

Mr. Cox also assured his hearers, that ministers were more liberal than the public imagined. He said, they were too modest to trumpet their own fame. Their practice was, "not to let *their* left hand know what the right hand doeth." This appeared *reasonable*; for he immediately declared his intention of giving twenty dollars towards building the Elizabeth-street church! And, said he, rather than the church should not be built, *I* would give fifty dollars! Now we give friend Cox our candid opinion relative to this business. If this church will be the means of producing only one half of the good he said it certainly would, he had better *double the amount*. If he will do this, and all his brother ministers will do the same, in this city, he can have the church without any doubt! Now we urge him to this, by all the arguments he made use of, by all his entreaties, threatenings, lamentable surmises, and coaxing, &c.

According to Mr. Cox's calculation, we shall want the ensuing winter, at a moderate computation, 150 churches! The expense of the churches would form a pretty estimate, as follows,

One hundred and fifty churches at \$20,000* each, is \$3,000,000. The salaries of one hundred and fifty clergymen at \$2500, is \$375,000 per annum. This will appear small, when it is considered, that a Rev. Dr. of Divinity in this city, having made the experiment, found that he *could not maintain his family* with that sum. And this fact will appear evident, when it is understood, that, on having his salary raised to \$3500, he purchased a *snug little humble* tenement, for only *fourteen thousand dollars!!!* Surely, there must be a great deal of religion in that quarter! The New Testament does not inform us of the precise amount of Paul's salary, and those who were his cotemporaries; but we might infer from the stomachs of some of the would-be modern Pauls, that it must have been enormous! Likewise, that the rage for building *economical* churches was in its prime in Paul's day.

Quere—Might not the "Society for the Prevention of Pauperism in New-York," include *dashing* church-building as one of the *causes* of that evil?

Mr. Cox very forcibly replied to the objection that clergymen are interested in this church-building, by assuring his audience, that he had no interest at all to subserve. For, said he, "*we ministers have made up our minds to die soon!*" Ministers, according to Mr. Cox, do not live so long as other men, and, therefore, can have no interest in

this world. Now, we feel very curious to learn, whether these ministers will die any sooner on account of "*having made up their minds to die soon?*" We presume the great earnestness of clergymen, to obtain large, fine, and durable houses, and high salaries, are the evidences which Mr. Cox would produce to prove his declaration!

Mr. Cox is a very bad man, if we can believe himself. He confessed, in his prayer, great sins, and that he was as vile as others! Now, if he is to die so soon as he pretends, and his doctrine is true, and he is one half so wicked as he pretends to be, we advise *him* to repent, or he will, on his own confession, go to an *endless hell!*

Mr. Cox very properly contended, that, unless God build the house, the workmen labour in vain. From which he inferred, that without God's assistance nothing will prosper; but with it, the *final event must be good!* He said very much to enforce this. Now, Mr. Cox, all we want of you, is, to admit the truth of your own premises. We read, "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them," &c. Now, Sir, will this house of man's redemption be builded? Before you answer, please to recollect your arguments to prove the *impossibility* of the failure of any undertaking which God embarked in. Again, John says, "We have both *seen* and do *testify*, (then John could not be mistaken) that the *Father sent the Son* to be the Saviour of the *world!*" Please to answer, if your arguments are good for any thing, and your premises are truth, is it not absolutely *impossible* that God should fail of saving the whole world?

To conclude—We believe, Sir, that the cause of ministers, and the cause of God, and the cause of religion, and this church-building mania, are different things. The first is proved in a moment. God's cause is the salvation of *all men*. Ministers' cause is, the salvation of a *PART*, particularly of those who will pamper them, and the endless wretchedness of the residue. The cause of religion, is the cause of the *widow and the fatherless*. This church-building, minister pampering concern, has ministers' persons for its object, and widows' houses are robbed to build them, by those, who "for a pretence make *long prayers*." Reader, going in style, to a stylish church, and hearing a stylish preacher, who has a stylish salary, make a stylish prayer, &c. may be a very stylish religion! But, remember, "Pure and undefiled religion before God even the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world!" James i. 27.

MILLENNIUM.

The Millennial mania has, at different periods, turned the heads of many. It answers the purpose of a hobby-horse, to ride into the *purges* and good graces of the people, and to create clerical sinecures! It is a hinge, on which, when the people are to be coaxed out of their money, the argument turns! It is the *multum in parvo*, and the savoury seasoning of a *begging* sermon!

* We understand there are churches in this city which cost the moderate sum of \$60,000!

CONTRAST, &c.

(Continued from p. 189.)

Read the text in the left hand column, and then read the contrast in the right, and so proceed through the whole.

BIBLE DOCTRINE.

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. *Matt. x. 28.*

Wo unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers! how can ye escape the damnation of hell? *Matt. xxiii. 29—33.*

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. *Matt. xxv. 31 to 34.* Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. *Verse 41.* And these shall go away into everlasting punishment, but the righteous into life eternal. *Verse 46.*

But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. *Mark iii. 29.*

And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. *Mark ix. 43, 44.*

And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. *Mark xvi. 15, 16.*

But wo unto you that are rich! for ye have received your consolation. Wo unto you that are full! for ye shall hunger. Wo unto you that laugh now! for ye shall mourn and weep. *Luke vi. 24, 25.*

Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment than for you. And thou, Capernium, which art exalted to heaven, shall be thrust down to hell. *Luke x. 13, 14, 15.* See *Mat. xi. 20 to 24.*

UNIVERSALISM.

Sin is a finite evil; therefore the sinner does not deserve destruction in hell; Christ has redeemed all men, and it is impossible for God to do injustice: therefore he is not able to destroy both soul and body in hell.

Although the scribes and Pharisees were hypocrites, and Christ pronounced a wo upon them, and presented the terror of the damnation of hell: yet it is certain that they would escape it: for there is no such damnation.

When the Son of man shall come with all the holy angels, and sit upon the throne of his glory; and all nations shall be gathered before him, instead of separating the righteous from the wicked, he shall separate the gospel from the law, and say unto the gospel, come ye blessed of my Father: and unto the law he shall say, depart ye cursed, into everlasting fire, prepared for the devil and his angels. Or, the meaning is, he shall separate the sinner from his sins, and sins shall go away into everlasting punishment; but the persons who committed them, shall go into life eternal.

There is either no such thing as eternal damnation, or it is certain that none of the human family shall suffer it: therefore there is no danger of it.

To avoid vice is duty; yet if thy hand offend thee, cut it not off: for thou mayest enter into life with two hands; because there is no such thing as going into hell, into the fire that never shall be quenched.

Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not is damned; but he shall be saved.

Blessed are you that are rich: for ye have consolation enough yet in store. Blessed are you that are full: for ye shall never hunger. Blessed are you that laugh now: for ye shall rejoice evermore.

Although Chorazin and Bethsaida had woes pronounced against them, because they repented not of their sins, while such mighty works were done among them, yet as all men will be saved, it could not be more tolerable for Tyre and Sidon at the judgment than for them. And thou, Capernium, which art exalted unto heaven shall be received into heaven.

(To be continued.)

REMARKS.

The Rev. Mr. Kelsey quotes *Matt. x. 28*, and accuses Universalists of saying, that "sin is a finite evil," &c. Thus far, we plead guilty to the charge. We go farther, and challenge him to prove the

contrary! But, we do not say, "the *sinner* does not deserve destruction in *hell*." Mr. K. will recollect, that the *sinner* David was in *hell*! That he blessed the Lord for redeeming him from destruction. Was David *destroyed* in *hell*? If not, then it follows, that *hell* will not destroy the *sinner*. If David was *destroyed* in *hell*, then it follows, that *sinners*, after being *destroyed* in *hell*, bless God. Mr. K. must not in future have the folly and wickedness to accuse Universalists of saying, "God is not able to destroy both soul and body in *hell*."

Mr. Kelsey then quotes Matt. xxiii. 29—33, where Christ interrogated the Pharisees, saying, "Ye serpents, ye generation of vipers! how can ye escape the damnation of *hell*?" And the Rev. Mr. Kelsey is pleased to make Universalists to say, "there is *no such damnation*!" We are heartily sick of this man's *slander*. Was he so ignorant of our sentiments, that he blundered in this shameful manner? Or, was he instigated by the *Devil*, *falsely* to accuse us? God is his judge! Reader, Did David escape the damnation of *hell*, when, viper-like, he slew the confiding and unsuspecting Uriah? No! Neither will Mr. Kelsey escape the "damnation of *hell*," for his abominable slanders, perversions, and wicked misrepresentations! We tell this man to his teeth, No longer accuse us *falsely*! If you have neither honour nor courage to meet our *true sentiments*, retire to that obscurity where a negative popularity, the fame of *doing nothing*, may greet you; rather than court distinction in such a cause, and victory with such weapons!

Mr. Kelsey has arrayed, in opposition to the parable in Matt. xxv., what he calls Universalism. According to him, Universalists will have it, that "the *Gospel* is to be separated from the *law*. Or, the meaning is, he shall separate the *sinner* from his *sins*, and *sins* shall go away into everlasting punishment!" Now it is possible that the Rev. Mr. Kelsey was so extremely ignorant of Universalism, that he really supposed he kept truth on his side. But, however charity may plead for his ignorance, we can find no excuse for his presumption. If Mr. K. never read the sentiments and faith of Universalists, how came he to undertake to give an account of that doctrine, of which he was as ignorant as the "ox and the ass?" Does Mr. K. suppose the public will sanction his proceedings, and justify him in assigning to Universalists that faith and doctrine which he conceives to be most exceptionable, whether they believe it or not? We cannot believe the man is quite so *simple* as this would make him appear to be. Mr. K. therefore, will learn, that we neither believe nor advocate the doctrine he has assigned us. That we never knew any Universalist to explain the parable in Matt. xxv. in the manner he has specified. It is the Rev. Mr. Kelsey's exposition, not ours! Mr. K. will please to consider the passage quoted from Dan. xii. 2, to relate to the same event with Matt. xxv. being simultaneous. By consulting Matt. x. 23; xvi. 27, 28; xxiv. 30—35; Mark viii. 38; ix. 1; xiii. 24—31; Luke xxi. 22—32, will learn the time to have been the generation of those to whom the parable

was addressed. Now we believe the *goats* to be figurative of unbelievers; and *sheep* of believers in the "good tidings which shall be to *all* people." This parable concerned the Jewish *nation* in particular, who were separated from other nations and placed on the left hand. Relative to the *eternal* life, and *everlasting* punishment, both will end. For the *awion* (rendered eternal and everlasting) life, is the life of the believer in *this* mode of being; and is the consequence of faith. We read, "He that believeth on the Son, *hath* (in the present tense) everlasting (or eternal) life." He is neither incorruptible nor immortal! This eternal or everlasting life, lasts no longer than the person believes. On the other hand, the everlasting or eternal punishment, lasts no longer than the person remains an unbeliever. Now Mr. Kelsey may tell all his neighbours, that Universalists believe that *unbelievers*, and not *sins*, are separated! And, farther, that *sinners*, and not *sins*, go away into everlasting punishment. (*Age-lasting*.) He may add, that we believe he will go with them, and thereby, bringing the matter home to his own business and bosom, have no motive nor cause, in future, *falsely* to accuse us. Mr. K. by consulting 1 Cor. xv. will learn, that the future and endless well-being of man, is not predicated on the word rendered everlasting and eternal, in Matt. xxv. 46. When all men are raised in the image of Christ, *incorruptible* and *immortal*, they will possess something better than the eternal life spoken of.

Mr. K.'s next quotation, is from Mark iii. 29. Now we shall help him to a better exposition than that which he fathers upon Universalists. We inform him, that the word in the original which is here rendered *damnation*, is in other passages translated *judgment*! That the word which is rendered *eternal*, is the *singular* of the same word, which is used in its *plural* sense, in Col. i. 26, and translated *ages*! With these helps, we think Mr. K. can do better in future.

Mr. K. quotes Mark ix. 43, 44, and makes Universalism say, "There is no such thing as going into *hell*," &c. Now we are of opinion that Mr. K. by this time has altered his mind! We inform Mr. K. that the original Greek does not say any thing about a fire *that never shall be quenched*! It is a sheer *interpolation*! Those who prefer the New Testament written by *inspiration*, will reject this erroneous reading. Those who give the preference to modern invention, can sit down contented with *error*. The reader by a close examination of this chapter, particularly from the 38th verse to the close, will see, that this highly figurative language was addressed to Christ's immediate disciples, who had offended those, whom they said, "followeth not us." We question whether Mr. K. has literally "plucked out *his* eye, or cut off *his* hand."

Of Mr. K.'s next quotation, Mark xvi. 15, 16, and remarks, we agree with him, that those who are damned now for unbelief, will be saved when they shall become believers. Mr. K. once was an unbeliever, as was Paul, and if the denunciation is endless misery, Mr. K. and Paul can never be saved. Mr. K. can compare this with Rom. xi. 32.

We think Mr. K.'s *sorrow* on reading this confutation of his sophistry, and exposition of his *calumny*, will prove, that those who *laugh* will not always laugh.

Mr. K. next quotes Luke x. 13—15, &c. We tell Mr. K. that Christ quoted the words of Daniel's prophecy, relative to the destruction of Jerusalem, that "there should be trouble such as never had been," with the addition of, "no, *nor ever shall be*." We therefore see, that the destruction of Jerusalem was less tolerable than the destruction of Tyre and Sidon, or even Sodom. But, if, according to Mr. Kelsey's hypothesis, these wicked acts are punished or tormented world without end, it would be absurd to speak of degrees of punishment, or to say, that the destruction of Jerusalem "should be trouble such as never had been, nor ever should be." We have the testimony of Christ, that the troubles of the Jews, at the destruction of Jerusalem, should be such as no people should ever suffer again, and of Mr. Kelsey, that all sinners will suffer endlessly. The reader by consulting Ezek. xvi. will learn a reason why Jerusalem should suffer more than Sodom. It was, because Jerusalem was "*more abominable than they*."

(To be continued.)

AN INQUIRY

INTO THE CHARACTER AND POWER OF THE DEVIL.

(Concluded from page 190.)

Our correspondent S., introduces Job. i. 6—12. This passage is too familiar to our readers to make it necessary to quote it. We do not consider this passage to contain any evidence whatever of a Devil, distinct from the *Devil man*! or, if you please, the *Satan man*; for it was *Satan* who came with the sons of God, &c. Our readers may consider our phraseology rather novel, to say the least, when we add, it is our opinion, that the sons of God seldom "come to present themselves before the Lord," without *Satan's* coming also! The reader by consulting Matt. xvi. 23, will find that *Satan* presented himself before Christ, in the *person* of *Peter*, one of Christ's disciples. The book of Job, we consider to be highly figurative, &c. It is a justification of the ways of God to man. In this species of composition, personification is indispensable. The good sense of the reader will render farther remarks on this passage superfluous.

The next passage is found in John xvi. 11, where Christ, speaking of the Spirit's reproof, said, he should reprove the "world of judgment, because the prince of this world is judged." The *prince of this world*, is that inordinate desire which men universally have for the things of this world; like Peter, who was called Satan, because he "savoured the things that be of *men*, and not of *God*." The phraseology of the passage is metonymical: therefore, there is not any thing which will authorize even a conjecture in favour of the modern hypothesis of Devils, to be gained here.

The quotation from Ephes. ii. 2, explains itself. "Wherein in time past ye walked according to the course of this world, according to the prince of the

power of the air, the spirit that now worketh in the children of disobedience." Now the *spirit* that worketh in the children of disobedience, is the *prince* of the power of the air. It is the spirit or disposition in men which our Saviours' Spirit re-proves, agreeably to the passage quoted from John xvi. 11.

Our correspondent also directs us to 2 Cor. iv. 4. "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Now this passage treats of the same with the former, and is a complete illustration of the subject. Reader, do you desire to know, how the *god of this world* blinds the minds of men? Paul informs you, in the 2d verse of this chapter: "But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God."

The last passage introduced by S., is James iv. 7, "Resist the Devil, and he will flee from you." James says, "The spirit that dwelleth in us lusteth to envy." Again, "Every man is tempted, when he is drawn away of *his own* lusts, and enticed." Reader, if you will resist *this Devil*, you may rest assured, *no other* will ever assail you!

We have noticed, briefly, the passages introduced by S. We can say, we have done this to our satisfaction. If S. has doubts remaining, he has liberty to state them. We are willing our friends and opponents, too, should have as many Devils as they can find a *good* use for; and keep them as long as they can answer any *good* or *benevolent* purpose! But, when they can employ them no longer, unless to *torment* their *brethren* of the human family, we advise them to dismiss the whole fraternity from their service. Our correspondent S., was of opinion, that the passages alluded to "conveyed the idea of the Devil being an *active* capable being." We are quite willing to admit that he is very *active*; but we shall not concede that he is *capable* of doing any thing but *mischiefs*!

REMARKS

ON REV. XXII. 11, BY REQUEST OF L. H.

"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

This passage was discussed in our First Volume, Nos. 36, 37. Our correspondent by comparing this passage with that noticed in our last Number, page 189, will find the *time* to have been the commencement of the reign of Christ in his Mediatorial Kingdom. Consider the city spoken of, (the new Jerusalem,) figurative of the Gospel Church state. The commencement of which was simultaneous with the destruction of the old Jerusalem, temple worship, &c. The Spirit communicated to John a knowledge of the things treated of in this chapter, a *very short time* previous to the destruction spoken of:

Hence the propriety of the phraseology—"Seal not the sayings of the prophecy of this book; for the time is at hand. He that is unjust, let him be unjust still," &c. "And behold, *I come quickly*, and my reward is with me, to give every man as his work shall be." The reader by examining the passages alluded to, in this Number, page 198, col. 1, in our remarks on Mr. Kelsey's Contrast, will find that Christ came quickly, even during the lifetime of the generation to whom the words were addressed. The reader will please to consider the phraseology—"Seal not the sayings of the *prophecy* of this book." Again. We read, "the testimony of Jesus is the *spirit of prophecy*." Consequently the passage under consideration, is a *prophecy* of the state of mankind at the coming of Christ with *power*, and in and with his apostles, who are the angels or messengers alluded to. The filthy and unholy remained so, until Christ came. The types and shadows of the law, during the Mosaic economy, could not make any perfect. Christ found a world in *sin*. He reigns King of Zion, and will finish the work he came to perform, when, at the dispensation of the fullness of times, all shall be gathered together in one in HIM!

NEW-YORK.

The following lines were suggested by reading the daily accounts respecting the progress of the epidemic, with which that city is afflicted.

(Concluded from page 192.)

Alas! how chang'd the scene! Where last was heard
The deaf'ning din of trade and boist'rous care,
Black desolation waves her noiseless wand!
'Tis as the last of men, within the hour
That's past, had but expir'd—and in the next,
That awful trump should sound, whose note, they say,
Shall rend heaven's concave; and the sleepers call
From forth their bed of ages, to return,
And people other worlds! But breaks the spell!
For yonder comes the soul-appalling hearse,
The echoing street along! bearing its load
Of human fragments, to their destin'd home;
Though not unwept; unfollow'd and unknown!
Its rumbling wheels are gone: silence again
Close draws her mantle, and the scene is still!
Save that thy marble courts with grass o'ergrown,
Echo the thoughtful watchman's lonely tread,
As on his post he ponders out his hour.
From house to house the pois'nous spider swings,
Unbound by space, weaves out her endless stock,
And wonders why so undisturb'd her task!
And filthy vermin leave their dark retreats,
Swarm in the path where beauty us'd to stray,
Mix in the fight—or starve for lack of offal.
Whilst round the measur'd spot where danger lurks,
Unseemly barriers rise; and locks, and bolts,
Frowning in caution on the careless wretch,
Whose feet might tempt him to the plague within!
Ah! sad reverse! are these thy promises?
Must pale destruction waste at broad noon-day?
And must thy daughters weep around the pall
That dire contagion spreads! When o'er the form
Of th' unsuspecting victim, she has blown
Her shriv'ling odours, and with odious touch
Hath smote him to the dust? Keep me, O God!
From death-bed such as this! let me not drink
The nauseous vapour from the monster's jaw;
Nor sink untimely on the couch of pain,
Prostrate, forsaken; left alone to die,
A loathsome object, in the pitying view
Of love or friendship, who with inward dread
Avert their faces from my yellow corse!
In that important hour (since come it must)
May smiling peace my trembling curtains guard,
Her snowy pinions moist with dew of heav'n,
Refresh my throbbing heart:—May reason still

Keep to the last, her mind-controlling sway,
And whisper comfort in my closing ear;
And while the stern destroyer rends my frame,
Seeking the utmost drop my heart can give,
And drives my spirit forth, on worlds unknown
To venture, (friendless else) may Hope sweet hope
Its flight attend, and guide it to its God.

But not fair Queen! these sorrows shall endure—
The hand that wields the rod can stay it too;
Th' ALMIGHTY SIRE, who knows his creatures' frame,
Cannot afflict to punish—but reform!!!
Mysterious tho' his will, he cannot drive
The wretched from his presence, nor reject
The erring child he sent to wander here,
Whose breath his gracious gift—whose life his loan.*
When the great task his wisdom meant, is learn'd,
Those mortal clouds that round thy borders hang,
Will be dispell'd; new life revisit all!
The fiend pestif'rous to her cavern haste;
And the bright eagle, high in purest air
His glorious wings expand, in token true,
That peace, and health, and joy, have come again!
Grief shall have dri'd her tears, and wip'd her urn,
And bound her bleeding heart! Mild Piety
Shall for deliv'rance pay her vow sincere;
And to thy splendid temples shall repair!
The frequent crowds, to bow the humble knee,
And swell the pealing anthem. Many a sail
Shall to thy coffers waft the wealth of earth,
Long as that noble stream shall deign to keep
His course majestic; bidding the heights sublime,
Those bound'ries of his brink, to stand apart,
And give his waves safe passage to thy feet!

So may thy plains extend, thy knowledge grow,
Sciences and truth thy palaces adorn,
And to the clouds thy towering spires arise!
Till that dark day, when hoary time shall drop,
With toil fatigu'd; and all the changeful tribes
Of fickle men have laid them down in dust,
Waiting the "fiat" of the final trump,
That turns to dross primeval all their works,
And sweeps the globe for ever from its sphere!

Boston, Sept. 1822. MONTGARNIER.

* We beg leave to dissent from the doctrine of this and the four preceding lines. The sentiment is not in unison with our notions of orthodoxy. Ed. Com. Ad.

† We must beg leave to assent to the doctrine of this and the four preceding lines. The sentiment is in unison with our notions of orthodoxy. Ed. Gos. Her.

† The Hudson.

NOTICE

Is hereby given, that the Meeting of the "Society for the Investigation and Establishment of Gospel Truth" for discussion, stands adjourned to the fourth Monday in November. E. BALDWIN, Chairman.

¶ The season is approaching when the citizens generally will return to the city, and this Paper be regularly delivered to our Subscribers. That portion of the Patrons of the Gospel Herald, whose papers, by reason of absence, have been discontinued, are requested to examine their Numbers, and ascertain, to a certainty, the last they received, to prevent mistakes in supplying their deficiencies. This will be attended with very little time and trouble; whereas an indiscriminate and irregular adjustment of the supply of Papers to absent Subscribers, cannot possibly benefit any one, and would, probably, subject the proprietors of the Paper to a loss of some hundred dollars. Our friends, generally, who may notice this advertisement, are requested to communicate this information, as opportunity may offer, to those concerned, &c.

* *The Universalist Church in Duane-street, will be open for worship to-morrow, at the usual hours.

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW-YORK, SATURDAY, NOVEMBER 9, 1822.

NO. XXVI.

From the (London) Universal Theo. Magazine.

BIBLICAL CRITICISM.

OBSERVATIONS ON JOHN XII. 40, 41.

"He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him."

The person spoken of in this passage, whose glory Isaiah saw, is manifestly Jesus Christ, as is clear from the connexion in which the words stand; and the glory spoken of, is that into which he entered after his sufferings, when he sat down on the throne of the Majesty in the heavens. This is clear from the vision in which he is represented as possessing regal dignity, sitting upon a throne high and lifted up, exalted far above all principality and power, having a name above every name, being appointed the Sovereign of the Universe, the Judge of the quick and the dead, and the Dispenser of immortality and eternal life.

That the prophecy refers to the Messiah and his kingdom under the gospel, is also evident from the preceding words, for the Evangelist, speaking of the unbelief of the Jews, notwithstanding Jesus Christ had done so many miracles amongst them, assigns this reason for it, "Therefore they could not believe, because Esaias said, He hath blinded their eyes," &c.

The passage referred to by the Evangelist is a vision, (for so Isaiah's prophecy is called, chap. i. 1.) in which was represented to him the future exaltation and glory of the Messiah, and in which he was instructed to foretell that he would be rejected by the Jewish nation. The vision here referred to is that which is contained in the 6th chapter of his prophecy, as is plain from the quotation before us. Let us now advert to the vision itself.

In the first verse of that chapter, the prophet says, "I saw also the Lord," *Adonai*, by which title Jesus Christ is spoken of in distinction from Jehovah, Ps. cx. 1. "Jehovah said (to *Adonai*), to my Lord, sit thou on my right hand," which refers to the same event with this prophecy, to the exaltation of Jesus after his resurrection from the dead; and perfectly accords with the assertion of the Evangelist, that Isaiah saw Christ's glory. "I saw the Lord, says he, seated upon a throne, high and lifted up." "I overcame, (says Jesus, Rev. iii. 21.) and am set down with my Father in his throne." Associated with him in his kingdom and glory, "Who is the blessed and only potentate, the King of kings, and Lord of lords;" so high and lifted up is Jesus Christ.

"And his train or skirts, or according to the

Septuagint, his glory filled the temple." His train probably is meant to represent the glory of his Majesty, and the fulness of wisdom, power, and grace, which resides in him. "In him are hid all the treasures of wisdom and knowledge." "It pleased the Father, that in him should all fulness dwell." "He is exalted that he might fill all things." And we know that the temple of God, under the reign of the Messiah, is the church. The apostle, writing to believers, says, "Ye are the temple of the living God." This temple his train fills. "In him dwells all the fulness of the Godhead bodily," says the same apostle. "And ye are *περανθεμενοι*, filled by him." Of his fulness," says the Evangelist, "have all we received, and grace for grace." "Above it," the prophet adds, "stood the Seraphim, each one had six wings," &c. or round about him, as it is in the Septuagint. These are represented as his attendants, probably angels, who are put in subjection to him, and are all of them his ministers "sent forth to minister for them who shall be heirs of salvation." "These cried one to another, and said, holy, holy, holy, is Jehovah of hosts, the whole earth is full of his glory." The Angels, at the incarnation of the Messiah, sang, "Glory to God in the highest," and upon his exaltation to the throne of his kingdom, the Seraphim are represented as celebrating the holiness and glory of Jehovah. Never was there such manifestation of the glory of God, as in the administration of Jesus Christ, "who is the brightness of his glory, and whose Gospel is the glorious Gospel of the blessed God;" the things of which the Angels desire to look into, while they contemplate its power and influence, as filling the whole earth with the glory of Jehovah.

Thus does Isaiah describe what he saw of the glory of Christ.

This vision overwhelmed the prophet, these splendors made him deeply sensible of his own impurity, and caused him to cry out, "Wo is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King Jehovah of hosts." Unusual appearances of the divine power and glory have generally produced this effect; so when John had a vision of Jesus "in the midst of the seven golden candlesticks, he fell at his feet as dead;" and Manoah when he had seen an Angel of God, exclaimed, "We shall surely die, for we have seen God." We are not therefore to conclude from this exclamation of the prophet, that the Lord *Adonai*, whom he saw seated on a throne was Jehovah of hosts, any more than we are to conclude from that of Manoah, that the Angel which appeared to

him was *God*, or that Isaiah really saw *Jehovah*, who is the invisible, whom no man hath seen or can see, but he saw *Jehovah* manifesting his glory and perfections in the Messiah. "He that hath seen me, says Jesus, hath seen the Father."

The prophet adds, "Then flew one of the Seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar, and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Also I heard "the voice of the Lord, *Adonai* (whom he had seen sitting upon a throne, and which the Evangelist informs us was Jesus Christ,) saying, whom shall I send?" Thus was the prophet in this vision, favoured like Paul to see Jesus, that just one in his glory, and to hear the voice of his mouth.

The question, "Whom shall I send, and who will go for us?" is addressed I conceive to *Jehovah*. To whom but to him could it be addressed? Who but *God* had a right to appoint who should be employed in the administration of the Messiah's kingdom? To whom could Jesus look, but to him, by whose will he was always directed, and whose commands he always fulfilled? Did he send forth ambassadors, they were the "Apostles of Jesus Christ, according to the will of *God*?" With the strictest propriety, therefore, is he represented as saying, Whom shall I send, and who shall go for us? The scene of the vision being the future glory of Christ, the prophet may be considered in the following words, as the representative of his ambassadors, "Then said I, here am I, send me. And he said, Go, and tell this people, hear ye indeed, but understand not," &c.

To this part of the prophecy the Evangelist refers, when he says, "These things said *Esaias*, when he saw his (Christ's) glory and spake of him." "These things," that is, those mentioned in the preceding verse. "He hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." In these words, the prophet foretells that the gospel of Jesus would be despised and rejected by the Jewish people, that they would neither have ears to hear, nor eyes to see, nor hearts to understand it.

In order to illustrate this part of the prophecy, the principal inquiry is, to whom the Evangelist refers, when he says, *He* hath blinded their eyes, &c. That he cannot refer to the Divine Being, I think it is manifest, because the words are cited as his, he it is that says, "Lest *I Jehovah* should heal them." It is not reasonable therefore to suppose, that speaking to himself in the first person, he would in the same passage speak of himself in the third person.

Besides, if we understand by the pronoun *he*, *Jehovah*, he will be represented as blinding their eyes, and hardening their hearts, in order to prevent himself from healing them, as being the cause of their iniquity, as a pretext for inflicting punishments upon them, which surely cannot be admitted, it being utterly inconsistent with the divine character and perfections.

In order then to ascertain who is intended by the pronoun *he* in the text, let us examine the prophecy itself, and the various citations of it in the New Testament.

The prophecy, ver. 9, 10, the Lord *Adonai* is represented as saying to the prophet, "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not; make the heart of this people fat, and make their ears heavy, and shut their eyes: lest they should see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed." Here the unbelief of the Jews, which is represented by these several expressions, appears to be ascribed to the prophet; *he* it is who is commanded to make their heart fat, &c. How then did he fulfil this commission? Surely not in a proper sense, by any direct or physical influence on their minds, causing unbelief and hardness of heart. This it was not in his power to do; nor could that Being, who is infinite in benevolence, command him to do this, in order to prevent his bestowing upon them those blessings which would be connected with their conversion and healing. None but a malevolent being could form a plan to promote the misery of intelligent creatures. Far be it from that Being, who is emphatically said to be *love*, to make use of any means to prevent the exercise of his own goodness and mercy.

In what way then, was the prophet to make the heart of this people fat? This he did no other way, I conceive, than prophetically by foretelling it; nor is it uncommon to represent the prophets as doing that which they only predict shall come to pass; so, Jer. i. 10, *God* is represented as saying, "See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." And more expressly to our purpose, chap. xxv. 15, "Thus saith the Lord *God* of Israel unto me, take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it." Again, ver. 17, "Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me." And these are said, ver. 26, to be all the kingdoms of the world, which are upon the face of the earth.

Now it cannot be imagined that these prophecies are intended to convey the idea, that *Jeremiah* was literally set over the nations and kingdoms for the purposes here mentioned, or that he was literally to go with the wine-cup of the Lord's fury to all the nations enumerated in that chapter, some of whom, at that time, were probably not in existence; but that he was to do this, by foretelling the judgment that should come upon them. In this sense I apprehend it may be said of *Isaiah*, "He hath blinded their eyes, and hardened their heart."

But we may observe further, that the prophet is directed, prior to the command, to make their heart fat, to reprove them for their inattention to the evidences of the divine mission of Jesus, "Go, and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not." So the Evan-

gelist says, "Though he had done so many miracles before them, yet they believed not on him." Their unbelief therefore, though predicted by the prophet, and in that sense, ascribed to *him*, is also ascribed to *themselves*. Thus in the New Testament it is said, Matt. xiii. 14, 15, "In them is fulfilled the prophecy of Isaiah," which saith, "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive, for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have *they* closed." So also, Acts xxviii. 26, Paul citing this prophecy, ascribes their unbelief and opposition to the Gospel to themselves.

In Mark iv. 11, 12, Jesus is said to have spoken to them in parables, "That seeing they may see, and not perceive; and hearing they may hear, and not understand, lest at any time they should be converted, and their sins should be forgiven them." The same is said, Luke viii. 10. And in the passage under consideration, John says, "He hath blinded their eyes, and hardened their heart; these things said Esaias when he saw Christ's glory and spake of him." In these passages their blindness and hardness of heart is apparently ascribed to Jesus Christ. He spake to them in parables, "That seeing they might see, and not perceive." When Esaias said these things he spake of *him*. Not that the parables of Jesus were intended or calculated to have this effect: they were calculated to convey the most important instruction and admonition; but his instructions were so opposed to their prejudices, that had they been delivered in plain language without a parable, they would probably have so enraged them, that he would have been cut off before the ends of his ministry could have been accomplished. Hence it was necessary that he should address them in this figurative style, though the effect would be increasing their blindness and hardness of heart. Nor is it more strange that *Jesus Christ* should be said to do this, than it should be said, that *he* came not to send peace on the earth, but a sword, to cause dissension and animosity between the nearest relations. This was not indeed *his* design—he was the Prince of Peace, and his Gospel the Gospel of peace; but this was eventually the effect of his coming and of his Gospel. Thus it was foretold of *Him*, that "*he* should be a stone of stumbling and a rock of offence to both the houses of Israel, for a gin and a snare to the inhabitants of Jerusalem, that *he* should be set for the falling and rising again of many in Israel, and for a sign that should be spoken against." The appearance of *his* person, the nature of *his* claims, the doctrines *he* taught, and the dispensation *he* established, were all in opposition to their views and expectations, and were the means of blinding their eyes and hardening their hearts. In this sense I conceive is the prophecy applied to Jesus Christ, while at the same time *they* themselves wilfully opposed and blasphemed the Gospel, shut their eyes against its glorious light, putting from them everlasting life, and judging themselves unworthy of it.

In this view all the quotations of this prophecy harmonize and illustrate one another.

REMARKS

ON PSALM XI. 6, BY REQUEST OF D. R.

"Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; the portion of their cup."

A correspondent; D. R. wishes a comment on the following passages; Ps. ix. 17; xi. 6. Isa. xxvii. 11. Heb. vi. 4, 5; x. 26, 27. The first passage, Ps. ix. 17, we noticed briefly, in Number 23, in our remarks on Mr. Kelsey's Contrast. The next passage is the subject for our present consideration.

Should an opponent produce this quotation to prove that God was *unmerciful*, the following difficulty would appear. There is no qualification, and we insist upon the truth of the passage, and its universal application to all the *wicked* children of men. Consequently, if the passage was contended to prove the endless misery of the wicked, whom God should thus punish, it would damn every son of Adam! The Scriptures are explicit. "There are *none* good, no, not one!" If none are good, *all* are wicked. Education has fastened prejudices upon the minds of the people, and wrong impressions blind them to truth and reason. Who, unless mislead by error, could suppose that *snares* meant *endless misery*? That *fire and brimstone*, which are justly numbered among the beneficent gifts and bounties of a God of love, will produce *interminable wretchedness*? Or, that a tempest cannot be *horrible*, unless it blows world without end. The tempest witnessed in New-York, Sep. 3d, 1821, was, at the time, thought by most people to be a "horrible tempest!"

Of the *snares* spoken of, we read in Rom. xi. 9, of the Jews, "Let their *table* be made a *snare*," &c. See Ps. ix. 15. Sodom is described as destroyed by fire and brimstone, &c. Ezek. xvi. declares, that the Jews were more abominable than the Sodomites. Christ describes the tribulation of Jerusalem at its destruction, to have been greater than ever was from the beginning of the world, or ever should be. This suffering, great as it was, and greater than the affliction of the suffering by fire and brimstone, was only temporary. "God," we are assured, "doth not afflict willingly nor grieve the children of men." That "he will not cast off for ever, but out of the multitude of his mercies he will have compassion."

— FAIR WORDS BUTTER NO PARSNIPS. — PROVERB.

A *poor* old man not long since in this city, was confined with severe sickness, and anxiously desired the prayers and conversation of a Rev. Doctor of Divinity, who lives not a thousand miles from the City Hall. The Rev. Dr. was repeatedly sent for, and finally written to, on the subject, but stood aloof! Reader, the cause was, the *poor* old man lived in a *poor* old house, beneath the *rich* and honourable Doctor's notice! A *sinner* called on the poor old man, administered to his pressing necessities, and learning the conduct of the Rev. Dr. waited on him in a splendid carriage; when the Rev. Dr. with much Christian *humility* was pleased to *ride a few rods*, to the residence of the sick and poor man!

The reader will make his comments!

CONTRAST, &c.

(Continued from p. 199.)

☞ Read the text in the left hand column, and then read the contrast in the right, and so proceed through the whole.

BIBLE DOCTRINE.

Marvel not at this: for the hour is coming, in the which all that are in the graves, shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. *John v. 28, 29.*

Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot come. *John viii. 21.*

Then said one unto him, Lord, are there few that be saved? And he said unto them, strive to enter in at the strait gate: for many, I say unto you, will seek to enter in and shall not be able. *Luke xiii. 23, 34. (Please to read to the 30th verse.)*

Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting. *Gal. vi. 7, 8.*

Now the works of the flesh are manifest; which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God. *Gal. v. 19, 20, 21.* (There is a sense in which some do the works of the flesh, and shall not inherit the kingdom of God: or the words of the apostle amount to nothing. Those that live and die in their sins are evidently intended.)

UNIVERSALISM.

When the dead shall hear the voice of the Son of God, they shall come forth, unto the resurrection of life; whether they have done good or evil: for there is no such thing as a resurrection unto damnation: for all the damnation there is, is in this life.

Although they did die in their sins, they could not suffer any injury by it: and as Christ went to heaven; whither he went they could come.

Are there few that be saved? Strive to enter in at the strait gate: for all men will seek to enter in, and shall be able.

Be not deceived, man ought not to be terrified: for he that soweth to his flesh, and he that soweth to the Spirit, shall each of them reap life everlasting.

Now the works of the flesh are manifest: which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you, as I have told you in time past, that they which do such things shall inherit the kingdom of God. (All the above mentioned courses are pursued, and some die in the performance of them: yet they will be saved; and of course, they that do such things will inherit the kingdom of God.)

(To be continued.)

REMARKS.

The Rev. Mr. Kelsey, as usual, committed himself, in his accusation by proxy, opposite his quotation from *John v. 28, 29.* Mr. K. has yet to learn, that all the damnation can be in *this* life, and at the same time, the resurrection spoken of, in the passage quoted, be figurative of men becoming the subjects of the damnation. If Mr. K. will consider this passage parallel with *Rev. xiv. 6, 7,* as follows, he will be rid of the difficulty. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying, with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come: and worship him that made heaven and earth, and the fountains of waters." The passage in *John* is figurative, and the resurrection took place, progressively, at the commencement of the preaching of the Gospel by the apostles, or angels, or messengers; (which is a proper signification of the word.) Will Mr. K. have the condescension to admit, that the word rendered *condemnation* in the 24th verse, (of *John v.*) is the same word (varied in case,) which is rendered *judge*, in *John xii. 47*? And, having done this, will he concede, that the same word is rendered *condemnation* and *condemned*, in *John iii. 18, 19,* as follows?

"He that believeth on him is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Will Mr. K. preserve his consistency, by contending that men who are "already condemned," in *this* life, are suffering the pains of an *endless* hell? If so, he will have the kindness to admit that *he, the Rev. Mr. Kelsey*, when he was an unbeliever, was made *endlessly* miserable! We think by this time, Mr. K. must have a taste of the meaning of the declaration, "The way of the transgressor is *hard*!" It is perhaps unnecessary, again to mention, that the word rendered *damnation*, in *John v. 29*, and *judgment*, in *Rev. xiv. 7*, are the same to an accent. Mr. K. is requested to compare *Dan. x. 14; xii. 1, 2.* with *John v. 28, 29*, and *Rev. xiv. 6, 7.* We consider the resurrection spoken of, to be figurative of the nations emerging from the darkness of ages, to the knowledge of the reign of Christ. Those who believe, come to the knowledge of their salvation, in Christ, and enjoy the life of the age in this world. Those who disbelieve this truth, experience in their minds, condemnation, if you please, which is a consequence of

refusing their assent to the character and purposes of Him, whose name alone can bring salvation. They, therefore, endure the judgment of the age. They are *dead* in their sins. They have no assurance of the love and favour of God, consequently, have not *life*; agreeably to the declaration of the prophet, "In His (God's) *favour* is life." The reverse of this condition is death. If Mr. Kelsey ever knew or experienced the state, of being without a knowledge and assurance of the favour of God, he has also experienced the damnation spoken of in the passage he quoted from John v.

Mr. Kelsey must now learn, that Universalism teaches a resurrection unto damnation, and appeals to his own experience for the truth of it! If Mr. K. prefers a *worse* damnation for his *neighbours*, we request him to pause—recollect, the measure you mete to others, shall be measured to you again. You, Sir, will likewise perish! Sir, we entreat you—Be advised, *repent*. Turn from *your* ways, which are evil, and believe and trust in that God, "who is the Saviour of *all* men," &c. Be assured, Sir, that if you pervert the Scriptures of truth, if you misrepresent the character of God, ("God is LOVE!") and occasion trouble and terrific apprehensions of Deity, in the minds of others, your *own* soul shall be harrowed with terror of the *monster* of your own creation! You shall reap your reward. There is no *Universalism* which can shelter you, or cool the flames of your tremendous HELL!

Mr. Kelsey's quotation from John viii. 21, and his remarks, which he styles Universalism, were very properly arrayed in opposition. We ask Mr. K. if the *death* we have spoken of, as the consequence of *sin*, which is a missing of the favour of God, is injurious? Our first (earthly) parents died in their sins. An apostle says, "Death hath passed upon *all* men, for that all have *sinned*." Paul died in his sins. What will Mr. K. do with all these, himself included? Will any, eventually, go to heaven? If so, Mr. K. must concede, that a man can die in his sins, and, notwithstanding, go to *heaven*! But, Universalism will never acknowledge nor teach, that men will find heaven *by* sinning. A man might with as much propriety, plunge into the ocean to dry himself. The Jews, to whom the passage in question was addressed, were *seeking* for life, and looking for a Messiah, the wrong way. Our Saviour told them the truth. We tell Mr. K. you, Sir, if you seek life where death only can be found, will find death, and death only. Mr. K. will please to read John xiii. 33.

Mr. Kelsey's next quotation is from Luke xiii. 23, 24, and he says, "*Please to read to the 30th verse.*" Will Mr. K. "*please to read to the 35th verse?*" It is possible we are as much gratified with the *whole* of this chapter, as Mr. K. can be. It is characteristic of Universalism to include the **WHOLE!!!** Mr. K. is welcome to our reason for this. The *whole* is more valuable than a *part*! Talk of *dollars*, and the argument will be seen in its full strength! But, talk of souls, *trifles*, and the pith and marrow of the subject is overlooked! Mr. Kelsey will better understand the subject of the

chapter where his quotation is found, by ascertaining the *time* when the "Master of the house is risen up, and hath *shut to the door*," &c. If Mr. Kelsey will admit the truth of Christ's declaration, that the kingdom of God had *then* come unto men, he will have no difficulty in understanding the kingdom of heaven, to mean the Gospel church state, in *this* mode of being. We refer Mr. K. for illustrations of the subject, to Luke x. 9, 11; xi. 20; xii. 31, and Matt. xxi. 43, as follows: "Therefore I say unto you, The *kingdom of God* shall be taken from you, and given to a nation bringing forth the fruits thereof." It was the Jews from whom the kingdom of God was taken. It was the Jews who were spoken of in the chapter where your quotation is found. They are cast out. The door was shut when the Mosaic dispensation ended, and the Gospel burst in Divine effulgence upon the Gentile world. The Jews are now seeking, and are not able to enter. To them it is now said, "Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the *time* come when *ye shall say*, Blessed is he that cometh in the name of the Lord." Universalism teaches, that the time will come, when the Jews *shall say*, Blessed is he that cometh in the name of the Lord! We therefore tell Mr. Kelsey, that Universalism, so far from saying that "all men will seek to enter and be able," says, with the Scriptures, of the Jews, Rom. xi. 28—32, "As concerning the gospel, *they* are enemies for your sakes: but as touching the election, *they are* beloved for their fathers' sakes. For the gifts and calling of God *are* without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief, even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all." Universalism farther teaches, that but *few* enter the kingdom of God, or of Heaven, in this mode of being; but in accordance with the Scriptures, teaches, that "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name." Ps. lxxvi. 9.

Mr. Kelsey quotes Gal. vi. 7, 8, and accuses Universalists of teaching, that every man that soweth to the *flesh* or *spirit*, shall alike reap *life everlasting*. This slander is too rank to deceive the honest and candid. Mr. K. now knows, for the first time, we believe, the meaning of the words rendered *everlasting life*. Universalism teaches with the apostle, that "he that soweth to the *flesh*, shall of the *flesh* reap corruption." Not out of the flesh. When man is raised *incorruptible*, he cannot reap corruption.

Mr. K. then quotes Gal. v. 19, 20, 21. We think the reader must agree with us, that Mr. Kelsey, unless he is very stupid, must understand what is meant by the kingdom of God. Now we tell Mr. K. that Universalism teaches, that those characters named by the apostle will not inherit the kingdom of God. Let Mr. K. beware, of again accusing us *falsely*! Mr. K. by reading the following, can

judge, whether the characters alluded to are end-
lessly excluded God's favour. 1 Cor. vi. 9—11.
"Know ye not that the unrighteous shall not inherit
the kingdom of God? Be not deceived; neither
fornicators, nor idolators, nor adulterers, nor effem-
inate, nor abusers of themselves with mankind, nor
thieves, nor covetous, nor drunkards, nor revilers,
nor extortioners, shall inherit the kingdom of God.
And such were some of you; but ye are washed,
but ye are sanctified, but ye are justified in the
name of the Lord Jesus, and by the Spirit of our
God." Mr. K. will please to consider the meaning
of the words, "*Such were some of you.*" Mr. K.
says, of these characters, "Those that live and die
in their sins are evidently intended." How evi-
dently, Mr. Kelsey? Again, read, "*Such were some
of you!*" Now we tell Mr. K. that *all* men die in
their sins: no man can live in sin! "To be carnal-
ly minded is death. But to be spiritually minded
is life and peace." This, Sir, is Universalism, and
you have our consent to report it as such. But,
Sir, be careful how you again accuse us falsely;
"lest a worse thing come upon you."

(To be continued.)

From the (Boston) Universalist Magazine.

In a late *Christian Mirror*, a publication recently
established in Portland, Me. is a letter written in
Edgefield, S. C. by B. Manly, which treats of a
great and happy reformation, as it is called, in that
place and its vicinity. We have the following as
an instance of the good work begun there, and
which seems to be the cause of the author's highest
rejoicing.

"In one settlement, not far from the Meeting-
house, the people have literally left off their domestic
business, and are going night and day, far and
near where they can hear of a prayer meeting."

I am no enemy to a REFORMATION. No! God
forbid that I should ever be the means of staying
its progress. It is my most sincere desire that
men may reform, and it is what I would ever de-
light to promote by every fair and effective method.
A reformation as I conceive makes *bad* men *good*.
It makes people sober, honest, industrious, kind and
provident. But is that a reformation which allows
the *indolent* to be more *indolent*? Nay, which
draws off the *industrious* from their accustomed
labours, and leads them into perpetual *idleness*?
Is that a reformation which causes men to neglect
the "labouring of six days," and to cease "to
provide for one's household," and which if contin-
ued, must make destitute and wretched families?
Is it a subject of rejoicing when "*people literally
leave off their domestic business?*" Is that a reli-
gious reformation when parents absent themselves
from their families "*night and day,*" and going
far and near where they can hear of a prayer meet-
ing? If *such* a course of conduct is a *real* reforma-
tion among the citizens of Edgefield, what an idea
does this writer give us of their *former* habits! And
though he rejoices for the *good* which he thinks has
thus far obtained; we should be much more grati-
fied if they could have a reformation upon *that* re-

formation, until they become *industrious* and *pro-
vident* citizens. I do not however believe that it is
a reformation. I believe that the people are *worse*
now than they were before, for if "they have liter-
ally *left off* their domestic business," it infers that
they *did once attend to it.*" And if they once obeyed
the Divine command, to "labour" and to "pro-
vide for their own household," but now *do not*—it
seems to be a *retrograde* step, and calls for our
regret rather than our joy. If this is the state of
society in Edgefield, well may we exclaim, O tem-
pora! O mores!

The writer of the letter says, that "this fruit of
this REVIVAL is fast *increasing* and seems likely to
spread!" If this enthusiasm *increases* we may
look next for MORE SUICIDES. Good Lord deliver
us from it! Let not the southern indolence nor
their deadly superstitions ever reach the industrious
and peaceful abodes of New-England. Stay its
march, O ye teachers of religion, and resist its ap-
proach, ye advocates of morality!

"THE BROADWAY," OR POPULAR LOGIC.

On Tuesday evening, October 29th, we heard a
Methodist preacher, (whose name we were told was
Mitchell,) in the Methodist church in Allen-street.
His object was the confutation of the "doctrine of
the perseverance of the saints." That men, in this
mode of being, may lose their faith, and consequent
confidence in the favour and love of God, is *easily*
proved. The preacher, of course, proved it. In
doing so, however, he quoted, as he said, the pas-
sages which are supposed to teach the contrary
doctrine. Not believing the truth himself, it could
not be supposed that he should teach it to others.
Therefore, he fell into the opposite error from his
opponents: He took it for granted, that the man
who lost his faith, lost his soul, and was damned
endlessly. His opponents, conceiving this would
be the consequence of losing their faith, contend,
that faith, once obtained, *cannot* be lost. We were
amused to see the finesse of this would-be great
man. He quoted Paul's declaration, Rom. viii. 38,
39, as a passage supposed to prove his opponents'
doctrine, and quoted it from memory, neglecting
to turn to the passage, and confessing that he did
not recollect how it read. He was extremely care-
ful to jabber in an almost unintelligible manner,
that part, which he, unfortunately, happened to re-
collect. And then attempted to upset the whole,
by declaring of Paul, that he was afraid lest he
should be a castaway! We have seen and heard,
gentlemen of quite as *extraordinary* talents as lo-
gicians, as this Rev. Mr. Mitchell. Consequently,
were not surprised to hear him declare, in the most
unqualified terms, what he called facts, which he,
nor no other person living can bring a shadow of
truth to substantiate. A man of this description
might amuse an enlightened audience, for a mo-
ment, with his *bottomless* assurance: but they would
soon be disgusted with his ignorance and presump-
tion. Notwithstanding he audibly declared his
readiness to meet any *man* who stands in "two

shoes," we think *children* could be found, who would confute him *bare-footed*! To our knowledge, the Rev. Mr. Mitchell has not been outdone but once in logic, as follows: A preacher having for his text a passage which contained the word *righteous*, told his audience, that the word was susceptible of more than one meaning. That it meant *righteous*, and *right-teous*. Mr. Mitchell quoted Ezek. xviii. 26, "When a righteous *man* turneth away from his righteousness, and committeth iniquity, and *dieth* in them; for his iniquity that he hath done shall he *die*;" and said, it was evident, that the word *dieth* meant the *natural* death of the body, and the word *die*, a *spiritual* death, therefore, the man *died eternally!!!* We pity our brethren of the human family, who are so blinded as patiently and complacently to listen to such *miserable ignorance*, and to countenance, with their approbation, a man in such folly! Ignorance, we said—it would be charity to let it pass for that, and assign no other cause. Still, it is difficult to suppose this man to be so near the dividing line between rationality and idiocy, as to be incapable of attaining to common sense in his expressions. What dishonesty and cupidity must we attach to him, if he knew better, and wantonly *perverted*, where he did not wish to *explain*! Let *truth* appear, and his *dragon falls*! His arguments are like the spider's web, when the whirlwind with irresistible fury prostrates the sturdiest oaks, and sweeps with destruction's besom, the surface of the habitable globe.

Should these remarks meet the eye of this preacher, or any of his hearers, he, or they, are requested to attend to the following particulars:—First, Mr. Mitchell made the *aiwvov* or *eternal*, or *everlasting* life, which is the consequence of faith in Christ, to be the *endless* well-being of the soul, in another mode of being *posterior* to the present. He proved, or at least, wished his hearers to take it for granted he believed, that mankind could have faith in Christ, of the right kind, genuine faith, and lose it *for ever*! It never entered this man's head, and we fear but very few of his hearers', that he was destroying his *own* doctrine more effectually, than he was confuting his supposed opponents. For, put all sectarian opinions out of the question, there is not any truth more irresistibly taught in the Scriptures, than the truth, that he that *believeth* on the Son, *hath* (possesses in the *present* tense,) *aiwvov* or *everlasting*, or *eternal* life! And so unequivocally has Christ taught this, that we feel safe in challenging all men, to produce of their own invention, terms or phrases, which shall excel in energy, clearness, and unequivocal expression, the following:—"He that *believeth* in me, though he were *dead*, yet shall he *live*; and whosoever *liveth* and *believeth* in me, shall *never die*!" Therefore, Mr. Mitchell, when he admits that man, in this life, can *believe* in Christ, and afterward *lose his faith*, and, at the same time, predicates his hopes of happiness beyond the grave, on the word rendered *eternal*, destroys his own hopes, and proves beyond the possibility of refutation, on his own premises, that

eternal life is as precarious as the mind of *fickle* man!

This gentleman hinted, that *if God's love* was *endless*, the fact that God loved the *world*, would substantiate, what he called, the Universalian doctrine. He, however, would not admit that God loved mankind, only *conditionally*. He asserted, that the Bible contained no *promise* which was not coupled with a *condition*. With this part of his subject, we shall make short work. See Gen. iii. 15. Rom. v. 3. Isa. xxv. 6-8; xxvi. 19; xlv. 22-25; lv. 3-13; (of this passage we ask, Is seed time and harvest conditional? If you answer yes! Read Matt. v. 45!) Deut. vii. 6-8; (if there is a condition here, the Israelites must have complied with it *before they were born*!) Prov. iii. 12. Heb. xii. 6-10; then admit that God *loved the world*! Jer. xxxi. 3. 1 John iv. 10.

We are not ambitious of meeting Mr. Mitchell as an *opponent*, for we are aware, that from the sample we have seen of his logic, there would be no laurels in a victory! We offer the above to his hearers; and inform him, that when he has disposed of what we have here served up, he shall not be suffered to remain *idle*, should he wish for more employment!

From the (Candaigua) Plain Truth.

The following Letter was addressed to Bishop Hobart about eleven months since: we can vouch for its authenticity, although it has never before appeared in print.

To our Father, the Bishop John H. Hobart.

FATHER—We have received your communication dated Utica, and have taken the advice you therein gave us. We have waited the return of Mr. Williams, but he gave us no satisfaction. We are satisfied that he is engaged in the service of a speculating company, who have for their object the routing of the Indians from their plantation. We are able to prove that a letter has been seen from the Cashier of the bank at Geneva, purporting to be an answer to one sent to him by Mr. Williams, in which an application had been made to draw \$250 in the name of a certain company, which we forbear to name at this time, stating that the company would comply with his request only on condition of his removing the Indians.

FATHER—We have no disposition to complain unreasonably, we wish to do right, and we want to be treated honourably by others, and especially by our Minister. We have lost our confidence in him, we are afraid he is not honest.

We had left in the hands of Judge Miller and Nathan Williams, after building our Meeting-house, 254 dollars, out of which we have been furnished with a bell for our Meeting-house at 154 dollars, including transportation, and 10 dollars for hanging it. The rest of the money, Mr. Williams, by some means or other, has obtained without our approbation, and renders no account for it. We had designed that *money* to pay for building our Missionary house; but Mr. Williams pretended that there was no money left, and we have had to pay \$200 out of our annuities for that building, but we have since ascertained how the business stands.

FATHER—Mr. Williams is taking every measure to deceive us, to bring us to the necessity of leaving the land of our nativity. He has sent a message to Buffalo, to state to the Indians there, that the Oneida tribe, is preparing to go to Green-bay, when we have no such intention. There are a few individuals among us, and very few, who are agreed with his plan, we are determined not to be ruled by a man of so much intrigue.

FATHER—We are not a little astonished at the conduct of the man, you have sent us for a teacher. We had no expectation that he would, or could use the *Oneida Nation*, as he has done; but we think we have found him out and all his plans. He is not contented in the place where you have put him, but he wants to rule, and have the command of the six nations.

FATHER—We wish you to take away this man, and give us one that is a true minister of the gospel. We don't want a man that is a speculator for a minister; we want a man that will attend to the duties of his holy office, and look to the good of our souls, and be content with his station. We have no design of renouncing our religion, we are established in the faith, but we want a good minister to go before us.

We have many pious old people among us whose feelings are much wounded with the conduct of Mr. Williams, they say they never knew a minister conduct as he has done before.

FATHER—We are sorry to find these things have a bad effect in the minds of the Indians of other tribes, and prejudices them against receiving the gospel. They say they are better off without it than we are with it; while we are all confusion among us, they remain in peace.

FATHER—We consider ourselves an independent nation, and when we get ready to emigrate we will take measures to secure a country where WE think best. We don't want a man to come from another tribe to persuade and compel us to go where he says is best, we wish to choose for ourselves, we have the right, and no man shall take it from us, and we consider it an insult for any man to attempt such a thing. We think we have used Mr. Williams in every respect well. We have furnished him with grain, hay and wood, besides presents in meat, &c. ever since he has lived here. He has also drawn his share in our annuities every year, and we have given him 150 acres of land valued at 1500 dollars, and besides all this, he receives annually seventy dollars, which is the rent of lands we have let out in Westmoreland, which were appropriated by the nation for the support of the Mission at this place.

The Oneida nation has always stood like a great tree, firmly rooted—and with great branches, which is not to be rooted up—and has always been considered so by the general government.

Mr. Williams has complained much that he could not live unless we should give him more salary, that the Bishop gave him but little, but we think if he had been a true Christian, he would have been contented. Mr. Williams told us before he started on

his journey, that the Bishop had directed him to go, and that he would go if he had to go through a lake of fire. Mr. Williams has always told the nation that they were not worthy to speak to the Bishop, but we have presumed to address him as a friend and a father; we could come to a close by stating that the chiefs of both parties are assembled, and unite in this request to you for aid in this time of trial. We hope you will give us a gracious hearing, and relieve your obedient children from this burden of grief of which we complain. Farewell.

| | |
|--------------------------------|--------------------|
| Antony Ostregerate | Thomas Swamp, |
| Hendrick Smith, | John Thompson, |
| Moses Schuyler, | Moses Ostregerate, |
| Thomas Summer, | William Schuyler, |
| Martin Dinney, | Peter Summer, |
| Captain Peter, | Jacob Otot Sait, |
| Antony Ta-wa-gua-cah-lock-gua, | |
| Abm. Wat-sa-tak, | Wm. Cornelius, |
| Hendrick Schuyler, | Jacob Anthony, |
| Nicholas Cah-vate-coon-ter, | |
| Martinus White, | Adam Scanadwah, |
| Jacob Duxtader, | Thomas Webster. |

Signed in the presence of

ROBERT POWELL.

Oneida Castle, Nov. 12, 1821.

From Muirhead's Travels.

The pulpit of the grand Parochial church, at Brussels, a curious production of Henry Verbruggen, of Antwerp, is placed in the middle of the nave. At the base are Adam and Eve, big as life, the Expelling Angel, and Death in the rear! Our first parents, though closely pursued, bear upon their shoulders the terrestrial globe, the cavity of which is filled by the preacher!! From the globe rises a tree, whose top extends into a canopy sustaining an angel, and Truth exhibited as a female genius. Above are the Virgin and the Infant Jesus crushing the serpent's head with a cross. The steps on either side appear as if cut from trunks of trees, and are accompanied by carvings of the ostrich, eagle, peacock, parrot, &c.

"SALVATION OF JUDAS ISCARIOT."

"A Discourse delivered at the Universalist Church, in the city of Hudson, on Sabbath evening, October 6, 1822, by David Pickering;" is For Sale at this Office—Price, one shilling.

[P] The season is approaching when the citizens generally will return to the city, and this Paper be regularly delivered to our Subscribers. That portion of the Patrons of the Gospel Herald, whose papers, by reason of absence, have been discontinued, are requested to examine their Numbers, and ascertain, to a certainty, the last they received, to prevent mistakes in supplying their deficiencies. This will be attended with very little time and trouble; whereas an indiscriminate and irregular adjustment of the supply of Papers to absent Subscribers, cannot possibly benefit any one, and would, probably, subject the proprietors of the Paper to a loss of some hundred dollars. Our friends, generally, who may notice this advertisement, are requested to communicate this information, as opportunity may offer, to those concerned, &c.

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Payable in advance.

The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW YORK, SATURDAY, NOVEMBER 16, 1822.

NO. XXVII.

CONTRAST, &c.

(Continued from p. 206.)

☞ Read the text in the left hand column, and then read the contrast in the right, and so proceed through the whole.

BIBLE DOCTRINE.

Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. 2 Thess. i. 6—9.

He that despised Moses' law, died without mercy, under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb x. 28, 29.

The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. 2 Pet. ii. 9.

If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. 1 John v. 16.

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Jude vi. 7. (Merely the consuming of their bodies, and sending their souls to heaven, could not be suffering the vengeance of eternal fire. 2. *Suffering* is present. 3. They are an example; therefore other sinners must expect the vengeance of eternal fire.)

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. Rev. xx. 12—15.

UNIVERSALISM.

Seeing it is an unrighteous thing for God to take vengeance on them that know not God, and obey not the Gospel of the Lord Jesus Christ, and punish them with everlasting destruction from the presence of his glory: when the Lord Jesus shall be revealed from heaven in flaming fire, he shall take vengeance on the sins of them that know not God, and receive the sinner to enjoy the glory of his power.

It is true that those who despised Moses' law, died without mercy. And if there be any sorer punishment for them who have trodden under foot the Son of God, and done despite to the Spirit of grace, it must be greater pain before death: for Christ will receive them to his arms, notwithstanding in this life they have trodden him under foot.

All the punishment there is, is in this life: therefore there is no such thing as reserving the unjust unto the day of judgment to be punished.

As all sins will be forgiven, there is no sin unto death: therefore, it is proper to pray for all.

That the angels which kept not their first estate, at the judgment of the great day, will be delivered from their everlasting chains, and from under darkness, and be restored to holiness and happiness in heaven, has not been so clear; but the apostle here compares the inhabitants of Sodom with them. It therefore appears, that they, with the inhabitants of Sodom, will all be in heaven. However, the inhabitants of Sodom are now all in heaven, enjoying the glory, though they were not permitted to live on earth.

When the dead, small and great, shall stand before God, and the books shall be opened, and another book shall be opened, which is the book of life; and the dead shall not be judged out of those things which have been written in the books, according to their works; for they will all be found in the book of life. And being all found written in the book of life, they will not be cast into the lake of fire.

(To be continued.)

REMARKS.

Mr. Kelsey, in his remarks on 2 Thess. i. 6—9, makes Universalism to say, "It is an *unrighteous* thing for God to 'take vengeance,' &c. and that vengeance will be taken on the *sins*, and the *sinner* received to glory &c. Now we inform Mr. K. that his accusation is destitute of even the shadow of truth. Reader, is it not strange, that this Reverend gentleman, who pretends to believe that "all *hairs* shall have their part in the lake that burns with fire and brimstone," and burn endlessly, should tell such abominably wicked stories of the faith of Universalists? Is it not passing strange, that he should believe as he pretends, and conduct as he *does*? The time when Christ should be revealed from heaven, with his angels, &c. we have proved to be the lifetime of the Jews who crucified him. See Number 25, page 193, col. 1. We have also proved that the word *αιωνιον* is used to designate a *limited* time. It is only necessary for the reader to consider that the apostle spoke of the very Jews to whom the parable in Matt. xxv. alluded. That the destruction was the destruction of the *age*. These Jews troubled or persecuted all who believed in Jesus Christ, as the Saviour of the world. Paul spoke of an event soon to happen. The reader, by a careful examination of Rom. xi. (written by the same Paul,) will learn that these Jews will come in "with the fulness of the Gentiles, and so *all* Israel shall be saved." We pity the blindness and wickedness of that man, who can so unjustly accuse us.

Mr. Kelsey next quotes Heb. x. 28, 29. Mr. K.'s remarks on this passage are puerile. We ask him Of how much sorer punishment, suppose ye, shall he be thought worthy, &c.? For ourselves, we have no hesitation in answering, that the punishment should be so much sorer, that no people ever did suffer in such a manner, nor ever shall! Reader, Mr. K.'s opinion on this matter is not of any weight or consequence. The words of Jesus Christ is the testimony we shall offer. Therefore, to you we say, Despise not his testimony. Matt. xxiv. 21. "For there shall be great *tribulation*, such as was not since the *beginning* of the world to *this time*, no, nor ever shall be." Mark. xiii. 19. "For in those *days* (not in another world,) shall be *affliction*, such as was not from the *beginning* of the creation, which God created, *unto this time*, neither shall be." Was not this a sorer punishment than was suffered by those who despised Moses' law? Yes, on the authority of Christ, we say, it was! For it was "*tribulation*, such as *was not* since the beginning of the world to this (that) time, *no, nor ever shall be!*" The words of Christ, addressed to these very Jews, recorded in Matt. xxiii. 37—39, and Paul's testimony in Rom. xi. 25—36, is proof that the Jews alluded to will be restored to the favour of God.

Mr. K. then introduces 2 Pet. ii. 9. We inform Mr. K. that there is a day of judgment. That this day commenced with the preaching of the Gospel, agreeably to Rev. xiv. 6, 7, and will eventuate in the joy of the whole earth, agreeably to Ps. xcvi. The unjust Jews were reserved unto this, and were punished, as described in Matt. xxiv. 21. and Mark

xiii. 19. Will Mr. K. attempt to disprove this? If so, the columns of this Paper are at his service.

Mr. K. quotes 1 John v. 16. "If any man see his brother sin a sin not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." Now Mr. Kelsey may learn, perhaps for the first time, that John does not say we shall *not* pray for the *man*, however wicked he may be! We advise Mr. K. first to understand a passage before he gives an opinion of its meaning. Mr. K. makes Universalism to say, "As all sins will be forgiven, there is *no sin unto death*; therefore it is proper to pray for *all*." The reader will please to decide between Mr. K. and Universalism. We have taught, in the energetic language of Inspiration, that "the wages of sin is *death*." Mr. Kelsey's *slander* will go for all it is worth. Paul said, and we say, "*Death* hath passed upon *all* men, for that *all* have sinned." Will Mr. K. condescend to admit, that this sin is unto *death*? Now for Mr. K.'s pardoning. Isa. xl. 2. "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand *double* for all her sins." Will Mr. K. please to answer—If there is a sin unto death, and Jerusalem was *more abominable* than Sodom, (Ezek. xvi.) and was rewarded *double* for *all* her sins, did not Jerusalem commit the sin unto death? If you, Sir, answer in the negative, will you, then, tell the amount of the sin of Sodom, and whether Sodom's sin was unto death? We think Mr. Kelsey is bound by every honest and honourable principle, to answer these interrogatories. If he remains silent, let the public assign him that character for integrity and wisdom which his conduct shall authorize.

Mr. Kelsey then quotes Jude 6, 7. "And the *angels* which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Mr. K. will recollect, the passage does not read "And the *devils* which kept not their first estate." The word rendered *angels* in this passage, is the very same, to an accent, which is translated *messengers* in James ii. 25. namely—"Likewise also was not Rahab the harlot justified by works, when she had received the *messengers*, and sent *them* out another way?" Jude speaks of those who were destroyed in the wilderness because of unbelief. See Numbers xiv. 13—24, where you will learn that the destruction spoken of is no obstacle to their salvation. The *eternal* fire can be understood in its proper sense, by the definitions we have given of the original word, and its various uses in the Scriptures, agreeably to the latitude taken by the translators. Paul speaks of *fire* in 1 Cor. iii. 13—15. The reader can judge whether Jude and Paul spoke of the same day, &c. Mr. Kelsey will

settle the doom of the Sodomites, &c. by consulting Ezek. xvi.

Of the next passage quoted by Mr. Kelsey, Rev. xx. 12—15, we remark, the reader will find an explanation in Number 24, p. 189.

(To be continued.)

"MISSIONARY ARITHMETIC."

The *lovers of cash*, in addition to their ordinary and numerous manœuvres to operate on the public mind and *sap the purse*, have at last resorted to an expedient which the wisdom of former generations, and the finesse of their precursors in *holy begging*, never dreamed of. It is the introduction of a "*Missionary Arithmetic*," as a *School Book*! The plan is a pious one. But, the devotion of the projectors and their coadjutors is to *money*, and not Christ, nor to the advancement of his Kingdom. All that is necessary, is to accomplish this purpose! Instead of the boys and girls in the common schools being taught the useful science of Arithmetic from the books now in use, and to solve problems and questions of ordinary and *worldly* interests, they are to untie, or cut, as the case may be, the following knotty questions—

"If the population of the United States is 9,630,400, and one minister of the gospel is necessary for every 300 souls, how many ministers are necessary in the United States?"

"The founders of the Andover Theological Seminary had, in the year 1820, given to it as follows: Samuel Abbot, \$100,000; William Bartlet, 90,000; Mrs. Morris, 30,000; Moses Brown, 35,000; William Philips and Son, 15,000; and John Morris, 10,000. How much in all?"

"The *Royal Mission Chapel*, built by King Pomarre, in Otaheite, and dedicated in May, 1819, is stated to be 712 feet long, and 54 wide; how many square feet does it contain?"

"It is estimated that the annual income of the people of the United States, is three hundred millions of dollars; if *one tenth* of this should be devoted to the support of *Missionaries*, how many would it furnish, at 500 dollars each?"

"The New-England Tract Society was established in 1813, and in 1821 had published 2,703,000 tracts; how many is that in each year?"

"If a lady expends 6 cents a week, for snuff, how many pages of tracts would the amount pay for in a year, at 1 mill a page?"

"It is computed that 200 bushels of potatoes, or something equivalent, can be raised in a missionary field, by labour equal to 36 days' work. If this is so, and one person in four of the whole population of the United States should labour 3 days every season for that purpose, and the potatoes should sell for three-sixteenths of a dollar per bushel; what amount would be thus raised annually?"

"A labouring man in Vermont, saved the following amount, in one year, for charitable purposes: By working on the Fourth of July, 75 cents; by not wearing a cravat, 1 dollar; by doing without ardent spirits, 1 dollar; by having his cloth only coloured,

not dressed, \$1.25; by wearing, himself and family, thick shoes, 4 dollars: What was the amount?"

"If every tenth person in the United States would 'go and do likewise,' how great a fund would it annually raise?"

Wishing these Arithmetic makers as much success as they *deserve*, we signify our approbation of the undertaking, by tendering a few questions which may be added to their book, and, by offering new adventures to the mind of the pupil, assist him in his advancement, particularly in forming a correct opinion of the *sincerity* and holiness of modern missionary projectors. Namely—

If the population of the United States is 9,630,400, and one minister of the gospel (i. e. a disciple of Calvin or Hopkins,) is necessary for every 300 souls, and every minister received a salary sufficient to maintain his family, and save them from starvation or suffering, which salary must exceed \$2500, agreeably to a New-York doctor of divinity's calculation, where would the money *come from* to maintain them?

If Messrs. Abbot, Bartlet, Brown, Philips, Morris, and Mrs. Morris, instead of giving \$280,000 to found the Andover Theological Seminary, and support in *idleness* a host of *clerical dandies*, had given this sum in *private* donations to "*feed the hungry, clothe the naked*,"* comfort the prisoners in the prison, and smooth the pillow of those who groan in anguish and *poverty* upon beds of languishing, how much honour, *praise of men*, and popularity, would they have lost; and how many *pious* young men would have been obliged to comply with the fourth command of the Decalogue?

If the *Royal*† Mission Chapel, built by King Pomarre, in Otaheite, is 712 feet long, and 54 wide, and the minister has a salary proportioned to the size of the Chapel, taking Dr. Gardiner Spring's church and salary for data in the calculation, how many thousand dollars will he receive per annum?

If the annual income of the people of the United States, is \$300,000,000, and *one tenth* of this amount should be devoted to the support of *clerical dandies*, how great would be the inducement to every *piously lazy* young man to turn himself into a *clerical dandy*?

If the New-England Tract Society has published 2,703,000 Tracts, and every Tract contains one perversion and two misrepresentations, how much mischief have they done?

If the expense of a lady's *snuff bill* per week, is *six cents*, and the money thus expended is thrown away, and the consequences are injurious, how much greater is the evil of more extravagant expenditures incurred in popular presents from ladies to *rich* clergymen? And how many clergymen would pay, out of their *own* purses, the sum of \$30, to become life members of Bible and Missionary Socie-

* See the parable in Matt. xxv. 30--46.

† A Royal Chapel for lowly worshippers! Excellent correspondence this.

ties, provided ladies, instead of paying this sum for them, should expend it all for *snuff*?

How many bushels of potatoes could be raised in one year, by the labour of all the clergymen and clerical dandies, they working, with *their hands* (instead of their *tongues*), *three* days in the year, 36 days' labour producing 200 bushels of potatoes?

If a labouring man, in Vermont, saved 8 dollars in one year, "by working on the fourth of July,—by not wearing a cravat,—by doing without ardent spirits,—by having his cloth only coloured, but not dressed,—by wearing, himself and family, thick (*cow hide*) shoes," how much money would be saved for purposes which the Lord Jesus Christ calls charitable, if every clergyman and clerical dandy should "*go and do likewise*?"

If clergymen were to *practise* the economy they recommend to others, and which they enforce, under solemn sanctions, as an indispensable *duty*, to raise money and save the souls of the poor heathen, how much would the number of *hypocrites* be diminished?

If *hypocrisy*, *pride* and *extravagance*, will damn a man *endlessly*, how many clerical dandies will be saved?

RUINS OF BABYLON.

These ruins are to be regarded as the most interesting productions of man, as well on account of their paramount antiquity, as of all the associations connected with them. They have been visited and described by Mr. Rich, resident for the East-India Company at Bagdad; and the result of his researches is given by the Rev. Mr. Maurice, author of Indian Antiquities, and assistant librarian to the British Museum, in his elaborate work entitled "Observations connected with Astronomy and Ancient History, sacred and profane, on the ruins of Babylon."

Babylon was situated in a plain of vast extent, and bisected by the noble river Euphrates. Over this river was thrown a bridge of massy masonry, strongly compacted with iron and lead, by which the two sides of the city were connected; and the embankments on each side, to restrain its current, were lofty, and formed of the same durable materials as the walls of the city. The city itself is represented by Herodotus to have been a perfect square, enclosed by a wall in circumference four hundred and eighty furlongs. It is stated to have abounded in houses three or four stories in height, and to have been regularly divided into streets, running parallel to each other, with transverse avenues occasionally opening to the river. It was surrounded with a wide and deep trench, the earth dug out of which was formed into square bricks and baked in a furnace. With these, cemented together with *heated bitumen*, intermixed with *reeds* to bind the viscid mass, the sides of the trenches were lined; and of the same solid materials the walls of the vast dimensions above described were formed. At certain regular distances on them, watch towers were erected; and below they were divided and adorned with a hundred massy gates of brass.

In the centre of each of the grand divisions of the city, a stupendous public fabric was erected. In one, the *eastern* side, stood the temple of Belus; and in the other, or *western* division, in a large or strongly fortified enclosure, the royal palace, intended doubtless, for defence as well as for ornament. The temple of Belus was a square pile, on each side of the extent of two furlongs. The tower erected in its centre was a furlong in breadth, and as much in height, the latter of which, taking the furlongs at only 500 feet, is enormous, being higher by 20 feet, than the great pyramid of Memphis, whose altitude was taken by Greaves. On this tower as a *base*, seven other lofty towers were erected in regular succession; and the whole was crowned, according to Diodorus, with a brazen statue of the god Belus, 40 feet high! The palace, intended also as a citadel, was erected on an area a mile and a half square, and was surrounded with three vast circular walls, which, as we are informed by Diodorus Siculus, were ornamented with sculptured animals resembling life, richly painted in their natural colours on the bricks of which they were composed, and *afterwards burnt in*. This may be mentioned as nearly the earliest specimen of *enamelling* on record. Indeed, it was scarcely possible for a nation who were so well practised in the burning of bricks even to a vitreous hardness, to have been ignorant of this fine art, and that they could also *engrave* upon them, is evident, were such evidence wanting, from the characters at this day sculptured upon those that have been dug up and brought to Europe, two of which are preserved in the British Museum. On the far-famed hanging gardens, and the subterraneous vault or tunnel constructed by Semiramis, or Nitocris, or the founder of Babylon, whoever he was, there is no necessity to dilate, as every trace of them, except what the idle fancy of travellers has surmised, must long since have disappeared; but such, in its general outline, was the *mighty Babylon*.

Mr. Rich, whose residence at the court of Bagdad, and the powerful protection of the Pacha, afforded him every facility for comprehensive investigation, describes the whole country between Bagdad and Hella, a distance of forty-eight miles, as a perfect flat, and, for the greater part, an uncultivated waste; though it is evident, from the number of canals by which it is traversed, and the immense ruins that cover its surface, that it must formerly have been well peopled and cultivated. About two miles above Hella, the more prominent ruins commence, among which, at intervals are discovered, in considerable quantities, *burnt* and *unburnt bricks* and *bitumen*; two vast mounds in particular attract attention from their size, and these are situated on the eastern bank of the Euphrates. There are scarcely any remains of ruins visible, immediately opposite on the western bank, but there are some of a stupendous magnitude on that side, about six miles to the south-west of Hella.

The first grand mass of ruins described by Mr. Rich, extends one thousand one hundred yards in length, and eight hundred in its greatest breadth, its figure nearly resembling that of a quadrant; its

height is irregular; but the most elevated part may be about fifty or sixty feet above the level of the plain, and it has been dug into for the purpose of procuring bricks. On the north is a valley of 550 yards in length, the area of which is covered with tussocks of rank grass, and crossed by a line of ruins of very little elevation. To this succeeds the second grand heap of ruins, the shape of which is nearly square, of seven hundred yards length and breadth, and having its south-west angle connected with the north-west angle of the mounds of Amran, by a ridge of considerable height, and nearly one hundred yards in breadth. This is certainly the most interesting part of the ruins of Babylon; every vestige discoverable in it declares it to have been composed of buildings far superior to all the rest which have left traces in the eastern quarter: the bricks are of the finest description; and, notwithstanding this is the grand storehouse of them, and that the greatest supplies have been and are now constantly drawn from it, they appear still to be abundant. But the operation of extracting the bricks has caused great confusion, and contributed much to increase the difficulty of decyphering the original design of this mound, as, in search of them, the workmen pierce into it in every direction, hollowing out deep ravines and pits, and throwing up the rubbish in heaps on the surface. In some places they have bored into the solid mass, forming winding caverns and subterraneous passages, which from their being left without adequate support, frequently bury the workmen in the rubbish. In all these excavations, walls of burnt brick, laid in lime mortar of a very good quality are seen; and, in addition to the substances generally strewed on the surface of all these mounds, we here find fragments of alabaster vessels, fine earthenware, marble, and great quantities of varnished tiles, the glazing and colouring of which are surprisingly fresh. In a hollow near the southern part, Mr. Rich found a sepulchral urn of earthenware, which had been broken in digging, and near it lay some human bones, which pulverized with the touch.

Not more than two hundred yards from the northern extremity of the above mound is a ravine, hollowed out by those who dig for bricks, in length nearly a hundred yards, and thirty feet wide, by forty or fifty deep. On one side of it a few yards of wall remain standing, the face of which is very clean and perfect, and which appears to have been the front of some building. The opposite side is so confused a mass of rubbish, that it should seem the ravine had been worked through a solid building. Under the foundations at the southern end an opening is made, which discovers a subterraneous passage seven feet in height, and winding to the south, floored and walled with large brick, laid in bitumen, and covered over with pieces of sandstone, a yard thick, and several yards long, on which the whole pressure is so great as to have given a considerable degree of obliquity to the side walls of the passage. The superstructure is cemented with bitumen, other parts of the ravine with mor-

tar, and the bricks have all *writing on them*. The northern end of the ravine appears to have been crossed by an extremely thick wall of yellowish brick, cemented with a brilliant white mortar, which has been broken through in hollowing it out; and a little to the north is sculptured a *lion of colossal dimensions*, standing on a pedestal of a coarse kind of grey granite, and of rude workmanship; in the mouth is a circular aperture, into which a man may introduce his fist.

The next considerable mass to that of Amran is the Kasr, or palace, as it is called by the natives, and it is thus described by Mr. Rich.

"It is a very remarkable ruin, which being uncovered, and in part detached from the rubbish, is visible for a considerable distance, but so surprisingly fresh in its appearance, that it was only after a minute inspection I was satisfied of its being in reality a Babylonian remain. It consists of several walls and piers, (which face the cardinal points,) eight feet in thickness, in some places ornamented with niches, and in others, strengthened by pilasters and buttresses, built of fine burnt brick, still perfectly clean and sharp, laid in lime cement of such tenacity, that those whose business it is have given up working, on account of the extreme difficulty of extricating them whole. The tops of these walls are broken, and may have been much higher. On the outside, they have in some places been cleared nearly to the foundations; but the internal space, formed by them, are yet filled with rubbish, in some parts almost to their summit. One part of the wall has been split into three parts, as if by an earthquake; some detached walls of the same kind, standing at different distances, show what remains to have been only a small part of the original fabric; indeed, it appears that the passage in the ravine, together with the wall which crosses its upper end, were connected with it. There are some hollows underneath, in which several persons have lost their lives; so that no one will now venture into them, and their entrances have become choked up with rubbish. Near this ruin is a heap of rubbish, the sides of which are curiously streaked by the alteration of its materials, the chief part of which it is probable, was unburnt brick, of which I found a small quantity in the neighbourhood: but no reeds were discoverable in the interstices.

"A mile to the north of the Kasr, or full five miles distant from the Hella, and 950 yards from the river bank, is the last ruin of this series, which has been described by Pietro Della Valle, who determines it to have been the tower of Belus, an opinion adopted by Rennel. The natives call it Mukallibe, or, according to the vulgar Arab pronunciation of these parts, Mujelibe, meaning overturned; they sometimes also apply this term to the mounds of the Kasr. It is of an oblong shape, irregular in its height and the measurement of its sides, which face its cardinal points; the northern side being 200 yards in length, the southern 219, the eastern 182, and the western 136; the elevation of the south-east, or highest angle, 141 feet. The western face, which is the least elevated, is the most

interesting, on account of the appearance of building it presents. Near the summit of it appears a low wall, with interruptions, built of unburnt bricks, mixed up with chopped straw or reeds, and cemented with clay-mortar of great thickness, having between every layer a layer of reeds; and on the north side are also some vestiges of a similar construction. The southwest angle is crowned by something like a turret, or lantern; the other angles are in a less perfect state; but may originally have been ornamented in a similar manner. The western face is lowest, and easiest of ascent, the northern, the most difficult. All are worn into furrows by the weather; and in some places, where several channels of rain have united together, these furrows are of great depth, and penetrate a considerable way into the mound. The summit is covered with heaps of rubbish, in digging into some of which, layers of broken burnt brick, cemented with mortar, are discovered, and whole bricks, with inscriptions on them, are here and there found; the whole is covered with innumerable fragments of pottery, brick, bitumen, pebbles, vitrified brick, or scoria, and even shells, bits of glass, and mother of pearl."

Mr. Rich having now finished his observations on the ruins of the east bank of the Euphrates, enters upon the examination of what, on the opposite west bank, have been by some travellers supposed, and their suppositions have been adopted by Major Renel, to be the remains of this great city. Those, however, which Mr. Rich describes, are of the most trifling kind, scarcely exceeding one hundred yards in extent, and wholly consisting of two or three insignificant mounds of earth, overgrown with rank grass. The country too being marshy, he doubts the possibility of there having been any buildings of considerable magnitude erected in that spot, and, much less, buildings of the astonishing dimensions of those described by the classical writers of antiquity. He then opens to our view a new and almost unexplored remain of ancient grandeur, in the following passage:

"But, although there are not any ruins in the immediate vicinity of the river, by far the most stupendous and surprising mass of all the remains of Babylon is situated in the desert about six miles to the south-west of Hella. It is called by the Arabs *Birs Nimrod*, by the Jews *Nebuchadnezzar's Prison*. It is a mound of an oblong figure, the total circumference of which is seven hundred and sixty-two yards. At the eastern side it is cloven by a deep furrow, and is not more than fifty or sixty feet high; but at the western it rises in a conical figure, to the elevation of one hundred and ninety-eight feet; and on its summit is a solid pile of brick, thirty-seven feet high by twenty-eight in breadth, diminishing in thickness to the top, which is broken and irregular, and rent by a large fissure extending through a third of its height. It is perforated by small square holes, disposed in rhomboids. The fine burnt bricks of which it is built have inscriptions on them; and so admirable is the cement, which appears to be lime-mortar, that, though the layers are so close together that it is difficult to dis-

cern what substance is between them, it is nearly impossible to extract one of the bricks whole. The other parts of the summit of the hill are occupied by immense fragments of brick work, of no determinate figure, tumbled together and converted into *solid vitrified masses*, as if they had undergone the action of the fiercest fire, or been blown up with gun-powder, the layers of the bricks being perfectly discernible—a curious fact, and one for which I am utterly incapable of accounting.

"Round the Birs are traces of ruins to a considerable extent. To the north is the canal which supplies Mesjiid Ali with water, which was dug at the expense of the Nuwaub Shujahed Doulah, and called after his country, Hindia. We are informed that, from the summit of the Birs, in a clear morning, the gilt dome of Mesjiid Ali may be seen."

Clarke's Wonders of the World.

From the (Hartford) Religious Inquirer.

In behalf of an afflicted family, suffering under that dispensation of God, which has removed from this world an aged father and grand-parent, who was by them beloved and respected; and who feel injured by those base and false stories which are continually circulated, we once more call the attention of our readers to the circumstances relative to the death of Mr. Timothy Holton, of Ellington.

Were these stories confined to the common and idle conversation of those in private life, who are fond of the marvellous, and can find nothing better to converse upon, we should not have troubled ourselves again to notice them; nor would the family feel injured as they now do. But when ministers of the gospel make it a point to relate these things in the pulpit, and that, too, after our solemn declaration, that Mr. Holton never gave the invitation, was entirely unknown to us, &c.; and when the story was acknowledged to be false, by every candid man in Ellington, and by Mr. Brockway himself, it becomes necessary once more to notice this subject, to show the public how much regard some men have for the truth, though appearing in the sacred character of ministers of Christ, and who are very ready to talk about the demoralizing tendency of Universalism.

We are informed by a correspondent, who had his information from two gentlemen of respectability, that were present—that a Mr. Calhoun, a Presbyterian clergyman, preaching in Bolton, on the Sabbath, at the close of his services, told the people he had a remarkable circumstance to relate to them, which was as follows: That a Mr. T. Holton, of Ellington, who had for some years been a Universalist, went to Hartford, to invite a Mr. Carrique, a Universalist preacher, to come to Ellington, and put a stop to the revival there going on. On his return, Mr. H. went to Esquire Hall, and asked leave for Mr. C. to preach in the Meeting house—that Esq. Hall replied, You had better go home, Mr. H. and cry to God for mercy, before it is too late, or mercy is yet to be found. That Mr. H. said, He never would cry to God for mercy. But mark the judgment of God, said this preacher.

Mr. H. on his return home was suddenly taken sick, and he who said, he would not ask for mercy, is now in a wretched state of mind, calling for mercy. That he sent for Mr. Brockway, a Calvinistic minister, to come and pray with him; notwithstanding his own favourite minister was in town. And that just as Mr. C. commenced his services, Mr. H. died, having renounced his belief in Universal salvation.

We are often told by these clergymen, that we shall have to give an account in the day of judgment, for every thought, word, and action, of our lives.—Is it possible they believe this themselves, and yet be the propagators of reports, which they must know to be false? Or, are they a privileged class, against whom nothing will be laid up, let them say and do what they will? But if this is the case, they ought to have some concern for the influence of *evil example*. Others may feel justified in prevocation and deceit, and taking advantage of the example of their ministers, plunge into all vice.

Excepting that there was a Mr. T. Holton, who lived in Ellington, and died there, we say, the whole story is a falsehood, a sheer fabrication, and told to frighten the weak and ignorant. And should any one, after this, have any doubt as to this matter, they are referred to the family of Mr. H. and to every man of respectability and TRUTH in the town of Ellington.

To those clergymen, and all others, who are so fond of propagating such stories, we say, Go on gentlemen, and seal your own destruction—but be assured, that the day of RETRIBUTION is not far distant. The cause of truth and piety cannot be promoted by *falsehood*; it is only error and imposition which requires such support.

REMARKS

ON ISAIAH XXVII. 11. BY REQUEST OF D. R.

"When the boughs thereof are withered, they shall be broken off: the women come and set them on fire; for it is a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will show them no favour."

The reader is requested to take his Bible and examine the context to the passage quoted. Consider that the divisions of chapter and verse are of modern invention. That the subject of chap. xxvii. is commenced with chap. xxiv. The *earth* spoken of to mean the Jewish *temporal dominion*. Chap. xxv. 6. alludes to the crucifixion of Christ, &c. Chap. xxvi. commences, "In that day," &c. Chap. xxvii. also commences, "In that day," &c. We ask, *What day?* Ans. The day previously spoken of. The day of God's accomplishment of his promise,—the triumph of Christ,—the destruction of Jerusalem, the temple, worship, and temporal dominion. Chap. xxvi. 20. speaks of the indignation being for a *little moment*. Ver. 21, of punishing the inhabitants of the *earth*,—the Jewish earth. Compare chap. xxvii. 1. with Rev. xx.

The passage under consideration, ver. 11, describes Jerusalem as boughs broken off and withered. Impotency is here indicated. *Women* come and set

them on fire. The Jews were easily destroyed, considering their advantages of defence, in fortifications, &c. The reason assigned is, because it is a people of *no understanding*. The Jews trusted that their defence was in the temple which they profaned; and instead of uniting against the Roman army, became an easy prey; having wasted their strength in intestine divisions. *Therefore*,—Wherefore, we ask? Ans. In consequence of all that is before said and assigned, (see chaps. xxiv. xxv. xxvi. and xxvii. to 11th verse;) including the purpose of God in accomplishing man's redemption by Jesus Christ. God, at that time, for the "*little moment, until the indignation be overpast*," would not exercise mercy and show favour. In times comparatively like this, David said, "Is thy mercy clean gone for ever?" Is it asked, When shall the Lord "*not have mercy on them, and he that made them show them no favour?*" We answer, In the day previously spoken of, "*for a little moment, until the indignation be overpast!*" For with God there is "*plenteous redemption*." "*In his favour is life*;" but the blinded Jews trusted in themselves, and not in God's mercy, and his favour was hid from their eyes, agreeably to Christ's lamentation, Luke xiii. 34, 35. "*O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not. Behold, your house is left unto you desolate: and verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.*"

Reader, God was manifested in Christ. He is *unchangeable*. "*GOD IS LOVE!*" He wounds but to *heal*. He kills but to make *alive*. The indignation (in man's view indignation,) will soon be overpast. 'Tis a *little moment*, and brighter heavens will succeed the dismal clouds of unbelief, and the time will come, when all will say, "*Blessed is he that cometh in the name of the Lord*;" for his name is SAVIOUR !!!

MATTHEW XVIII. 2, 3.

"And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

The disciples had put a question to our Saviour expressive of pride; he at first gives them no answer, but calls the little child to him; they must have been surprised at the act, and struck with reverent curiosity, but so just was the application which the great Teacher made of the prepared circumstance, that a new light must have flashed upon them like lightning, and this *word of God* must have been more *quick*, and *powerful*, and *sharp*, than any *two-edged sword, piercing even to the dividing asunder of soul and spirit*, and must have made them *feel* how much the divine speaker had *discerned* the proud *thoughts* and ambitious *intents* of their secular *hearts*. It was indeed a flash of lightning

from heaven to clear a cloudy atmosphere, and thereby bring into view a far more beautiful picture of humility, than either "the dry definitions of human philosophy, or the flowery declamations of human eloquence have ever produced."

BUTT'S SERMONS, VOL. II. p. 28, 29.

A FEW WORDS.

We have received a number of letters from our friends in Connecticut, relative to Mr. Roswell Judson, the pretended confuter of Mr. Kneeland's Lectures. We are not surprised that astonishment should be expressed that respectable clergymen should lend their names to countenance this production. The book brings to our recollection an account of an Atheistical writer in England, who, supposing himself near dying, sent for a clergyman, and expressed his abhorrence of his former sentiments; saying, he should die contented if his books could be collected and burnt. His mind was filled with apprehensions of the evil they might occasion to those who read them. "Give yourself no uneasiness whatever, friend, on that head," said the clergyman, "for your arguments are so *weak*, and your principles so *absurd*, you may rest assured no person can possibly be fool enough to be deluded by them!"

RATIONAL MUNIFICENCE.

Abraham Touro, Esq. an Israelite, recently died in Boston, and bequeathed a part of his property as follows:

| | |
|---------------------------------|-----------|
| Massachusetts General Hospital, | \$ 10,000 |
| Boston Female Asylum, | 5,000 |
| Asylum for Indigent Boys, | 5,000 |
| Humane Society, | 5,000 |

The memory of this *Jew* will be *blessed*! Whatever may have been the prejudices of mind, blinded as his nation is, and his erroneous conception of the Messiah, he has set an example which the boasted professor may justly be proud to imitate.

"Verily I say unto you, in as much as ye have done *it* unto one of the least of these my *brethren*, ye have done *it* unto me." CHRIST.

EXTRAORDINARY CIRCUMSTANCE.

Some time ago it was stated that a clergyman at Newburgh had declared, from the pulpit, that the fever in this city was a visitation of Providence, in consequence of opposition, shown to the clergy. We learn that a reverend gentleman at Hackensack made a similar declaration a few Sundays ago, in his sermon, and on the following day was violently attacked by the typhus fever and is now seriously ill.

"Judge not lest ye be judged."

Nat. Advocate.

SWORD OF THE CHURCH.

The rosy-face vicar of Leigh, in Lancashire, England, lately appointed a journeyman to do his business at Astley, whom the people did not see proper to accept of, thinking that they had a special right to say who should take care of their souls. It

being understood that the parishioners would resist the entry of the journeyman priest into the church, the bishop of Chester applied for a writ which is called a writ *de vi laica removenda*, directed to the sheriff, and commanding him to attach all lay armed force that might oppose the induction of the priest. The deputy sheriff, accompanied by 20 or 30 persons, attempted to get possession of the church; the people resisted his entrance; he then proceeded to Manchester and obtained a parcel of dragoons, and with military force entered the house supposed to be dedicated to the *Prince of Peace*! And then the priest, supported by the swords of the soldiers, went through what is called "*the service*." What a blessed state of things! Niles' Reg.

SELECTED.

Let fashion's votaries seek to find
Amusement in the crowded hall,
Where wit and beauty are combin'd,
T' enliven and to grace the ball;

Where cheerful notes of melody,
From viol, flute or tamborine,
Inspire with pleasure, mirth and glee,
And add enchantment to the scene.

Let thoughtless mortals still pursue
The sports and follies of the day,
Let belles and beaux and dandies too
Have their cotillions, reels and play;

But I will seek for purer joys
Than worldly scenes of mirth afford;
Their revels, tumults, pomp and noise;
With happiness but ill accord.

With some dear friend, some kindred soul,
From life's gay scenes I'd often part,
And, freed from etiquette's control,
Indulge the pleasures of the heart.

I love to wander in the place
Where human foot hath seldom trod,
Where all, th' admiring eye can trace,
Proclaims the pow'r of Nature's God.

I love to climb the craggy steep,
And view the landscape spread below;
Or range the caverns dark and deep,
Where crystal streams meand'ring flow.

Or on some rock, projecting o'er
The wild and frightful precipice,
I'd sit and view the floods that pour
Impetuous down the deep abyss.

In scenes like these, tho' drear and rude,
I'd seek for peace and pleasure too;
And find more joy in solitude,
Than fashion's votaries ever knew.

Bard of the Valley.

TO CORRESPONDENTS.

A Correspondent, S. P. requests a comment, or our views on Heb. x. 23, 29. S. P. will learn our opinion of this passage, by reading our remarks on Mr. Kelsey's Contrast, in this Number.

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW YORK, SATURDAY, NOVEMBER 23, 1822.

NO. XXVIII.

OPPOSITION AT MORRISTOWN.

"Why do the heathen rage, and the people imagine a vain thing?" Ps. ii. 1.

In the month of October, the Editor of this Paper visited the friends of Truth at Morristown, (N. J.) and delivered three lectures on the character and purposes of God, commenting on some of the most prominent passages which are considered as objections to the doctrine of the salvation of *all* men in Christ. The inhabitants of Morristown, generally, are professors of the Presbyterian faith. There is, however, in addition to the Presbyterian Meeting House, a house called a Baptist Church; and occasionally opened for worship. This house is considered and said to be *free to all* denominations of Christians. On application, the event proved that it was free to a *part*. Universalists were not regarded as better than Hottentots! The large halls, or rooms in public houses, were also impenetrable. Teachers of Academies were also subject to the ban of the predominant party, and could not be expected to hazard their existence as citizens, by receiving those who, like their Divine Master and his immediate disciples, were considered as the "*offscourings of the earth*." A private house, convenient for the accommodation of a *goodly number*, was cheerfully offered, and a *goodly number* attended. The Editor of the Paper printed at Morristown, although of a different persuasion, published, as usual, gratis, a notice of the meeting the week preceding. It is matter for regret, that the spirit of Christian charity manifested by this gentleman, is not more common and extensive. This meeting was pleasant to the believers in God's Universal Salvation, and we believe, not altogether unacceptable to numbers, whose education and lot in life has obscured their minds in the darkness of modern orthodoxy.

On Saturday, November 9, we again visited our friends at Morristown. A Schoolhouse, sufficient for the accommodation of a considerable number of persons, was obtained; (that is, the consent of the teacher was obtained;) and the Editor of the Morristown paper was requested to publish a notice of the meeting, place, &c. in his paper on the Wednesday preceding. This gentleman declined doing so. Consequently, the advertisement was paid for, and, as a matter of course, inserted.

For ourselves, we expect nothing from our brethren, whose minds are darkened with error. We are more surprised at the charitable and generous indulgence in the first instance, than at the refusal in the last. Our Master, Jesus Christ, was *crucified*! His immediate followers suffered a like, or a similar

cruel treatment! We preach his doctrine—profess his faith—and we must expect to be buffeted and maltreated by an ignorant and unbelieving world! Our Master hath said, "Wo unto you when *all* men shall speak well of you! for so did their fathers to the *false prophets*. If the world *hate* you, ye know that it *hated me* before it *hated you*. If ye were of the world, the world would love his *own*: but because ye are *not of the world*, but I have chosen you out of the world, therefore, the world *hateth you*. Remember the word that I said unto you, The servant is not *greater* than his lord. If they have persecuted *me*, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my name's sake, *because they know not him that sent me*."* (Luke vi. 26. John xv. 18–21.) Reader, "What shall we say to these things?" (Ans) "If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us *all*, how shall he not with him also *freely* (not *conditionally*) give us all things?" (Rom. viii.)

To continue our narrative: The notice of the last meeting at Morristown, stated, that the service would be on Saturday evening, and on Sunday morning, afternoon, and evening, at the Schoolhouse before mentioned. On arriving at Morristown, on Saturday evening, about the hour of worship, we were informed, that the Schoolhouse could not be obtained! Some of our Presbyterian friends in the heat of their zeal, for what we *know* they *mistakenly* suppose to be truth, *threatened* the Teacher that they would withdraw their children from his school, if he suffered the Universalists to meet in his house! He, as a matter of course, capitulated to a *superior force*! The gentleman who edits the paper at Morristown, was also waited on, and *threatened*, that if he published the Universalists' notice, for their meeting, his paper would be dropped! Now we would calmly ask our friends, who are so much excited to trouble us, whether they think the "*same mind* is in *them*, which was in *Jesus*?" Whether they have not departed from the love and simplicity of Christ's disciples? The disciples of Christ *entreated* and *persuaded* men! Ah,

* Christ "made himself of no reputation, and took upon him the form of a servant." Therefore, let all those who would make themselves of great reputation, and take the form of gentlemen-masters, follow Calvin, Hopkins, Arminius, &c. but, not Christ! On the other hand, let all those who prefer the kingdom of God to the kingdom of this world, and who prefer the peace which passeth understanding, to the peace of Calvin and Co.'s creation, which is extracted from doubts and fears, follow Christ! Fear God, and trust Him. He who taketh cognizance of the fall of a sparrow! will not forget you; but will cover you with His Panoply, and shield you with his Omnipotence!

my friends! *Alas!* for you, you threaten them!!! Do you profess to be the disciples of *Christ*? He was meek and lowly in mind. He condescended to eat with publicans and sinners. Pity dwelt in his bosom, and love, stronger than death, filled his heart, and burst from his lips, when his enemies exultingly nailed him to the cross—while the purple torrent gushed from his side, and life ebbed out in agony at every pore, he cried, “*Father, FORGIVE THEM*, for they know not what they do!” Are you the elect of God? “*Put on*, therefore, as the elect of God, holy and beloved, bowels of *mercies, kindness, humbleness of mind, meekness longsuffering*; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things *put on CHARITY*, which is the bond of perfectness.” (Col. iii. 12–14.)

Being debarred the privilege of meeting in the Schoolhouse, our brother Woolley’s dwelling-house was prepared, and a few friends composed our congregation on Saturday evening. The meeting on Sunday morning was necessarily thin, from the circumstance of the Schoolhouse being shut, and no notice given of any other place being provided for our accommodation. But, in the afternoon, the house was crowded; and in the evening, a greater number assembled than on any former occasion!

On Saturday evening, a gentleman, Mr. M’C. waited on and informed us, that, agreeably to the notice in the paper,* he tendered in writing, objections to our doctrine, wishing they might be replied to in public, &c. On receiving our assurance relative thereto, he apologized for his haste, and retired. The paper handed was anonymous. A friend present recognized the hand writing of Doctor L. a member of the Presbyterian church at that place. On Sunday morning, about the time of worship, Mr. M’C. called, and acknowledged the objections to be written by Doctor Lewis. He wished to know the time when they would be replied to; and stated that Doctor L. and himself would be present. He was told, they would be answered in the evening. The meeting to commence at early candle light. He then retired. Notice was accordingly given, at the conclusion of the afternoon service, that the objections would be replied to in the evening; it being understood, that the *writer* of them should be present. The evening came—the house was crowded—Mr. M’C. appeared, and said, that Doctor L. would not be present. On being informed of the following arrangement, he acquiesced: The paper was read in public. The audience was then informed, that Dr. L. had declined attending. Therefore the objections should be published in the *GOSPEL HERALD*, answered effectually, and one hundred extra copies forwarded and distributed in Morristown, to the inhabitants, free of expense. The *Doctrine of the Atonement* by Jesus Christ, as taught in the Scriptures, was then discussed in the presence of a crowded and very attentive audience, and a

few minutes past nine o’clock, the meeting was dismissed. We trust Doctor L. will not dissent from our mode of proceeding in this case; nor urge the fact of his *being present*, during the evening, and our obligation to reply to his objections at the time, on the plea that he was *outside the house* near a window: For we assure him we did not see him there, although he was seen by *others*!

The following is a true copy of Dr. L.’s Objections.
MR. H. FITZ,

SIR,—Entertaining no doubt, myself, of the universal love of God towards his creature, man,—nevertheless there arises in my mind, certain difficulties in the way of the impenitent sinner’s final happiness in the world to come, which I cannot reconcile with your scheme of Universal Restoration. As you have invited free inquiry in your public announcement, I take the liberty to propose the few following questions, to be solved, if agreeable to you, in the course of your public exercises on the approaching Sabbath.

(1.) What is the difference between a *righteous* man and a *wicked* man? and whether will not this characteristic distinction follow them to the bar of judgment, and will not Christ, the Judge, part the righteous from the wicked, and say to the former, “Come, ye blessed of my Father, inherit the kingdom prepared for you;” to the latter, “Depart ye cursed, into everlasting fire, where shall be weeping and wailing and gnashing of teeth?”

(2.) Have we not in Holy Writ, the testimony of the Spirit, that many persons, as the patriarchs and prophets, &c. lived and died the death of the righteous; of whom it is written, their last end is peace? And again, Have we not the certainty that many “died as the fool dieth?” of which character was Cain, Pharaoh, Judas, Jezebel, &c. whose destiny, there is no doubt, was the same with that of the rich glutton, who lifted up his eyes in hell, being tormented, and saw Lazarus and father Abraham in glory afar off?

(3.) What kind of a moral Governor must the Judge of the whole earth be, who will reward with endless felicity the murderer, the blasphemer, the adulterer, the drunkard, the thief, equally with those, who “to their faith added virtue, knowledge, temperance, patience, brotherly-kindness and charity?” And why do not earthly governors put away, in imitation of the great Arbiter of the universe, whips, prisons, and gallows; and dispense rewards and favour, equally to the *bad* as to the *good*? Please to define *virtue* and *vice*; and especially show the nature of *rewards* and *punishments*.

(4.) If it shall finally, that is in the world to come, fare as well with the wicked as with the righteous, and the workers of iniquity receive not then the just recompense of reward; for here we see the wicked *often escape* deserved punishment, what security, Sir, have you, or I, that the first malicious wretch we may meet in the streets, may not cut our throats? Especially, since if he should be detected, and be hanged, why, he will but the sooner be transplanted to the paradise of God!

* The notice in the paper was to this effect. Any person sincerely questioning the truth of the doctrine of God’s Universal Love, who shall propose questions, &c. shall be replied to with candour, &c.

(5.) Who did the apostle Peter allude to, when he wrote thus,—“There shall be false teachers among you, who privily shall bring in damnable heresies, and many shall follow their pernicious ways, by reason of whom the way of *truth* shall be evil spoken of; but whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment, how then can these escape, who are presumptuous, and self-willed, sporting themselves with their own deceivings, having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls, cursed children, wells without water, clouds that are carried with a tempest, to whom is reserved the mists of darkness for ever!”

A dreadful picture, truly, St. Peter gives of them, and seems to apply it to certain, who have “once known the way of righteousness and have turned from the holy commandment delivered unto them.”

REPLY.

Doctor L., in his exordium, acknowledges and professes his belief in “the *Universal Love* of God towards his creature man.” He declares, he “entertains no doubt” of this. This is as much as we can say! Therefore, it is certain that Doctor L., if sincere in his profession of faith, and understands the import of the words he uses, is a *Universalist*! Does God love *all* his offspring, man? Then we are “persuaded, that neither *death*, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.” (Rom. viii. 38, 39.) It is surprising that Dr. L., after professing himself a Universalist, should object to the doctrine! The Doctor says, “There arises in my mind, certain difficulties in the way of the impenitent sinner’s final happiness in the world to come, which I cannot reconcile with *your* scheme of Universal restoration.” Let us see if we cannot reconcile the difficulties with the Doctor’s scheme. His scheme is, that God, with whom “there is no variableness neither shadow of turning,” loves *all*. His love is *universal*. He is the *Father* of all. (See Matt. xxiii. 9. Acts xvii. 22–23.) Will God make those endlessly miserable whom he loves? Will Dr. L. make his children miserable for their disobedience? Will he continue this misery without regard to their welfare? Will he pretend, after doing this, that he loves them? Who would believe him? Read the character of God, as the Father of mankind, remembering that “He is good to all, and his *tender mercies* are over *all* his works: Heb. xii. 6–10. “For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: and shall we not much rather be in subjec-

tion unto the Father of spirits and live? For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.” Dr. L. says, God’s love is universal. Paul says, “Whom the Lord loveth he *chasteneth*.” The reason assigned is, not that men shall be made endlessly miserable, but that they “might be partakers of His *Holiness*.” Really, if Dr. L. is not a Universalist, it cannot be for any deficiency in profession, but in *sincerity*! God loves the impenitent sinner. He chastens those whom he loves; and the motive is, that they may be partakers of His *holiness*! Is God deficient in wisdom, or power, or goodness? If not, depend upon it, “his counsel shall stand, and he will do all his pleasure.” (See Rev. iv. 11. Ephes. i. 9, 10.)

Doctor L.’s first interrogatory is as follows:—

“What is the difference between a *righteous* man, and a *wicked* man?” Ans. The same difference there is between *love* and *hatred*. Mercy and cruelty. Happiness and misery! The righteous man loves, is merciful, and would confer happiness. The wicked man hates, is cruel, and would make miserable. The righteous man, comparatively, is like God. The wicked man is like the *Devil*! God is a Saviour. The Devil is a destroyer. The righteous man would save. The wicked man would *destroy*! This “characteristic distinction follows them to the bar of judgment.” About 1800 years have rolled away, since Christ declared, “*Now* is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto me.” John xii. 31, 32. We are instructed in Rev. xiv. 6, 7, that the judgment commenced with the preaching of the Gospel. “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory, to him: for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters.” Dr. L. will recollect the original word, rendered *judgment* in this passage, is in others translated *damnation*. Particularly in John v. 29. By consulting Palm xcvi. you will learn, that the judgment of God will eventuate in the joy and happiness of all mankind. If Dr. L. should dissent from this view, he must nevertheless admit, that, according to his conception of the judgment being posterior to this mode of being, at the consummation of all things, the Gospel will then be preached “unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people!” Will Dr. L. concede that these expressions include all men? What, according to the common opinion of judgment, damnation, and endless misery, &c. &c. shall the gospel be preached for, and who to? Will the saved, in heaven, at the time, need it? The damned in your endless hell, of what avail will it be to them? Why, at that time call upon *all* to fear God, and give glory to Him, if the saved have already done this, and the damned never can? These, Sir, are questions of vast import.

They involve, of necessity, principles and conclusions, which destroy in a moment the fine spun theories, and absurd conclusions of men! "*Now*, is the judgment of this world." The voice of men declares, that Christ, the *Lamb* of God, shall come with the ferocity and cruelty of the *tiger*, and with implacable fury, consign myriads of the "purchased possession" to an endless hell! Not so, the voice of Inspiration. That speaks of a Jesus, whom "the heaven must receive (retain) until the times of RESTITUTION OF ALL THINGS, which God (not man) hath spoken by the mouth of all *His* holy prophets since the world began." Acts iii. 21. Compare this with 1 Tim. ii. 1-6. Ephes. i. 10. Rev. v. 13. Isa. xlv. 22-25. Col. i. 19, 20. Phil. ii. 10, 11. Rom. x. 6-10; xiv. 7-9. The kingdom spoken of, is the Gospel church state in this mode of being. For proof of which, see Rev. xxi. Heb. xii. 22, 23. For evidence that Christ came (not in person) but with his angels (or messengers, the apostles, &c.) at the destruction of Jerusalem, the temple, &c. see Matt. xvi. 27, 28; xxiv. 30-35. Luke xxi. 20-33.

Doctor L.'s paragraph marked 2, commences with asking, whether we have not the testimony of the Spirit in Holy Writ, that "many persons lived and died the death of the *righteous*?" The Dr.'s interrogatory is rather ambiguous. We do not understand how the patriarchs could *live* the *death* of the *righteous*! If Dr. L. meant to say, they lived a *righteous life*, we shall admit, that during some time of their life they were *righteous*. Righteousness and *mercy* are synonymous terms. "Blessed are the merciful, for they shall obtain mercy." We believe the merciful man, only, can die in peace. To the interrogatory, "Have we not the certainty that many 'died as the fool dieth,'" &c. We answer—If by *certainty* Dr. L. means testimony from the Scriptures, we say, *no*! The Scriptures assert no such thing. The Doctor, however, taking this for granted, says, of the many whom he has *certainty* of their dying as fools, "whose destiny there is no doubt was the same with that of the *rich glutton*," &c. The Doctor should be explicit on this head. Universalists are in the practice of accepting and offering to others, testimony from the Scriptures. Now, unfortunately for Doctor L. the Scriptures are silent, so far as "*rich gluttons*" are concerned. The words "*rich glutton*" nowhere occur in the Bible! We read, Prov. xxiii. 21, "The drunkard and the *glutton* shall come to poverty." Not "lift up his eyes in *hell*!" We recommend to Doctor L. to read his Bible, and to prefer its declarations and doctrines to modern sentiments and crooked opinions. We conjecture, however, that Doctor L. alluded to the *rich man* spoken of in Luke xvi. We know of no Lexicographer who has written *glutton* and *man* as synonymous terms! We read of a *rich man*, who "fared sumptuously every day." There are many clergymen in this city who "fare sumptuously every day." Dr. L. may "fare sumptuously every day," and not be a *glutton*.

Of this parable we have only room to remark, that the *rich man* is figurative of the Jewish high

priest, who was the representative of the Jewish nation. The beggar,* or Lazarus, of the Gentile nations. The riches of the man who fared sumptuously, consisted in his *knowledge* of God. The poverty of the beggar, in his ignorance of God. The death of the rich man, the end of the Jewish or Mosaic dispensation, destruction of their city, temple, power, &c. His burial, judicial darkness, or blindness of mind, to the things that belong to their peace; and which are now hid from their eyes. The *grave*, *adn*, and not *hell*, is the place chosen to designate the ignorance and blindness of the Jews. The beggar died, but was *not buried*. Had he been buried, strange to relate, he would have been in *hell*! (The word rendered *hell* in this passage being the same translated *grave*, in 1 Cor. xv. 55.) The bosom of Abraham is figurative of the faith of Abraham. The Gentiles were delivered from their miserable state, by the knowledge of the Gospel of peace.

If it is contended, the passage is literal, a narrative of an actual event, which happened unto the parties, and not a parable, and figurative, then it must be conceded, that the *grave* is a literal *hell*. Abraham's *bosom* a literal *heaven*. Surely it cannot hold more than the beggar, Lazarus! and Abraham must have been very large, or Lazarus very small, even to accommodate him. Now there is not so much as one word in the parable about heaven or hell. We, however, shall not only admit, but contend, that these Jews, prefigured by the rich man, are or have been, actually in hell, as was David. See Psa. lxxxvi. 13. *Hell-fire* is explained by James iii. 6. "And the tongue is a *fire*, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on *fire* the course of nature: and it (the tongue,) is set on *fire* of *hell*." Surely here is a flame to torment the rich man, or Jews, which nothing can quench but the water of the Gospel. We therefore see, that a man can have hell-fire in his *mouth*! For a particular exposition of this parable, and a comment on the whole chapter, see our First Volume.

Doctor L.'s paragraph marked 3, is introduced by interrogating relative to the moral Governor of the universe, &c. The reader will please turn to it; p. 213, col. 2. Dr. L. will please to recollect that David was a murderer, and adulterer. Paul a blasphemer. Noah a drunkard. The man to whom Christ promised paradise, a *thief*! Now, Doctor, presuming you have added to *your* faith virtue, &c. &c. "what kind of a moral Governor must the Judge of the whole earth be, who will reward with endless felicity," these men, *equally* with you? We can answer this question, Sir. It must be a Governor whose wisdom is sufficient to discern, that you are *no better* than they were. That you, if he had not restrained you, would have been as criminal as they. And it must be a Governor, whose moral sense of right and wrong, will not permit him to reward you for virtues *not your own!!!* Sir, the Scriptures nowhere inform us, that "endless felicity" is to be

*Lazarus would come in for the character of the glutton much better than the rich man. For Solomon says, "The glutton shall come to poverty!"

given to any man as a *reward* for his virtues! Neither do they declare, that endless misery is to be inflicted on any man as a *punishment* for his vices! We, Sir, pledge ourselves to make this assertion good, against every thing which you can produce to the contrary; and we offer you the columns of this Paper to disprove our assertion.

To your question, relative to earthly governors "putting away whips, prisons, and gallows, and dispensing rewards and favours, equally to the bad as to the good," you, Sir, have to prove, that this is the conduct of the Governor of the universe. You request us to "define virtue and vice." Virtue, Sir, is a love of propriety. It is the giving a preference to that course of conduct which is most conducive to our own and another's welfare. It is the effect of wisdom in governing our actions. Vice is the consequence of *ignorance*. It is the preferring improprieties. It consists in giving a mistaken preference to that course, which is prejudicial to our own and our neighbour's welfare. To your request, to "show the nature of *rewards* and *punishments*," we reply—A reward, Sir, differs from a *legal payment*. If you receive, from your equal, five dollars for any service rendered, the person who pays you is as much rewarded as you are. The benefit is reciprocal. But, Sir, is *God* a party, we ask, in the energetic language of an apostle, (Rom. xi. 35, 36.) "Who hath *first* given to him, and it shall be *recompensed* unto him again? For *of* him, and *through* him, and *to* him, are all things: to whom be *glory* for ever. Amen." Therefore, if man can do any thing to deserve a boon from God, the *glory* is man's; or at most must be *divided* between him and his Maker! Rewards and punishments suppose an *inequality* in the parties. There is the giver and the receiver. Not the *seller* and the *buyer*. The reward is an incentive to emulation, for the good of the receiver; not the giver. A punishment, admitting the *welfare* of the recipient is the object in view, is to make wise by the experience of the consequences of wrong-doing. Agreeably to a prophet's declaration—"Before I was afflicted I went astray." Do you ask, How far astray? We answer—(for it was David,) He went so far astray in vice, as to suppose the *murder* of Uriah, and the coveting of his wife, would increase his happiness. A fatal error! The happiness of the *whole* is necessary to the happiness of each; and *vice versa*. We are farther instructed, that God's motive in chastening, or punishing his creatures, is, that they may be partakers of his *holiness*. A glorious purpose this, and worthy of a God! The word rendered punishment (see Matt. xxv. 46.) is *kolasis*. It is impossible to define it unless you introduce in the definition the figure of *pruning* trees, that they may bear fruit. In accordance with this, is the declaration of God, by his prophets, relative to the very Israelites, who went into *age-lasting punishment*.—Isa. xxxi. 9. "Whose fire is in Zion, and his furnace in Jerusalem." xlvi. 10. "Behold, I have refined thee, but not with *silver*: (Missionaries mode of refining. They can refine none, unless with *silver*!) I have chosen thee in the *fur-*

nace of affliction." Ezek. xxii. 18. "Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the dross of silver." (See the context.) The redemption spoken of, is to redeem them from the *dross*! Will God do it? He speaks! Hear him. "Let Israel hope in the Lord: (For what?) for with the Lord there is mercy, and with him there is plenteous redemption." (How plenteous?) And he shall redeem Israel from *all his iniquities*." Psa. cxxx. Iniquities are dross! The above, Sir, is our, or rather the Scripture exposition of "rewards and punishments."

Dr. L.'s paragraph marked 4, is, as we shall show, nothing but *dross*! Strange as it may seem, it appears from Dr. L.'s hypothesis, that our *present security* depends on a *future hell*! Now, Sir, keeping a steady eye to your premises, please to answer—Where was Uriah's *security*, when Joab, by David's order, placed him in the forefront of the hottest battle, and retired from him, that he might be *slain*? Was not David *detected*? Was he, for this crime, "the sooner transplanted to the paradise of God?" Or was not he "transplanted" to the "*lowest hell*?" God is no respecter of persons. Shall we, Sir, conclude, that Uriah had no *security*, because David could be punished in hell in *this* life? Sir, make what use of these facts you will, you will realize the truth of the old adage—"Facts are *stubborn things*!" You say, "Here we see the wicked often *escape* deserved punishment." Please to answer—Cannot the wicked be punished according to their deserts, unless you see it? Do you see and know every thing that takes place in the natural and moral world? If not, you must concede, that the wicked may and are punished, as they deserve, and you not know any thing about it. The Scriptures are explicit—"There is no *peace*, saith my God, to the *wicked*." Isa. lvii. 21. "*Tribulation and anguish* upon every soul of man that doeth *evil*." Rom. ii. 9. "He that soweth to his flesh, shall of the *flesh* reap corruption." (Not out of the flesh!) And Paul declares of the wicked, Rom. i. 27, that they "receive in *themselves* that recompense of their error which was *meet*." God, by his prophet, Ezek. xxii. 31, declares, of the Israelites, "Their own way have I recompensed upon their heads, saith the Lord." And it is proclaimed, in unequivocal language, in Prov. xi. 31, "Behold, the *righteous* shall be *recompensed* in the *earth*; (not in another world,) *much more* the *wicked* and the *sinner*!" Now, Sir, what can you do with these testimonies! How can you support your hypothesis, in the face of this evidence! The Scriptures, experience, and reason, are against you; therefore your dagon falls.

Your plan of "transplanting malicious wretches from the *gallows* to the *paradise* of God," is deserving of some comment. You, Sir, probably recollect the circumstance of two men who robbed the mail, and *murdered* the driver, notwithstanding the poor man supplicated for life, and plead the dependence of his infant children on him for support. Yet the cold-blooded villains destroyed him, unpro-

vokedly, on the spot!!! Pray, Sir, who "*transplanted them to the paradise of God?*" Was it Universalists? Did not the disciples of John Calvin, those sticklers for *interminable misery*, those advocates for an *endless hell*, promise these wretches happiness and life? Guarantee them a convoy of angels, and place "Jacob's ladder," one end on the scaffold, the other in the paradise of God, and waft them, on seraph's wings, to the glories of the *brightest heaven?* Sir, look at home! Are you disposed to blame and criminate, there is no necessity for Universalists being pointed at, and their doctrine scrutinized, to find a peg, on which to hang a beacon to warn mankind! Let a wretch be red with blood—his soul black with iniquity—his very virtues crimsoned with transgression, and his moral turpitude beggar description, exhausting the catalogue of human depravity to find an epithet foul enough to designate him, and record his name in the annals of infamy;—Shall he despair? Is there no one, save Universalists, to "*transplant him to the paradise of God?*" To make the *gallows* the passport to bliss? The moment when the insulted and outraged laws drank his blood, and pronounced him accursed, the instant of his arrival at the gates of heaven? There is! Ask you, Whom? We answer—*Yourself*.—There lives not the sinner, however infamous and wicked, but *you* would promise him heaven, and *impunity* for all his crimes, if he will but believe as *you* believe, and subscribe, as *you* subscribe, to your favourite creed! We *challenge contradiction*, when we say, that no murderer, nor criminal of any description whatever, is executed, who is not previously promised an immediate heaven, on condition of believing Calvin's, Hopkins's, or Arminius's creed!!! Sir, these are *facts*! First settle the account with your own persuasion, and your coadjutors in an endless hell, before you arraign Universalists at your tribunal, and accuse them of that heresy which is the *corner-stone* in the foundation of your *own* creed!

Doctor L., in his paragraph numbered 5, interrogates, "Who did the apostle Peter allude to, when he wrote thus?" We answer—The apostle Peter never wrote thus! What, Sir, was your motive for *disjoining* sentences, and *omitting* the apostle's words? Sir, we appeal to your conscience, Did not you feel the force of the apostle's reasoning, as applicable to another religious sect than Universalists? Was not your *omissions*, and conjoining of dissimilar sentences, the effect of your *fears*, lest you should put a *rod* into our hands, which should make you smart for your temerity? The following is the order of your apostle Peter's writing. 2 Peter ii. verse 1, a part of the verse. Verse 2, the whole. Verse 3, first part omitted. The word "*But*," supplied! Then, the residue of the verse quoted. Verse 4, you copy the whole. You then quit Peter altogether, where the sentence closes with a semicolon, and introduce the following, which is not to be found in all Peter's epistles! Namely—"*How can these escape, who are presumptuous and self-willed?*" You then make a leap, and alight upon the concluding sentence of verse 13! Here you cull *six* words

from the sentence, and another jump lands you at the 14th verse. There, finding something *unpleasant*, we presume, you again take to *your wings*; fly over *two* verses, and settle on the 17th; here, transposing some of the words, you quote the *whole* verse! You then say, "*A dreadful picture truly,*" &c. and, as usual, assisting Peter a little, your flight terminates by resting at the conclusion of the 21st verse. Surely, Sir, it was well said by you, "*A dreadful picture truly,*" but, Doctor L., not St. Peter, was the *painter*!!! Quere. Did Dr. L. ever read Rev. xxii. 18, 19? Here it is, let him look at it—"*For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*" Sir, you have both *added unto*, and *taken away* from the inspired apostle's writing! Now, Sir, according to your opinion of the application of the passage above-quoted from Rev. xxii. 18, 19, what will be *your* fate! How, Sir, would *you* relish an *endless hell*? Remember, Sir, the judgment shall be meted to you again. Into the pit you digged, your own feet are taken!

We shall answer the interrogatory, "Who did the apostle Peter allude to, when he wrote thus," by an examination of the writings of Christ's apostle Peter. This apostle says, "But there were *false prophets* among the people, even as there shall be *false teachers* among you, who privily shall bring in damnable heresies, even *denying the Lord that bought them*, and bring upon themselves swift destruction." This is the first verse of the chapter. The closing verse of the preceding chapter reads as follows—"For the prophecy came not in *old time* by the will of man; but *holy men of God spake as they were moved by the Holy Ghost.*" (Holy Spirit is the proper rendering of the passage.) Then commences the words before quoted—"But there were *false prophets* among the people," &c. At the "*old time*," before spoken of. The same Peter, (Acts iii. 21.) speaking of Jesus, says, "Whom the heaven must receive (retain) until the times of *RESTITUTION OF ALL THINGS*, which God hath spoken by the mouth of all *his holy prophets* since the world began." This was the prophecy that came in the "*old time*," by holy men of God." For *all* God's holy prophets spoke of it. The *false* prophets who were among the people of "*old time*," prophesied by and of the will of man. They never spoke of the "*restitution of all things*!" Cannot Doctor L., taking the above Scripture criterion, judge, who are *God's* prophets, and who are the *false* prophets, and false teachers, alluded to by Peter? Sir, we demand of you an answer—Dare you, in the face of this testimony, say, that those teachers who teach "*the restitution of all things*," are *false* teachers? Dare you, Sir, lay your hand upon your heart—lift your eyes to heaven, and in the presence of that God who hath spoken of the *restitution of all things*,

"by the mouth of all his holy prophets since the world began," deny their testimony, and brand them with the infamous appellation of *false prophets*, and *false teachers*? Sir, this is a question solemn and momentous beyond description! On the truth of this testimony, is suspended the destinies of congregated worlds! How dare you, Sir, have the temerity to *pervert* their testimony? To call in question the solemn asseverations of the Spirit of the living God? To throw the gauntlet at the feet of Jehovah, and challenge the wisdom and power of HIM, who maketh "the clouds his chariot, and rideth upon the wings of the wind?" We tell you, Sir, that you are *wrong*. That your perversions and unbelief aim a blow at the only prop which supports the fabric of human hopes, and jeopardises, on a sea of peril, the dearest interests of human kind! Sir, the testimony of God, by all his holy prophets, is the only *Truth*. In the language of an inspired Paul, it is "The word of Truth, the Gospel of your salvation!" (Ephes. i. 13.) If this thing were of men, it would come to nought. But it is of God! Who can overthrow it! Beware, then, lest unhappily you be found *fighting against God*! For he will prevail, and you will be dashed to pieces, like a potter's vessel. As well might you cover the crater of enraged Etna with a napkin, and smother his sulphureous flames, as oppose your feeble efforts and tottering errors, against the oath and power of Omnipotence! Do you, Sir, again repeat your interrogatory, "*Who did the apostle Peter allude to?*" Answer, yourself, Sir,—View the testimony of "*all God's holy prophets since the world began*," and, if you have ventured to gainsay them, like the convicted David, hear the sentence—"THOU ART THE MAN!!!"

The reader must have noticed that Doctor L. studiously avoided the words "even denying the Lord that bought them," &c. "and through covetousness shall they with *feigned words*, make merchandize of you," &c. Is it denying the Lord who bought us, to acknowledge his testimony, which He hath spoken by the mouth of all his holy prophets since the world began? Is it denying him, to believe and teach, that God is the Saviour of all men, especially of them that believe? (1 Tim. iv. 9-11.) Is it denying him, to confess that Jesus Christ is Lord, to the glory of God the Father? (Phil. ii. 9-11.) That "he by the grace of God should taste death for every man?" (Heb. ii. 9.) That in him "we have redemption through his blood, the forgiveness of sins?" (Ephes. i. 7.) Is it not denying him, to deny these his testimonies? Doctor L. will please to bear in mind, that they deny the Lord that bought them. Bought those who deny him. Read the following—"It is a faithful saying, For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him; if we deny him, he will also deny us: If we believe not, yet he abideth faithful; he cannot deny himself." (2 Tim. ii. 11-13.) Doctor L. can reconcile these testimonies with Presbyterianism at his leisure.

Now for the merchandize! "Who are they, in our day, who "with feigned words make merchan-

dize" of men? Is it Universalists, who declare that the salvation of God is free as the air we breathe? Who cry with the prophet, (Isa. lv.) "Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price? And the Spirit and the bride say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. xxii.) Is this using *feigned* words, and making merchandize of men? Do not they use *feigned* words, who deny the Lord that bought them, and His Salvation; who traduce the character of the God of Love; represent Him as the sinner's enemy, and themselves as the sinner's friend? Who declare that the heathen will perish endlessly, unless a price in money is put into their hands to save them? The "CONNECTICUT EVANGELICAL MAGAZINE," (edited by fifteen clergymen of the Presbyterian faith, many of whom are Doctors of Divinity, and all of them Masters of Arts, so called, and dignified Reverend Gentlemen,) declares, that money is an acceptable offering to Christ, that it (money) pleads with him for the salvation of souls; and finally, that souls are saved by it!!!!!! (See 322 page of the book above mentioned.) If this is not with *feigned* words, making merchandize of men, we should be glad if Dr. L. would inform us what it is. The voice of God is, "I have refined thee, but not with silver."

The word rendered *for ever* in 2 Peter ii. 17, is *aiwa*, the very word which is translated *world*, in Matt. xii. 32. The time designated ended with the Mosaic dispensation, as we have repeatedly and abundantly proved.

Note: Should any person take offence at our quotation from Ps. ii. "Why do the heathen rage," &c. they will recollect, that Jew and Gentile comprises all mankind. To the believers of the Truth, at Morristown, we say, Brethren, Go on and prosper. God is on your side, therefore, fear not, for men cannot prevail against you. We congratulate the friends of Truth generally, on this auspicious occasion. A few days since, and the trumpet of the Gospel of "good tidings which shall be to all people," first broke the gloom and chased away the clouds, which enveloped this town. At our last visit, the believers of truth appeared in *goodly numbers*, after the audience retired, and resolved to procure a place for worship. To sit under their own vine and fig-tree. A building and ground was accordingly designated, and the shares almost immediately subscribed for, to an amount which makes the event gratifying and certain. A few days therefore, will produce a commodious house for the worship of "the God of the whole earth."

HALLELUJAH.

BIGOTRY.

The author of the "Emerald Isle," in a speech at a meeting of the Catholics in Dublin, thus personifies *bigotry*:

"She has no head, and cannot think—no heart, and cannot feel! When she moves, it is in wrath—

when she pauses, it is amid ruin—her prayers are curses—her god is a demon—her communion is death—her vengeance is eternity!—her decalogue is written in the blood of her victims—and, if she stops for a moment in her infernal flight, it is upon some kindred rock, to whet her vulture fangs for keener rapine, and replume her wings for a more sanguinary desolation.”

This prosopopeia will not suffer in a comparison with *Milton's Sin and Death*, or *Curran's Informer*.
Plain Truth.

REMARKS

ON HEBREWS VI. 4—6. BY REQUEST OF D. R.

“For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.”

The reader, in order to an understanding of the apostle, will please to examine the context to the passage quoted. Consider, that those who fall away, fall into the error they once rejected, which is the complete reverse of the truth they fall from, and which is described in the first verse, as “laying again the foundation of repentance, from *dead works*, and of faith toward God,” &c. &c. In the preceding chapter, Paul reproves the Hebrews, saying, “For when for the time ye ought to be *teachers*, ye have need that one *teach you* again which be the first principles of the oracles of God,” &c. Consider the “*first principles of the oracles of God*,” to be the *law* as given by Moses. The Hebrews would incorporate the law with the Gospel, when the law was a ministration unto *death*, or the letter which *killeth*, and the Gospel is *life*, given as free as the air we breathe! They would make the *law* the *foundation* instead of the *Gospel*. The apostle informs us, in clear and energetic language, what the *foundation* of his repentance is. It is the “*strong meat*,” spoken of in the preceding chapter, and strong meat it is! Namely—“For when God made *promise* to Abraham, because he could swear by no greater, he swore by himself, saying, Surely, blessing, I will bless thee, and multiplying, I will multiply thee. And so after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, *even Jesus*, made an high-priest for ever after the order of Melchisedec.”

Reader, is not this “*strong meat*?” What can be stronger than the OATH of JEHOVAH? This is

our “*strong consolation*!” This is the *hope* we have laid hold on! The *refuge* we have fled to! Speak! Will it *fail* us? NEVER! Do you ask, What is the foundation of your repentance? We will first tell you what it is *not*. It is not our *works*—nor faith—nor baptism, (Churchman,—*Ed*) nor the laying on of hands, however holy the parson may think his hands are,—nor because there is a resurrection of the dead—nor the judgment of the *age*! [This last had a distinctive application to the Jews, who in Paul's day, believed so much as to fear the judgments which were coming upon *that generation*; and whose *fears* were the foundation of their repentance. Fear of the devil, or of hell, or of judgment, or suffering, never made one *Christian*, but a great many cowards!!! There can be nothing more unlike than a Christian and a coward. Than courage and presumption. Than desperation and confidence.]

Having told what is not the foundation of our repentance, we now tell what it is. It is “*strong meat*.” Namely—The *promise* that all nations and families of the earth shall be blessed in (not out of) Jesus Christ, who for us has entered *within the veil*, the holy of Holies. The *anchor* of our soul, both sure and steadfast, is there. Where Jesus *is*, we shall soon *be*! Who can *unmoor* us? No power, unless there is a power which can destroy OMNIPOTENCE. This was Paul's *perfection*, to which his eye was “steady as the needle to the pole.” 'Tis ours! If we let go this, what, we ask, will prove a substitute! How can we be renewed to repentance! If we discredit the *oath* of JEHOVAH, what shall we receive for testimony! If this foundation fails, where, O where, shall we find another! Christ despised the shame, and endured the cross, to bring this life and immortality to light! Is it not sufficient? Shall we again crucify him, by declaring that he came and suffered in vain? *God forbid!*

Reader, if you require more testimony in illustration of this passage, read Matt. xvii. 20; xix. 26. Luke i. 37. Heb. xi. 6.

ADVERTISEMENT.

Notice is hereby given, that the “SOCIETY FOR THE INVESTIGATION AND ESTABLISHMENT OF GOSPEL TRUTH,” will meet on *Monday Evening* next, at six o'clock, for *Discussion*, at Mr. Tolerton's Academy, No. 63 Chrystie-street.

On opening the meeting, an Address will be delivered by a member. After which, the subject, first in order, will be discussed, &c.

E. BALDWIN, *Chairman.*

Nov. 23, 1822.

Invitation.—Christians of every sect, are invited to attend the Meeting above-mentioned:—“To prove ALL things,—to hold fast that which is good.”

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"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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CONTRAST, &c.

(Continued from p. 209.)

☞ Read the text in the left hand column, and then read the contrast in the right, and so proceed through the whole.

BIBLE DOCTRINE.

But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death. Rev. xxi. 8.

He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold, I come quickly, and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. Rev. xxii. 11—15.

UNIVERSALISM.

The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the kingdom of heaven: for there is no such thing as a second death.

He that is unjust, shall be made righteous: and he which is filthy, shall be made holy: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold, I come quickly; and my reward is with me, to give every man the enjoyment of heaven. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. But sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie will be prepared to go in with them, and will equally enjoy heaven.

(To be continued.)

REMARKS.

Mr. Kelsey, quoting Rev. xxi. 8, places, in opposition, for Universalism, what he knew, if he knew any thing of our faith and principles, to be an unqualified falsehood!!! Should this sound harsh to any person, we request him or her, to call this slander by a milder name, and, at the same time, call it by the true one! We believe and declare, that there is a "second death." Let Mr. Kelsey read his quotation from Rev. xxi. 8,—examine himself, and tremble.

Let the opposers of God's salvation, which, an apostle assures us, is for all men, read the following: Enemies to the Truth, say, that the *righteous* are miserable or *unhappy* in this life, and the *wicked* are *happy* here. Please to answer, What is the *cause* of the misery of the righteous? Will you assign one of the *three* following causes? First. Their *righteousness*. Second. Their *sins*. Third. That God makes them miserable, *because* they are *righteous*. What is the *cause* of the *happiness* of the wicked? Will you admit one of the *three* following causes? First. Their *sins*. Second. Their *righteousness*. Third. That God makes them happy. Inspiration declares, "*Wisdom's ways are ways of pleasantness, and all (not a part of) her paths are peace.*" (Not misery.) That "*Tribulation and anguish* (shall be) upon every soul of man that doeth *evil*." (Not, every man that doeth evil shall find happiness in doing evil.) Now Mr. K. may talk of his

"*second death*," and having a "part in the lake which burneth with fire and brimstone!" How will Mr. K. like the prospect before him? Did Mr. K. ever "tell a lie?" Then, most assuredly, Mr. K. has been a liar. Has Mr. K. *had* his part in the lake, and suffered the second death? If so, it is as plain as words and facts can make it, that the lake of fire, &c. is in *this* mode of being. If Mr. K. has *not* had his part in the lake of fire, and has "told lies," and has been a liar,* then, as true as God is true, he must have it in future. Or is Mr. K. a favoured being? Will God respect him, and punish him a *little* here, or excuse him altogether, and punish Universalists interminably? We think Mr. K. is in some difficulty. How will he extricate himself? In his pulpit, no doubt, *one* anathema, well directed, would destroy Universalism, and Universalists, altogether! And two strong assertions, on his *own* authority, would prove any thing in question! But,—unfortunately for this reverend gentleman, in the columns of this Paper, he must produce testimony and reason. No wonder our clerical doctors have so great dislike to public discussion, and prefer, in their pulpits, assertion to argument! Mr. Kelsey is requested to answer—You, Sir, profess to be righteous. Are you, Sir, *miserable*? If so, you are in

* We use plainness of speech, for the occasion demands it. Mr K. cannot be offended, when he considers the proper character of all men as sinners.

the lake! Do you think, Sir, that your righteousness makes you unhappy? If that be the case, then, Sir, the lake burns with *righteousness*! not with *fire and brimstone*! Pray, Sir, what *number* is the *death* you die, when your *righteousness* makes you unhappy or miserable? It cannot be the *first* death; for we *first* die in Adam. Now, Sir, be candid, Is it not a very uncomfortable thing to advocate error, and, out of the precincts of your own pulpit, to attempt to disprove the truth?

In our First Volume, No. 41, this passage was taken up at large, from which we extract the following—"Who are those who do not overcome? We remarked, that these of necessity, are those who 'have their part in the lake of fire and brimstone, which is the second death.' It therefore follows, of necessity, that all who worship the *beast*, have their part in the lake, &c.; and all who have *their part* in the lake, &c. are those who worship the *beast*, &c. We, therefore, have taken the only ground, which can be taken; for there is no other rule by which we can understand the Apocalypse—nay, more—this is the rule there laid down! How, we ask, shall any man understand, or profit by this *book*, and avoid 'worshipping the beast and his image,' if the beast and his image cannot be *identified*? It is well known that commentators of different ages have given five hundred *identities* to the beast, or, in other words, applied, and declared the application of the beast to five hundred different persons, powers, nations, sects, or principalities! We say, there can be only *truth* and *error*. 'Christ is the way, the *truth*, and the *life*.' Whatever is opposed to Christ is *anti*! We can illustrate this by a simile common among men, and of acknowledged authority in all courts of justice. Let it be recollected, first, however, that all who prefer any claims to the name, or character of Christian, come under one of the *three* following characters, namely—Calvinists, Arminians, or Universalists, (believers in God's promise made to Abraham,) and it is impossible to find one among the many sects in *name*, which exist in the world, which do not fall under one of these *three* great divisions. Now, we ask, who, and which of these *three*, are they, whose '*tears are wiped away*'—with whom there is *no more death*—neither *sorrow*, nor *crying*, nor *pain*? With whom are the *former things passed away*? Reader, they are those on whom the *second death* has no power! For it is the *fear* of the *second death* which produces the '*tears, sorrow, crying, and pain*!'. We likewise ask, Who are those who *fear* a '*second death*,' and '*sorrow, and cry*,' and experience '*pain*' in consequence of their fears? We answer, Every believer in Calvin's doctrine of election and reprobation! Every believer in a *conditional* salvation! And well may they fear. They cannot produce any evidence of their *election*, or salvation being sure to them on account of their performance of *conditions*—for the man who '*trusteth in his own heart is a fool*!' Prov. xxviii. 26. See Jer. xvii. 5. Now, look at our evidence, and apply it. If a man is found with stolen goods in his possession, he is considered a thief, unless he can account for his obtaining them

lawfully! Now put the question—Who are in possession of the *fears*, the *unbelief*, the *sorrow*, *tears*, and *pain*? Where did you get them? Did they proceed from your '*overcoming*,' and do you *inherit all things*? If so, why do you *cry*? What are you *afraid* of? Paul told the Jailer, '*Believe, and thou shalt be saved, and thine house*!' Do you *believe*? Have you *overcome*? And do you *inherit all things*? If so, why do you say, that your brethren, the heathen, are lost, and going for ever into misery? Paul said, '*Rejoice evermore*!' Who are the '*fearful and unbelieving*,' but those who are afraid to trust God, and disbelieve his Gospel which he preached to Abraham, saying, In thy seed (Christ) shall *all the families* of the earth be *blessed*? Who are the '*abominable*,' but those who sound the *loud amen* to the misery of their *dearest* relations and friends? Who are the '*murderers*,' but those who *hate* their *brethren* of the human race, and *consign* them to interminable wretchedness? Who are the whoremongers, (spiritual adulterers,) but those who depart from the worship and service of the true God, and join themselves to the traditions of men, and the gods of their creation? Who are the '*sorcerers*,' but those who offer *incense* to strange gods, and by their *divining*, pretend to the power and authority of judging to hell, by their knowledge of the future, in which they describe all the *arcana* of Pluto's regions, and *measure* the merits, and by their conjuration, pronounce the reprobation, and set their seal to the damnation of others? Who are the '*idolaters*,' but those who worship gods who *cannot*, or *will not* save? And who, we ask, are the '*liars*,' but those who *deny* that '*God is the Saviour of all men*;' and that '*all nations whom he hath made, shall come and worship before him and glorify his name*?' These all 'have their part in the lake which burneth with fire and brimstone, which is the second death!' It is remarkable, that those only suffer, and that 'the smoke of their torments (only) ascendeth up from *age to age*, (from *aionion* to *aionion*) who worship the beast and his image,' and that they, alone, 'have no rest *day nor night*,' because they consign their brethren, whom they suppose their beast does not like so well as themselves, to "*fire and brimstone*!'. With what peculiar emphasis do the words of inspiration apply to them—'For, if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.' In other words, if you will not forgive others, you shall not have a consciousness of being forgiven yourselves! Again, 'Judge not, that ye be not judged. For with what judgment ye *judge*, ye shall be judged; and with what measure ye mete, it shall be measured to you again!' If you judge your brother to *fire and brimstone*, you shall have this *fire and brimstone* judged to you again! The disposition which influences you to judge your brother to *fire*, shall be your torment; and your foreboding the same misery you meted to your brother, shall punish you! Here is the justice of our GOD! He has *justice*, as well as *mercy*! No longer let scoffers

and scorners say, Your 'God is a God all mercy, and a God unjust.' We appeal to their own feelings, to their *fear and torment*, the consequence of their unbelief and idolatry, and their assumption of his Divine prerogative, for they, in the language of the poet, would

'Re-judge his justice, and be God of God!'

Mr. K.'s Universalism, in opposition to Rev. xxii. 11 to 15, shall be settled between him and the apostle Paul. Mr. K. and the reader are requested to turn to Number 25, page 109, col. 2, where the time alluded to is spoken of, &c. Mr. K. makes Universalism to say, "He that is unjust, shall be *made righteous*," &c. Paul declares, 1 Cor. vi. 9—11. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

If Mr. K. has ever sustained the reproachful character spoken of, (he that offendeth in *one* point is guilty of *all*,) and God has made him righteous, surely, Mr. K. and Paul cannot disagree! Mr. K. in this part of his Contrast, is somewhat favourable. Universalism is sometimes represented as taking sinners to heaven *in their sins*; but Mr. K. has "prepared them," by "making them *righteous*!" Shall not the *righteous* go to heaven?

(To be concluded.)

EXTRACT

From Campbell's *Preliminary Dissertations to his translation of the four Gospels*. Vol. I. page 315.

Now, let us consider the ordinary method which our translators have followed, in the history of Jesus Christ. One who reads the Bible with reflection (which not one of a thousand does,) is astonished to find, that on the very first appearance of Jesus Christ, as a teacher, though attended with no external marks of splendour and majesty; though not acknowledged by the great and learned of the age; though meanly habited, in a garb not superior to that of an ordinary artificer, in which capacity we have ground to believe he assisted* his supposed father in his earlier days; he is addressed by almost every body in the peculiar manner in which the Almighty is addressed in prayer. Thus the leper,† *Lord, if thou wilt, thou canst make me clean*. Thus the centurion,‡ *Lord, my servant lieth at home*. The Canaanitish woman crieth after him,§ *Have mercy on me, O Lord*. He is likewise mentioned sometimes under the simple appellation of *The Lord*,|| without any addition, a form of expression which, in the Old Testament, our translators had invariably appropriated to God. What is the meaning of this? Is it that, from his first showing himself in public, all men believed him to be the Mes-

siah; and not only so, but to be possessed of a divine nature, and entitled to be accosted as God? Far from it. The utmost that can with truth be affirmed of the multitude, is, that they believed him to be a prophet. And even those who, in process of time, came to think him the Messiah, never formed a conception of any character, as belonging to that title, superior to that of an earthly sovereign, or of any nature superior to the human. Nay, that the apostles themselves, before his resurrection, had no higher notion, it were easy to prove. What then is the reason of this strange peculiarity? Does the original give any handle for it? None in the least. For, though the title that is given to him is the same that is given to God, it is so far from being peculiarly so, as is the case with the English term so circumstanced, that it is the common compellation of civility, given not only to every stranger, but to almost every man of decent appearance, by those whose station does not place them in an evident superiority.

It is the title with which Mary Magdalene accosted one whom she supposed to be a gardener.* It is the title given by some Greek proselytes to the apostle Philip,† probably a fisherman of Galilee. It is the title with which Paul, the tent-maker, and Silas, his companion, were saluted by the jailor at Philippi.‡ Lastly, it is the title with which Pontius Pilate, the Roman procurator, a Pagan and idolater, is addressed by the chief priests and Pharisees.§ And though the Jewish rulers would not refuse what was merely respectful to the Roman procurator, who as such was their superior, we may be sure they would not have given him a title that could be understood to imply any thing sacred or divine. Our translators have been so sensible of this, that even in the application to the chief magistrate within the country, they have thought fit to render it only *Sir*. Further, it is the title which those gave to Jesus, who, at the time they gave it, knew nothing about him. In this manner, the Samaritan woman, at Jacob's well, addressed him,|| when she knew no more of him than that he was a Jew, which would not recommend him to her regard. Thus also he was addressed by the impotent man who lay near the pool of Bethesda,¶ who, as we learn from the sequel of the story, did not then know the person who conversed with him, and who soon proved his benefactor. In these places indeed, and some others which might be mentioned, our translators have rendered the word *xvge*, not *lord*, but *sir*. Why they have not uniformly done so, when the term is given by contemporaries to Jesus residing on the earth, it would be impossible to assign a good cause. The only reason I can imagine, is the uniform practice that obtains very properly amongst his followers since his ascension, now when all power in heaven and on earth is committed to him,** now when he is made Head over all things unto his church,†† and hath received a name that is above every name,‡‡ that at the name of Jesus every knee

* Mark vi. 3. † Matt. viii. 2. ‡ Matt. viii. 6.
§ Matt. xv. 22. || John xx. 2.

* John xx. 15. † John xii. 21. ‡ Acts xvi. 30.
§ Matt. xxvii. 63. || John iv. 11. ¶ John v. 7.
** Matt. xxviii. 18. †† Ephes. i. 22. ‡‡ Phil. ii. 9, &c.

should bow, of things in heaven, and things on earth, and things under the earth, and every tongue should confess that Jesus Christ is LORD, to the glory of God the Father: in one word, now when men are more especially obliged to honour the Son, even as they honour the Father.*

EXTRACT

From the Proceedings of the Northern Association of Universalists, in the year of our Lord 1822.

The members of the Northern Association of Universalists met in council, according to appointment, at the house of Brother James Hale, in Barre, county of Washington, Vermont, on Tuesday evening, the first of October, 1822; and after uniting in solemn and devout prayer with Brother Bartlett, organized, by choosing

Br. JOHN E. PALMER, *Moderator,*

Br. SAMUEL C. LOVELAND, *Clerk,*

Br. ROBERT BARTLETT, *Assistant Clerk.*

Proceeded to read the letters from the several Societies in fellowship with this Association, and found them expressive of good tidings.

EPISTLE.

The Northern Association of Universalists to their brethren in the faith of Universal Salvation, sendeth the Christian salutation.

BRETHREN—Through the goodness of God, who “is good to ALL,” and whose “tender mercies are over ALL his works,” we have been permitted to enjoy one more annual association. We again rejoice to be made the happy instruments to communicate to you “good tidings of good.” It will be joyous to you to learn that the Lord was with us of a truth; and to be made acquainted with the spread of the doctrine of “God our Saviour,” will be refreshing and encouraging to your minds.

A goodly number of the ministering brethren, with many of our brethren as delegates from the several societies in our connexion, met in council. In our deliberations and consultations, we were favoured of the Lord, to “Behold how good and how pleasant it is for brethren to dwell together in unity.” We were enabled to realize that “the fruit of the Spirit is love, joy, peace, longsuffering, goodness, faith.” We could exult in the language of the Apostle, “God, who is rich in mercy, hath raised us up together, and made us sit together in heavenly places in Christ Jesus.”

The reports from the societies comprising the association, and the information received from various parts of our Lord’s vineyard, was truly pleasing and gladsome to our hearts. Some new societies were added, and we received information of the existence of a number not yet received into fellowship. We were made sensible that the “harvest truly is plenteous, and the labourers are few,” and felt, we trust, the importance of “praying to the Lord of the harvest that he would send forth labourers.” We were rejoiced to learn that a number of young men, of promising piety and talents, within the bounds of this association, have devoted themselves to the work of “the ministry of recon-

ciliation, to wit, that God was in Christ reconciling the world to himself.”

Our public meetings were graced with the presence of the “Head of the Church,” whose presence is life. A respectable number assembled to hear the “Word of life,” and seemed, by their solemn and devout attention, to say, “How beautiful upon the mountains are the feet of him that preacheth the Gospel of peace.” We could exclaim with the Psalmist, “How amiable are thy tabernacles, O Lord of hosts. Blessed are they that dwell in thy house, they shall be still praising thee.”

While we congratulate you, brethren, on the subject of Zion’s prosperity, the spread of the Gospel, and the consequent joy to thousands of our fellow men, who have long sat in the darkness of error, and in the region of the “ministration of death,” but who now, by the “ministration of life,” are enabled to rejoice “with joy unspeakable and full of glory,” we would most affectionately call your attention to some of the important duties of our holy religion.

Our heavenly Father has been graciously pleased to give us his “Word” to be “a light to our feet and a lamp to our path.” Here, brethren, we are made acquainted with the “whole duty of man.” Let us, like the Bereans, search the Scriptures daily, and follow their instruction. We seriously recommend to you, who are parents and heads of families, the practice of reading the Scriptures daily in your families. Have we not reason to believe, that we should often, while sitting in the midst of our dear children, and friends, composing the family circle, and reading the records of truth, feel our hearts touched with a grateful sense of the “love of God in Christ Jesus,” and be lead to pour out our souls in solemn and devout prayer and praises to the God of our salvation?

Prayer is an important duty; our blessed Master has taught us we “ought always to pray and not to faint.” We have great encouragement to engage and persevere in this delightful employment of drawing nigh to God with a true heart, in fervent “supplication and prayers for all men; for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and come unto the knowledge of the truth.”

Brethren—“For sake not the assembling of yourselves together as the manner of some is.” Public worship is of vital importance to the welfare of the community, and the future moral character of our offspring. Let them be taught by *parental example*, and their morals formed by the precepts of Jesus. If you cannot be favoured with the labours of brethren in the ministry, meet on the Sabbath and unite in prayer, in singing God’s praise, reading the Bible, and brotherly exhortations. For your encouragement in this laudable practice, you have the example of believers in the purest age of Christianity. Of this you will be fully satisfied by a careful attention to the writings of the Apostles of Christ. And you have the sure promise of Christ, that “where two or three are gathered together in my name, there am I in the midst of them.” Rely-

ing on this promise, let us "speak often, one to another, striving for the things that make for peace, and things whereby one may edify another."

"Finally, brethren; whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Always bearing in mind that we are called to "glory and virtue." That the grace of God, which hath appeared, bringing salvation to all men, teacheth us to deny ungodliness and every worldly lust; to live soberly, righteously and godly in this present world.

That our Christian brethren, who are honestly opposed to the glorious truth we have been enabled to see and bear testimony in favour of, "that the Father sent the Son to be the Saviour of the world," may be convinced, that our "faith works by love and purifies the heart," let us exercise towards them, and all mankind, the meekness and gentleness of the gospel; duly regarding the exhortation of the Apostle, to "sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear: Having a good conscience, that whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ."

"Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ. To whom be glory for ever and ever. Amen."

By order of the Association,

JOHN E. PALMER.

From the National Advocate.

PULPIT ELOQUENCE.

Considerable conversation has been produced in this city, from a sermon, delivered by a young gentleman of the name of Strong, at the church in Nassau-street, corner of Liberty-street, on Sunday last. (17th inst.) The reverend gentleman, as it is our duty to call him, is said to have referred to the late calamity, with which it pleased Divine Providence to inflict this city, and in the name, and by the authority, of that great Source of mercy, he ventured, as we learn, to decide upon the cause of this afflicting visitation. He ascribed it partly to the conduct of a public meeting, which was unfriendly to the interference of the clergy in temporal concerns; partly to the conduct of merchants, who, in their bargains, endeavoured to overreach each other; partly to what he considered the "perjuries of the custom house;" partly to the nomination of an infidel, instead of a Christian to office; and partly from visiting theatres, and witnessing a mimic of mimics. If we are rightly informed, for we are thankful that we did not hear him, the above were the causes of yellow fever, and any subsequent dispensation of Providence.

Of late, it appears that several reverend gentlemen have assumed a most intimate and familiar acquaintance with the motives, dispensations, and acts of the great Jehovah, the profanity of which makes us shudder. The bold familiarity; the dauntless unblushing manner with which they approach the Throne of Grace; the little awe and reverence exhibited for the Fountain of justice and mercy, are calculated to shock the pious mind. Instead of that meekness and humility, that mildness, tolerance, and forbearance, which are illustrious features in the Christian faith, we witness a fury, a denunciation, an excommunicating spirit, worthy only of the darker ages. No longer is heard from the pulpit the silver voice, which preaches "Peace on earth and good will to men;" no longer is the soul subdued by the mild accents of persuasion, the just and natural precepts of a pure faith; no longer is the Divine Majesty of God pictured in soft and affecting colours, calculated to promote confidence and love, with its inspiring awe and humility: on the contrary, the source of all hope and great Architect of the universe, is pictured in colours dark and revolting; men shudder, tremble, and despair, where they should stand erect in the presence of their Maker, supported by hope, faith, and charity.—What is the cause of this sad state of things? It is not so much the fault of the preachers as it is of the congregation; for if the hearers would firmly discountenance such doctrines, the preacher would gladly yield to their wishes. We could write a volume in proof of the injurious consequences to religion, which results from this intemperate course; but it is unnecessary, the good sense of the people is with us. It is not the course which should be pursued by those who seek to walk in the ways of God and keep His commandments.

There is one fact which is important, and which should be guarded against. *The road to the pulpit is too easy of access.* Young men released from college, deliberate in the choice of a profession, whether they will join the army, the bar, or the pulpit, and their choice is generally regulated by interest; and, if they mount the pulpit, they are too apt to make up a deficiency of sincerity by an intemperate display of zeal.

We now seldom see those heads silvered with the frost of many winters; those furrowed cheeks, which in a long life of practical piety gives force and influence to their doctrines. Instead of the disciplined mind, the chastened, calm, and sedate experience of age, we have the fire, the overweening zeal and intemperance of youth; and such is the influence of the pulpit, that they communicate a portion of this misguided theory to a portion of their auditory.

That part of the Rev. Mr. Strong's discourse which is applicable to us, is stated to be in the following terms:

"I care not a rush for any political creed or *regular nomination*; but what must we think of men, Christian men, of rank and standing in society, who will give their support for any particular office to an INFIDEL! instead of a Christian."

We forgive Mr. Strong for applying the term *infidel* to us, however harsh and undeserved it may be. There was a time when the seed of Abraham broke the idols of paganism, and resolutely stood up for the Omnipotence of the ever living God; and for *four thousand years* have they maintained with constancy the glory of his holy name; and do they now merit the term *infidel* as their reward? We are no *infidels*; we believe in the existence of God; in the law and the prophets; in a future state of rewards and punishments—how are we *infidels*?

In all our writings, in all our conversations, we have never permitted ourselves to say any thing disreputable of the Christian religion. We have respected the religious feelings of others, and claimed the same privilege, as a free citizen, for our own.

Our press has been free for the publication of all religious notices, while other presses have charged for them. We do not therefore profess—we practise.

It is too late, however, for Mr. Strong to apply the term *infidel* to us in relation to a public trust. *Infidel* as he may consider us, we feel that the duties of the office have been conducted with propriety: and we do hope that our successor will evince a more Christian liberality than we have done, and he shall have for it our warm applause.

May we be more charitable to each other, and annul every narrow prejudice; and may ministers of the gospel be so enlightened as to comprehend the benign principles of religion generally.

A STRANGE BOOK.

A friend recently handed us a book, in a pamphlet form, where and by whom written or published unknown; the title page, if it had one, is gone, as well as four pages of the matter. It contains short discourses; the first of which appears to have been preceded by controversial remarks. The reader is at liberty to conjecture for himself.* The fifth page, which is now the *beginning* of the book, commences as follows:

"I have supposed, that *reason* originally in the human mind, conceives of and admits, but one such being. [i. e. an absolute *infinite* Being.]

The *Christian bishop* will not be my antagonist here, and urge that *some* in the uncultivated state of nature, have supposed the existence of a *good* and *bad* supreme; when *he*, in writing and preaching, declares his belief in but *one* infinitely intelligent, and infinitely powerful being, yet advocates that shocking absurdity of the damnation eternal, of, perhaps, ninety-nine out of one hundred of the race of men; and *this* by the power and policy of the devil, in despite of, and in opposition to, the incalculable and almighty love of the blessed God!!—making the *wisdom* and *energy* of the devil, by their *excess*, to that of the great OMNIPOTENT GOD, as ninety-nine to one!

If the bishop should object to my idea of but *one* supreme, he will suffer me to correct his creed, and it will stand thus: "*I believe in one only supreme*

being, necessarily possessed of all possible perfections: and one more besides, possessed of infinitely greater perfections—the devil!"

I shall have more to say about this *last* mentioned character; and will therefore dismiss the *clerical* devil for the present.

Our text tells us "God is love." Taking it for granted that the Christian believes in his Bible, and therefore admits the declaration of the text, we shall search for this God of love, through nature's walks, and nature's works.

We will first define the term, *love*; then consider how the sacred passion induces its subject to act towards the beloved: what is its utility, and where are its bounds? Love in man is a native passion, or affection, coeval with his existence and inseparable from his nature.

This inclines him to esteem those attributes in another, which he conceives to bear resemblance to his own; to solicitously desire the society of the beloved object, and in every possible way to pursue his best interests.

Our offspring are objects of this passion, and have a most powerful claim upon its warmest exertions, and pleasingly call forth all its divine energies! unless a parent is a monster in nature, and born of the rocks, who is insensible of this God-like affection, and would forbear to die for his son!

"Oh! Absalom, my son, my son!"

Love in us to our children, is an emanation of God, a spark from that inconsumable flame, and a drop from that inexhaustible ocean!

Instinct in all tribes of beasts, birds, fishes and insects, operates towards their young, as love in *parents* to their children! All-bounteous and imitable nature, has furnished her numerous family with signals and notes, which the young and helpless understand; some of these for the receipt of food, others for refuge from impending danger. The timid ewe, assumes the fierceness of the tigress, when her young are in danger, and man, without suffering a joint to tremble, would meet ten thousand deaths to save his son!

The fervid devotion of Angels, the affection of parents for their children, and native instinct of beasts, all announce the contrivance of infinite wisdom, and the benignity of nature's God! *Love* is the chord of our nature, which draws us together, and influences us to form those institutions which are the ligaments of society, and connect in one great family the whole race of man! View man in his individual state, separated from the society of his fellows, and he is a poor, defenceless, solitary being, tortured by his passions, lost to the beauty, use and enjoyment of creation, and cursed in his existence by the God that made him!

It is an observation of philosophy, and confirmed by experience, that our chief source of happiness is our social and fraternal feelings: view but the exquisite endearments, which language can never depict, that arise from the connexions of husband and wife, parent and child!

Love inspires mutual confidence—is the bond of

* We purpose to extract from this work occasionally.

society, and great physician of the woe-worn heart! its lenient hand wipes away the tear of sorrow, and industriously provides a balm for human misery! Before I describe the limits ordained for the divine passion of love, *here* it will be proper to state, and answer the objection made against my doctrine by advocates for hell torments in the next world! and this objection I should never believe would be urged, if I had not heard it myself. It is thus urged: "*we may not judge of the benevolence of God, by our fond and commiserating feelings towards our children and friends?*" Ans. By what can we judge of God, but by *that* resemblance of him, we find in ourselves? Had we no power, could we form any idea, or notion of *Omnipotence*? If no knowledge—of *inscrutable wisdom*? If no compassion—of *eternal benignity*? If no parental feelings—any idea of *God's tender mercies over all his works*? If we may not judge of God from what we find in the attributes of our own nature, we surely are to judge of him from what we find without ourselves; or, not to judge of him at all! and can we determine any thing of the character and government of God, in things extraneous to ourselves, but by *that reason*, which is found only within us? or are we not to judge of God's character at all? Why then preach damnation, in God's name, to millions, for not loving and obeying him? am I damned for not loving a being for whom I have no conception? and can I conceive of God but by reason, and is reason found *without me*?

This objection did not deserve a serious answer, nor should it have had one, but on account of some honest minds not illuminated by science, yet inquirers after truth. It is extremely obvious, why such folly is offered, as a *succedanium* for arguments, because arguments taken from the nature of God, cannot be sustained a moment in support of a future hell! and should the trifling objector admit us to judge of God by the benevolent feelings of our nature, his unfounded notions of damnation are gone, and his patrimonial hell is no more! Is there a Turk, or a Tartar, possessed of implacability of hatred, or insatiable vengeance sufficient to support him one diurnal revolution, an unmoved spectator, of the undescribable tortures of a damned *enemy*? Is there a fond parent who could be happy in the kingdom of heaven, and see a child writhing in the flames of an eternal hell! "to talk to fiery tempests, to implore the raging flame to give its burnings o'er?" Can we entertain such dishonourable thoughts of the Father of mercies, who could with infinite ease raise the forlorn damned to unfading glory, as to believe he can see his offspring in torments that shall never end, and stay his Almighty hand of deliverance? Can Almighty love grow cold, and immutable mercy perish from its fountain!

If God, angels, saints and heaven, are strangers to mercy, the kingdom of glory is dressed out in far more forbidding horrors, than the dungeon of the inquisition, and more to be dreaded by the benevolent soul, than the *Calvinistic Hell*!

I know what will be urged about *conditions of*

life; free agency, and a choice given us of life and death, and a great deal more of such contemptible stuff: *this* I will meet, and upon *this* descant before I close these sermons."

(To be continued.)

EXTRACT

From Sykes's *Connexion of Natural and Revealed Religion*.

"Another part of this objection consists in charging revelation with representing the character of God as *immoral*. It represents him unjust and tyrannical towards his creatures; it makes him unmerciful, and void of goodness, in inflicting *eternal punishment* for temporary crimes.

This, I think, is one of the most manifest instances of strong prejudice against revelation that can be produced. For revelation being all founded upon *reason*, it follows, that eternal punishments for temporary crimes cannot be *revealed*, if eternal punishments are *unreasonable*. Supposing, therefore, that punishments are in *revelation* called *aidios*, or *αιωνιος*, eternal; if that revelation can be proved by any just arguments to be *true*, it follows, that such words must not, cannot have an *unreasonable* sense put upon them. In point of reasoning, therefore, you cannot argue that revelation is impossible, because it speaks of punishments *eternal*, unless you can prove that *eternal* punishments are spoken of; and that is impossible, unless it can be proved that the word necessarily does, and must signify a proper *eternity*; for if it be *possible*, that the word *may* not signify so, then it is very unjust to argue against revelation, from what is allowed to be *unreasonable*, at the same time that a *reasonable* sense *may* be put upon it.

The exact signification of an adjective is always defined from the substantive to which it is joined. When the term *good* is joined to *house*, *horse*, *sieve*, *roof*, *paper*, *ink*, it conveys a quite different idea to the mind. So, when the word *eternal*, or *everlasting*, is joined to the substantive *hills*, or *mountains*, or to the word *God*, it implies a very different idea. In the like manner, when that term is annexed to *punishment*, it must receive its idea from thence; and if *everlasting punishment* implies, as the objection supposes, something *unreasonable*, and contradictory to the idea which we have of God, then it will follow, that we *ought not* to understand the *New Testament* in *such a sense*; but it will not follow, that what our Saviour said is false; for it is highly unreasonable to put an absurd sense upon a passage, when it is capable of a good one, merely to destroy the credit of a book.

Without, therefore, entering into the question of *eternal punishments*, or determining what is the meaning of that expression, it is impossible to draw an argument from thence against revelation, unless it can be proved that the expression implies *injustice* in God. Now, the constant declarations of Scripture being that God will *judge* the world in *righteousness*; and it being *a priori* certain, that the *Judge of all the earth* will do *right*, it is absurd to bring an objection from the *punishments* which are

called *eternal*, and then to construe that word, as signifying *perpetual*, and as acute at the end of millions of ages as they were the first day. For either this definition of *eternal*, as applied to punishments, is consistent with *righteousness*, and then it implies no contradiction to suppose God to inflict them; or if they be *inconsistent with justice*, then the definition itself is wrong; and consequently it is no objection to the revelation of the gospel."

From the (London) Universal Theo. Magazine.
THE JEWS' CREED.

1. I believe, with a firm and perfect faith, that God is the *Creator* of all things: that he doth guide and support all creatures; that he alone has made every thing; and that he still acts, and will act during the whole eternity.

2. I believe, with a firm and perfect faith, that God is *one*; there is no *unity* like his; he alone hath been, and shall be eternally, *our* God.

3. I believe, with a firm and perfect faith, that God is not *corporeal*; he cannot have any *material* properties; and no *corporeal* essence can be compared with him.

4. I believe, with a firm and perfect faith, that God is the *beginning* and *end* of all things.

5. I believe, with a firm and perfect faith, that God *alone* ought to be *worshipped*, and *none* but him ought to be *adored*.

6. I believe, with a firm and perfect faith, *what-ever* hath been taught by the prophets.

7. I believe, with a firm and perfect faith, the doctrine of Moses is true. He is the *Father*; and the *Head* of all the Doctors that lived before or since, or shall live after him.

8. I believe, with a firm and perfect faith, the *Law* we have is the same as was given by Moses.

9. I believe, with a firm and perfect faith, that this *Law* shall never be altered, and God will give no other.

10. I believe, with a firm and perfect faith, that God *knoweth* all the *thoughts* and *actions* of men.

11. I believe, with a firm and perfect faith, that God will *reward* the works of all those who perform his commandments, and *punish* those who transgress his laws.

12. I believe, with a firm and perfect faith, that the *MESSIAH* is *to come*. Although he tarrieth, I will *wait*, and expect *daily* his coming!

13. I believe, with a firm and perfect faith, the *Resurrection of the Dead* shall happen when God shall think fit. Blessed, and glorified eternally, be the name of the *CREATOR*! Amen.

From the (Canadaigua) Plain Truth.

HEATHENISM IN THE CAPITAL.

The Boston Recorder of August 17, contains the report of Mr. Mead, late of the Andover Seminary, on the moral and intellectual situation of the people of Washington City. He says, "seventy-five families contained no individual who could read? It was calculated that no less than *two hundred* and *seventy-six* families, beside those in which no person could read, were entirely destitute of any part

of the Bible!! In relation to the children it is said, that of 1117 over six years of age, only 583 could read, and many of the others had never attended school." If we suppose these seventy-five families who were utterly ignorant of letters to contain eight in each family, here are 600; to which add 534 from the other families, which remains after deducting the 583 from 1117, and we have 1134 who cannot read! Allowing eight to a family, we have 2808 American citizens destitute of the Scriptures—and in Washington city. The Recorder man says, "Boston gives 10,000 dollars a year for Foreign Missions alone, besides what is contributed for domestic Missions, education societies," &c. &c. I believe these high-minded Bostonians gave 18,000 to the REV. DR. WARD as a *douceur* at one time. The editor of the *Columbian Star*, who deals liberally in abuse, will do well to publish the amount of the Washington charities. The federal city, the young capital of our nation, if this Recorder statement be correct, is immersed in Cimmerian darkness. Nearly, one eighth of its entire population destitute of the Bible and ignorant of letters. And yet the Recorder and Star men cry for more money to support schools in Asia. *Proh Dolor! Proh Pudor!*

BEN. FRANKLIN.

Selected

COMFORT IN SICKNESS AND DEATH.

When sickness shakes the languid frame

Each dazzling pleasure flies;

Phantoms of bliss no more obscure

Our long-deluded eyes.

Their frail support deceives no more

When death his sceptre shows,

And nature faints beneath the weight

Of complicated woes.

The tottering frame from mortal life

Shall crumble into dust;

Nature shall faint, but learn, each soul!

On nature's God to trust.

NOTICE.

The "Society for the Investigation and Establishment of Gospel Truth," will meet at Mr. Tolerton's Academy, 63 Chrystie-street, on Monday Evening next, at six o'clock. Subject for Discussion, Rev. vi. 12—14.

GENERAL MEETING.

An adjourned Meeting of the Friends of Truth, will be held at Mr. Tolerton's Academy, on Tuesday Evening next, (Dec. 3.) at six o'clock, to take into consideration propositions peculiarly interesting to the cause of Truth.
Nov. 30.

AGENTS FOR THE GOSPEL HERALD.

Capt. J. C. Churchill, Portland, (Me.) Theodosius Parsons, Esq. Holmes Hole, (Mass.) Messrs. Noah S. Bailey, Norwalk, (Conn.) Richard H. Woods, White Plains; Ralph Malbone, Brooklyn; Benjamin Wright, Jamaica; Ashbel Stoddard, Hudson; William R. Gregory, Ithaca, (N. Y.) Henry White, Petersburg, (Vir.) Timothy Bigelow, Palmyra, Portage Co. David Loring, Cincinnati; Horace Burroughs, Boardman, Trumbull Co. (Ohio.) Gershom D. Miller, Rahway, (N. J.)

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"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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ADDRESS,

DELIVERED BEFORE THE

SOCIETY FOR THE INVESTIGATION

AND

ESTABLISHMENT OF GOSPEL TRUTH,

At their First Meeting for Discussion,

Nov. 25, 1822.

BY HENRY FITZ, A MEMBER.

Published by request of Chairman & Trustees.

"Come, now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah i. 18.

Reason has the same relation in Ethics, that a universal menstruum would have in Chemistry. It will produce a solution of questions which ages of ignorance and error have regarded as incomprehensible—it will renew the mind in wisdom, raise the recipient from the abyss of mental degradation and wretchedness, place him upon the elevated pedestal of knowledge, surrounded with all the intellectual glories of an unencumbered and transported mind. Reason and error, are the mental antipodes. The first, like Sol in meridian splendour, shines, with transcendent refulgence, unobscured by a single cloud. The last, can be represented only by deepening shades, and the profound gloom of night, whose impenetrable darkness may be felt.

Reason is the parent of confidence. Hope springs in luxuriance, buds and blossoms into certainty, and certainty ripens into full fruition. Error—what is it prolific in? How shall we mark its baleful progress, from the first mist of superstition to the portentous cloud, threatening, in its impetuous course, the prostration of human intellect, the destruction of happiness and life? Like the morning which lowers, whose noon is terrific with the blackening clouds, which, ere the trembling observer can find home and shelter, bursts with tremendous explosions of thunder, descending in cataracts of fire, sweeping with ruin the surface of the habitable globe. Faint, indeed, is the simile which inanimate nature affords, of the Godlike mind. The destruction of matter is but a dissolution of parts, a change of configuration or appearances. But error severs the tie which binds man to his God, and mars the Divine image of the beneficent Father, Friend, and Benefactor of mankind. Error, black as it is with congregated horrors, is the only light which gleams, with sickly ray, upon the altar where kneels with terror and affright, the victim to superstition's fears. Its inspirations fire the mind with lunatic madness—nerves the murderer's arm, and, we fear, oft presides where

laurels deck the brow, and heroes "sink the man." The ensanguined field, where the work of destruction has crimsoned the ground with the blood of thousands, is the scene of error's richest repast. 'Tis here she revels; till glutted with wretchedness, or diverted by other victims, the fiend is found preying upon the vitals of nations, or poisoning, with unhallowed influence, the sanctuaries dedicated to the living God!

Men and Brethren, the "bane and antidote" are now before you. Reason, or Truth, is the handmaid of Heaven. Error, or falsehood, the fiend of Hell. Whom will you choose, to guide your wandering feet, to pioneer your way, and cheer the remnant of your days, in your pilgrimage to another and a better world? However diversified the numerous ways and by-baths which Error points to the unhappy traveller, their course is perverse and difficult, and invariably ushers the deluded victim into the "broad way which leadeth to destruction." There is no balm, nor physician here! No "still small voice" of Reason can be heard. Your sins, if of scarlet die, are here crimsoned with uncertainty. If of crimson hue, they are reflected black as Hell!

Reason, points to the "anchor of the soul, both sure and steadfast, and which entereth into that within the veil. "Her course is straight forward. Her march is steady as time: undeviating in her progress, she halteth not, for her home is eternity! The mists of morning disappear at her coming, her presence dispels the clouds of noon, and brightens, with the sun of a never-ending day, the shades of night. There is a balm, my brethren, in this Gilead, there is a physician here! A remedy for the diseased mind. A physician, whose touch can heal the sick—whose powerful voice can raise the dead.

Men and brethren, have you been healed of the moral maladies consequent upon the influence of error, and reinstated in mental health, and intellectual vigour? Or are you now wandering in uncertainty, and groping, as it were at noon-day, in the shades of error's night? Have you counselled yourselves at reason's shrine, until scarlet has appeared white as snow, and crimson faded in your brightened vision, to the emblem of innocence, the fleecy wool? Are you still beguiled with error, deceived by the fiend of night, and cheated of your good? To you, then, is the voice directed—"Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

Man may neglect, without incurring certain suffering, the admonition of man; but, when God

speaks, man should hear. When God invites, man should come. When God commands, man should obey. Lexicographers inform us, that "*reason* is the power by which man deduces one proposition from another, or proceeds from premises to consequences." This definition, we presume, will stand the test. Reason, or this power, must be the gift of God, if a perfect gift, for "every good, and every perfect gift, cometh down from the Father of lights." If it is imperfect, it is not *reason*, for reason is *perfect*. Reason, then, is but another name for wisdom. A man is wise or ignorant, in proportion as he sees things *as they are*, or is unacquainted with the true state and condition of the person, thing, or principle, which is the subject for consideration. Brethren, you are too far interested in this inquiry to be idle spectators. The destiny of your *souls*, not your *purses*, is the important concern; to them, therefore, let your undivided attention be directed. Remember, "*The mind is the man!*" His body is but a case which encloses him; and his clothes, however fine and costly, are a cover to protect the body. A remedy for the diseases of the body, or the mind's case, is not the present concern. Neither shall we inquire relative to the outward case of all, the clothes, but the *mind*, the *man*, is diseased. Where is the remedy; and how shall it be applied?

Is this the inquiry? What is the *disease*? *Ans.* *Sin*. A voice from Heaven replies—"Come, now, and let us *reason* together, saith the Lord: Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

Is *reason* the remedy? What is reason? *Ans.* It is "the power by which man deduces one proposition from another, or proceeds from premises to conclusions."

What is the proposition before us? *Ans.* It is to "come, *now*," not to-morrow, and reason with God.

To what shall we trace this proposition? From what shall we conceive it to be deduced? Shall we trace it to God? Does it proceed from his wisdom, love, and power? What is a *proposition*? *Ans.* "A sentence, in which any thing is affirmed, or decreed; a proposal, offer of terms."

What is affirmed, or decreed in this case? *Ans.* If you will *reason* with God, it is *affirmed*, or *decreed*, that your sins, although in moral turpitude of the colour of *scarlet* and *crimson*, they shall be as *white as snow* or *wool*! This is the proposal.

Are there *terms*, or, more properly means, by which this shall be effected? *Ans.* Yes.

What? *Ans.* *Reason*. Reason is "the power by which man deduces one proposition from another, or proceeds from premises to conclusions."

Is it reasonable to suppose, that God views us as *white* as wool or snow? From what, we ask, shall we deduce this proposition? From the *power* of God? *Ans.* Yes. For God is *able* to cleanse us.

From the *wisdom* of God? Yes. For his wisdom is *competent* to devise the means to accomplish the end proposed.

From his *love*? Yes. For his love is *sufficient* to prompt him to effect this glorious end.

What are the premises? *Ans.* Reason teaches, that our sins are white as wool or snow.

How do we know this? *Ans.* This is *God's proposition*.

What is a proposition? *Ans.* "A sentence, in which any thing is affirmed, or decreed; a proposal, offer of terms."

What is affirmed, decreed, or proposed? *Ans.* If you will *reason* with God, your sins, though red like scarlet or crimson, shall become as white as wool or snow.

What are the terms or means? *Ans.* *Reason*! Reason is the great, the grand desideratum, which, like a universal menstruum in Chemistry, will produce a solution of every difficulty, and transform us, from being sinners, *red* with crime, and *crimsoned* with transgression, to innocence, white as wool or snow!

Men and Brethren—If this is *reason*, what is *error*? We appeal to you, as passengers through life, interested beyond the power of language to describe, in this momentous subject before us: Are you sinners? Have you violated the laws of God? Do you conceive yourselves amenable to him? Are you aware of the uncertainty of human life? That now, while health mantles on your cheek, and strength nerves your arm—while the swift coursing blood buoys your spirits up, and hope dilates your heart—while expectation is busy in planning schemes of future worldly joys—your all predicated on the appearances and possessions of the present fleeting show; even now, death may be speeding, like the vulture to his prey, and another day land you in that country

"From whose bourne no traveller returns."

What is the complexion of your soul? Is it red with crime, and crimsoned with transgression? Or have you reasoned with that God, who will transform you into the likeness of his Son, white in innocence as wool or snow? The word has gone forth—"Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea, come, buy wine and milk without money, and without price." And the Spirit and the bride say, Come. And let him that is athirst come, and whosoever will let him come, and take of the water of life freely." God is no respecter of persons, and no conditions are required, but *reason* is the *means*, by which we take the water of life, and drink, that we may never thirst again, at the wells of his salvation. Is not this a triumphant conclusion? The proposition is from that God who "makes the clouds his chariot, and rides upon the wings of the wind." Of that God whose wisdom, power and love, are infinite; who "is good to all, and whose *tender mercies* are over all his works." Of that God, whose beneficence is written in the heavens above; whose power is graven on every leaf, and whose love watches with solicitude over all the creatures that he hath made, so that not a sparrow falls without his knowledge.

Brethren, when God speaks, let men hear! Let us not presumptuously dictate terms to Him, before whom the inhabitants of the earth are as grasshoppers.

pers—before whom the nations are as a drop in the bucket. Let us, men and brethren, receive His testimony.

What is it? *Ans.* "Let us reason together, saith the Lord: Though your sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool."

When shall this take place? *Ans.* Now. "Come now!" No penance is necessary. God is ready. If your sins are not "red like scarlet and crimson," you have no part nor lot in the matter.* The invitation is to sinners. To sinners red with crime, and crimsoned with transgression. You have nothing to do, to purge yourselves, or wash away the stain. 'Tis done! Wisdom cries aloud, let her voice be heard. "The peace is made."

How? *Ans.* "Through the blood of His cross," not ours—"by Him," not us, "to reconcile all things unto himself, by him, I say, whether they be things on earth, or things in heaven." This is the voice of Inspiration, of reason, of truth. Is the peace made? Then we cannot make it. "'Tis done! the battle's fought, the victory won."

By whom?

Ans. "His own arm brought salvation, his righteousness it sustained Him. Behold, now is the accepted time. Behold, now is the day of salvation. To-day, therefore, hear his voice; harden not your hearts." 'Tis the voice of reason, that pronounces all your sins forgiven. 'Tis the trumpet of the Gospel, which sounds a Jubilee, therefore, come, ye ransomed sinners come. Can you refuse the invitation? Can you question the sincerity of Him, who has sworn by himself, that "unto Him every knee shall bow, every tongue shall swear, surely shall say, In the Lord have I righteousness and strength?" Is it not reasonable to suppose, yea, to believe, that in the Son of his love, raised triumphant over sin, death, and the grave, we are clean? That "in his blood we have redemption, the forgiveness of sins." That he has "blotted out, as a thick cloud, our transgressions, and as a cloud our sins," and that we should return, when he has redeemed us! Is not this sufficient? Or do you prefer your own righteousness and strength, and will your arm bring you a better salvation? Can you reason with yourselves, and not with God, and produce a result, which shall transform you from being crimsoned with iniquity, to the purity of the snow of heaven? From what, if you would call this reason, would you deduce your proposition? Have you power to wash away sin? Can you redeem the soul from the crimson of iniquity? Powerful, as you are, you may be destroyed by the moth. The worm you tread on may nip your bud, and sink your honours in the dust. Have you wisdom? Tell, I beseech you, what to-morrow will bring forth? Boast you of experience? You are the creatures of yesterday, and your fathers' ashes are a monument, till they are scattered to the four winds of heaven, of the vanity of their children. Is your goodness named? Your very righteousnesses are but filthy

raggs. Hear, therefore, the voice of wisdom, for it is the voice of God. Come, and reason with God, that your sins, though they be as scarlet or as crimson, may be as wool or as snow. Come, now, "lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

Brethren, your speaker would address himself in an especial manner to you, who professedly appear as the servants of him who is the "Saviour of all men." As the advocates of that doctrine, which breathes "peace and good will unto men." The elements of your faith, cannot be illustrated nor defended by sectional creeds and party interests. Wide as creation is your view. Vast as eternity the love, which is the foundation of your system of Ethics. Its extension is unlimited as space. Its influence coeval with its Author, and associated with all the perfections of an omniscient God. Charity, or Love, is the First and the Last, the Alpha and the Omega, of all that is good in purpose, divine in contemplation, and great in execution. From that triumphant morn, when the "stars sang together, and all the sons of God shouted for joy," to the blissful consummation of unnumbered years, when "the restitution of all things" shall be succeeded by a fruition of countless ages, Charity will fail not. It is the unexplored, and undefinable hypostasis of Him, who changeth not. For, "God is Love."

To you, with peculiar emphasis, is addressed the words of Jesus Christ, the Saviour of the world.—"Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you." How great was Him, whom you profess to regard as your Lord? How was he persecuted? Was he ambitious of worldly honours? Did he ever compromise his duty with the opinions of ignorant and malevolent men; and sacrifice his better judgment on the altar of human pride, or seek a refuge behind the ramparts of human prudence? Did he love greetings in the markets, and elbow his way, at the expense of principle, to the temple of popular aggrandizement? When did he bow, with servile adulation, at Plutus' shrine? Or withhold his hand, from succouring the poor and needy? When was his ruling passion, his treasure where his heart was, a love or desire of mammon, to the exclusion, for a moment, of the will of his Father who sent him? Who wept, and he did not sympathize? Who was afflicted, and he did not sorrow? Who was joyful, and he rejoiced not? Whom did he regard as sinners and outcasts, beneath his kindly notice? When did he refuse to eat with publicans and sinners? Or with pharisaic pride, say to any of the creatures whom God hath made, "Stand by, come not near unto me, for I am holier than thou?" The perfection of his character would have been sullied by an alliance with the honours and distinctions of this transitory world. Human prudence and pride could never assimilate with the dignity of his vir-

* "The whole need not a physician, but them that are sick."

tue, which preferred goodness and its consequences, to all the gauze and tinsel of man's prerogative. He viewed the kingdoms of this world, with an eye fixed on heaven and happiness, and despised the allurements which would cheat him of his glories, and mar the image of the Father which encircled and supported him. The riches which he prized, were the gold of heaven, the treasures of eternity. The purchased possession, the members of his body, the race and children of Adam, the offspring of the living God. He fed the poor with the bread of heaven. He clothed the naked with righteousness;—a garment, which will endure when the follies of human pride shall be buried in oblivion with time, and forgotten in the splendours of eternity. When rejected by all, he rejected none. When so poor that he had not where to lay his head, he gave to misery all he had, a *tear*—and wept to the sorrows of the children of men. Elevated upon a pedestal of virtue, beyond what man in his brightest visions ever aspired, he condescended to eat with sinners, and prove, by his example, that charity is the accompaniment of wisdom and goodness. His divine example elicited the triumphant truth, that sincerity and worth will never resort to the wretched expedient of procuring reputation and honour by reproaches, which sacrifice every noble and god-like principle upon the altar of invidious comparison! The voice which could calm the ocean's rage, still the fury of the tempest, and wake the sleeping dead, was silent to the revilings of his foes. The arm which could direct the thunder, and point the lightning's glowing bolt, was nerveless when his enemies, with unhallowed rage, sought his life. And the tongue which could command the fire of heaven to avenge his foes, spoke not, but to invoke the blessing of a pardoning God upon his murderers. What astonishing forbearance! What love and mercy is here! And yet, strange to add, the half has not been told. "He made himself of *no reputation*, and took upon him the form of a *servant*!" This is the example, the copy for your imitation. To you, and all men, is the word addressed—"Let this mind be in you which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of *no reputation*, and took upon him the form of a *servant*, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became *obedient unto death*, even the death of the cross."

Are you professedly the followers of this Jesus? Have you *counted the cost*? Will you, like him, prize the exaltation of God, above the exaltation of man? Or do you love the praise of men, more than the praise of God? Are you willing to be made of *no reputation*? To take upon you the form of a *servant*? To become obedient to the Divine command, even to the hazard of the death, the ignominious death of the cross? If so, you are indeed the disciples of Jesus Christ! But, if not, if you put your hand to this plough and look back, you are not worthy to become his disciples! What was the object and mission of Christ? It was to enlight-

en, to save a guilty world. The will of God was the only law of his life. To do good his only business. The reproaches of men could not stay his benevolent hand. He was willing to be made of no reputation. To be assailed by the tongue of slander at every step. To be a servant,—not a modern *gentleman*! To pour out his life on the cross.

Heaven and hell are not more opposed, than the honours and distinctions among men, are opposite to the example of Jesus Christ. Reason or truth, and error, are now before you. Take your choice. If you prefer the kingdoms of this world to the Kingdom of our God and of his Christ, if you love the praise of men rather than the praise of God, and despise the example of the Lord from heaven,—if you would be a flutterer, for a few moments, in the miserable guise of a would-be commander and gentleman, rather than be made of *no reputation*, and take the form of a *servant*, you will have your reward. The praise of men, more fluctuating than the wind, shall cheat you with unreal good, and pierce you with bitter sorrows. Time-serving parasites shall guarantee your honours, a dreadful prelude to the fall of disappointed hopes, and the grave of unhallowed expectations.

But, my brethren, we are persuaded better things of you. Counselling by that wisdom which is from above, which is "first pure, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy," that you will run with cheerfulness the race that is set before you, and, like your great Prototype, "despise the shame, and endure the cross!"

Men and brethren, the exhortation to work while the day lasteth, must plead powerfully with those who consider the shortness and uncertainty of human life. The past can never be recalled. The future, to you, may never come. Let every one, therefore, ask himself, What have I done, in the warfare, and how have I run, in the race that was before me? Food, clothing, and shelter, are all this world can afford, and to them must all be confined, who do not reason with God, and give heed to the heavenly messenger. The triumphant joys of God's salvation are unknown to him, who is blinded by the *god of this world*, and cheated of his anticipations of future good, treasured up in Christ for a fallen world. The present is our own; the future may be another's; and neglect of our means to spread the glad tidings of God's salvation, may embitter the close of life, while the reflection that we have lived to little purpose, save the acquisition of the applause of men, and the wretched satisfaction of proving faithful to mammon, shall compose our epitaph. Let the still small voice of wisdom be heard. Contrast the requisitions of wisdom with the demands of a foolish world, and view the mighty superiority. The example of Christ is the standard by which to form a correct estimate. Let the misguided fool, who swells with indignation when his pretended honour is defamed, and burns with revenge to retrieve a character he never possessed, learn that humility which will extricate him from his puerile consequence, and elevate him to a rank

with contented men. When did revenge, glutted to satiety, ever produce the joys which thrill the bosom of him, whose heart burns with love for all his brethren, and, in imitation of the glorious Saviour, pardons where he cannot commend. Estimate the self-denial, the hardships, the anxiety and miseries which are inseparable from suspense and fears of disappointment, which continually harass the man "clothed with a little brief authority," and elevated by circumstances, by crime, or by continual exertion, above the heads of his fellows, and what servant can be found of equal wretchedness?

Can external and uncertain acquisitions, fortuitous in their nature, satisfy the mind? Who more miserable than him, who multiplies his chances for disappointment with the addition of every desire, and who lessens his stock of patience and increases his wants, with every real or imagined calamity? Where is the man living, who ever suffered greater evils from poverty, than have been voluntarily endured by the rich, to secure or increase their possessions? And who, let me ask, ever gained by fraud and oppression, a more enviable condition, than the expiring beggar upon the dunghill? Is the mind at rest? All the gold of Ophir cannot produce a greater happiness. When did revenge, full glutted, give peace to the tortured soul? Or oppression and fraud, still the raging passions, and content the heart? Never! 'Tis the religion of Jesus alone, which can calm the tempest of the soul. 'Tis the mind that dwelt in him, which can support and elevate the man, and bear him triumphant over the thousand ills that flesh is heir to. Christ alone is the Universal Physician, whose prescription will prove a panacea for every wound, a recipe for every ill. There is no calamity which cannot be alleviated. No disease beyond his healing power. It is reason, the voice of Heaven, the wisdom from on high, which is possessed of this divine influence.

Men and brethren, let this voice be heard. Give ear to the friendly admonition, and treasure it in hearts devoted to the cause of God and humanity. "Now, therefore, hearken unto me, O ye children: for blessed are they that keep my way. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors: For whoso findeth me findeth life, and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death."

These are the doctrines and sentiments which shine "like apples of gold in pictures of silver," and constitute the faith of those, whom an unbelieving world despise as Universalists. We rejoice in this faith. For it is the faith of him, who "was delivered for our offences, and raised again for our justification." To all men, we say, First, learn our sentiments, before you censure them as heretical. First, prove them, before you reject them as licentious, and pronounce their tendency demoralizing and damnable! We entreat you to examine before you condemn. To analyze before you judge, lest your judgment be unjust, and you be found false witnesses, not of God, but of your prejudices. Put

these principles to the test. Square your conduct agreeably to their dictates, and we pledge ourselves to bear all the odium which a failure of their efficacy can heap upon us. Are you offended? Let the same mind be in you which was in Jesus. When he was reviled, he reviled not again. When you are tempted to evil, remember, Jesus, your example whom you are to follow, rejected the kingdoms of this world, and despised the honours and distinctions of men, when put in competition with the glories of his Kingdom, which is an everlasting Kingdom, and his dominion, which shall extend from sea to sea, and from the rivers to the ends of the earth. Are you persecuted? "Pray for them which despitefully use you, and persecute you." Have you enemies? Love them! "Bless them that curse you, do good to them that hate you. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more? Do not even the publicans the same? Be ye therefore perfect, even as your Father which is in heaven is perfect."

From the (Canandaigua) Plain Truth.

"VENERATE THE PRIEST."

Is alike the doctrine of the Hindoo, Roman Catholic, and the American "Orthodox" worshipper. This appears from various documents extant, and is urged as a virtue by authors and preachers. A late writer, in the "Christian Repository," published at Wilmington, seems not a little anxious upon the subject. He signs his piece "*Philo*," and stoutly contends that we are bound, not only highly to "venerate the clergy," but that GOD requires of us one tenth of all we possess, to be given to these "clergy." We like to see this bold stand assumed, as it will do much for the cause of reason and truth, by opening the eyes of the people. The sameness of some of this writer's views, and those of people called "heathen," is worthy of notice. *Philo*, in answer to his own question, "why ought we to provide a maintenance for the clergy?" says: "It is necessary that their maintenance should bear some proportion to the dignity of their character, who are Ambassadors for Christ; and should raise them above the contempt of those who are too apt to be influenced by outward appearances!" A word upon this, before we contrast it with East-India worship. This "*Philo*" does not prove the swarm of preachers who are running from one end of the United States to the other, begging, are "Ambassadors for Christ," but only asserts it, and pushes rapidly on to his conclusion—we must give them our money to prevent their being looked upon with contempt, by those who chance to see through their tricks! There is just as much rhyme as reason in this—which is its

only merit—common sense is out of the question. Our readers, by turning to the "Religious Intelligencer," vol. 1, page 409, will find the following, which is the language of Mrs. Judson, a missionary's wife: "The Burmans have a very great regard for their priests. They consider them a *higher order of beings* than other men; this was the cause of the marked attention we received from her ladyship." *Quere*—Why do the "orthodox" call these people "heathen?" They are certainly "orthodox" in this one matter, if no more. "*Philo*" proceeds thus: "And in fine, their [the priests'] maintenance should be *honourable* and plentiful, that by *this means* they may be better enabled, not only to *provide for their own families*, which is a DUTY AS INCUMBENT UPON THEM, AS THE REST OF MANKIND, but to be examples to their flock, in hospitality, beneficence, and *good works*!" We never saw one short period so overflowing with "orthodoxy" as this one. A priest must have much money *given* him in order that he may *provide* for his family, which is his *duty*. What *providing* is there in sitting idle, or, what is still worse, running through a neighbourhood, promoting envy, malice, and *suicide*, under the name of "revival," while the neighbours pay all the cost of food and clothes for him and his family? Is this what is meant in the Scriptures, where we read, "he that provideth not for his own household is *worse* than an infidel?" Mr. "*Philo*" consequently says: "All nations, whether learned or ignorant, whether civil or barbarous, have agreed in this," &c. Again: "In all countries the priests enjoyed *great marks* of preeminence and *power*," &c. Once more: "The Brachmans, in India, were exempted from legal penalties and common tribute—and in all difficulties were applied to by prince and people, for their *advice* and prayers!" All this, in India, is called serving the devil; in America it is proclaimed as the work of the Lord. Will some one of the "orthodox" show us what makes the difference? Is it the *climate* that thus varies the *nature* of the *same transaction*? What a pretty state of society we should have in America if priests were exempt from legal penalties, and were called on as confidential advisers in all private transactions! They boldly tell us now that it is our duty to give them *one tenth* of all we have: what would they not claim, if they were asked how much we had better give them? Such a parade too as "*Philo*" makes about "good works!" What are we to understand by "good works," Philo? Is the man who is called "*The Rev. Doctor Spring*," now engaged in "good works," while he is wandering about Europe, drinking his wine at the expense of labouring citizens of the city of New-York? You say, preaching is necessary to the salvation of souls. Is not this "*Dr.*" Spring neglecting his "*flock*" as you call those who hear him when he is at home? But, you will say, his *health* required a change of climate. This is his word for it. What disease affects him? Can any one tell? No one has yet been able, we believe, to learn the nature of his complaint, which rendered this voyage *necessary*. If he is sick, what is his disease, and what produced

it? Is it the result of *privation* and *hardship*, or was it brought on by "riotous living?" This is but *one case*—hundreds might be produced equal to it in inconsistency. No wonder that priestcraft complains of a want of converts when such doctrines as those of "*Philo*'s" are urged upon us as *infallible*.

One of the principal charges ever brought against us is, we encourage the idea that priests and missionaries are no way different beings, by nature, from other people, and that their station in life does not necessarily make them more virtuous or praiseworthy. This, we are told, is levelling all distinction, making "ministers" no more than their hearers, and, by depriving them of their *authority*, subverting christianity, and depriving those who are labouring to *save our souls* of their living. Let the abettors of priestcraft show us if they can, what evil will result from our course. It is their duty to do so, according to their own creeds, and we assure them they may stop this publication in that way—and *that only*. Do not, ye to whom this appeal is made, shrink from the task, nor, like the editors of the "Columbian Star," who declare we cannot learn our duty by consulting the Bible, excuse yourselves by saying, "we cannot *consent* to enter into an argument with the editors of Plain Truth?"

A STRANGE BOOK.

(Continued from page 231.)

It is time to inquire after the limits of that admirable and divine passion of love, in the *present scene*. And it is limited by *impotence*, *ignorance*, and the *local situation* of its subject! A thousand times the *outward* and *mental* distresses of our friends and children, are beyond our power to relieve; of their *real* condition again we are often ignorant; and as no being but God is omnipotent, the Atlantic may roll its waves between *us* and a suffering favourite son. In *us* love is but a drop—in *God*, an ocean. In *us*, a spark—in *God*, a flame. In *us*, impotent—in *God*, almighty. In *us*, finite—in *God*, eternal. In *us*, borrowed—in *God*, original. In *us*, partial—in *God*, universal. In *us*, ignorant—in *God*, all-knowing. In *us*, mutable—in *God*, unchanged. In *us*, it benefits the object but for a time; in *God*, it will last throughout every future scene of being. In *us*, love is confined to a spot; in *God*, it travels through vast immensity—explores ten thousand systems of worlds, nor is stayed in its almighty ardor, till the whole family are made as happy as circumscribed creatures can be. In *us*, love can only soften outward calamities; but in *God*, it reaches the soul, quiets every murmur, and changes the night to day. The *self-existent* God, must exist in the highest and most glorious, though inconceivable degree of eternal purity, and moral worth: and *this*, reason in us uniformly assures, from these delicately fine feelings of the soul, attuned to *love*, *benevolence*, *commiseration*! Whatever of *excellence* we find in our organization, and of *beauty* and *perfection* in all the creatures—we are founded in concluding *them* to centre and exist in *God*, in an infinitely higher and far more noble and glorious manner. If the attributes of our nature are the investi-

ture of the universal parent—and if all their energies employed in expressions of kindness to our fellows, deserve the name of *goodness*, what must *that term* import when with fervid devotion it is applied to God? Unpropelled by *necessity incumbent ab extra*, his *disinterested benignity* illumines, sustains, loads with bounty and clothes with variety of glory, suited to their variety of rank, all tribes of dependents, from the emmet up to the adoring seraph!

All circumscribed beings are so infinitely unequal to the task of describing the *almighty goodness* of God, that, in the attempt, Gabriel must dwindle to a level with the oyster!

We find man, not only possessed of the divided passion of *love*, as an original investiture, but *industrious nature*, has clothed him with other perfections, and in her economy, furnish ample scope for their exercise: man then can energize, with vast advantage to himself and to all society. By reason, he can travel through the various, but sublime regions of the philosophic and astronomic worlds. He can direct the gallant ship through the pathless world of waters, and measure the comet's flight over the fields of unlimited space—he can soar aloft where the eye has never travelled, and gaze on other suns, illumining other systems! he can look back to the source of time, and behold a vast desert of undisturbed ages lie open in the retrospect: he can survey the boundless regions of space, glowing with worlds beyond the reach of angel's thought; and adore, in silent extacy, the matchless sublimity of God; he can originate rules for the establishment of society; meliorate the passions and misery of man, and remedy the imperfections, almost of nature!—

Whilst on the one hand, man is furnished with sufficient *data* to energize with incalculable advantage to himself and his fellows; inimitable nature, as if anticipating his every wish and every want, has opened around him a scene, replete with ten thousand wonders, and ten thousand charms! *Here*, to analyze the phenomena of tremendous nature, occupies the philosophic mind; and *there*, the flowery food of sensual enjoyment may be tasted, with the purity of paradise and the innocence of angels.

While we contemplate this earth, with all its variety of productions; while we behold it teeming with wonders and delights for man, and outward circumstances happily addressed to our situation—nothing is more shocking than to behold a soul, uninfluenced by gratitude, and lost to devotion!—Well might Cicero adjudge the man devoid of *all sense*, who could not discover *eternal design and contrivance*, in the economy of nature's works. The whole machinery finished by eternal design, announces the power, wisdom, and goodness of God.

Thus Jehovah in the admirable constitution of man, and the happy organization of the world, discovers the benignity of his nature, and the designs of his mercy to his intelligent offspring.

(To be continued.)

From the (Boston) Universalist Magazine.

1 COR. XVI. 14.

"Let all your things be done with charity."

Of all the properties attached to human nature, charity holds the first rank. This is a property calculated to raise its possessor in the sight of God and man. It is a bond that unites mankind in one body, and also unites this body to its general Head, which is Christ; for this inclines all people endowed with it to love and obey their heavenly Father, and to love and do good to each other, and thereby they glorify God and increase their own happiness. A man, destitute of charity, is prepared to act but in a contracted sphere, and to be of little or no benefit to himself or others; whereas if he but possess this quality, he fills a larger sphere, promotes the cause of truth, increases the happiness of himself and friends, and adds to the beauty and peace of society.

The apostle Paul had an exalted and just idea of this glorious property. He considered a person, that was endowed with almost all things beside this, but as sounding brass, or a tinkling cymbal. For he says to his Corinthian brethren, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing." He also informs his son Timothy that charity is the end of the commandment. If so, in what does it consist? It must consist in love to God and man. For our Saviour, when asked by the Pharisaic lawyer, by way of temptation, "which is the great commandment in the law, said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." May we not then say, as did the apostle, we are nothing without charity.

This effectually inclines those endowed with it, to exercise brotherly love and kindness, showing their words and works with meekness of wisdom. They are compassionate to the ignorant and those that are out of the way. They are merciful to the unkind and the unthankful, patient under afflictions and grievous dispensations, full of pardon and forgiveness, ready to stretch forth a hand to succour the oppressed, and to supply the wants of the needy. They are kind to the afflicted and sorrowful, are friends to the widow, and fathers to the fatherless. They bear with others' failings and infirmities, and rejoice at their prosperity. Charity sweetens and beautifies all conditions and situations of life, and dresses all things in a rich, comely, and durable apparel, which surpasses all other raiment.

Having partially seen and learned the nature of this precious property of human nature, what does it teach us? Does it teach us that our heavenly

Father is an unkind, unmerciful and revengeful Being? That he loves but a part of his dependent offspring, that he is limited in his goodness and partial in the bestowment of his blessings, and thereby sees fit to bestow on some of his children unceasing happiness, and on others endless woe and misery; and therefore to be perfect as God is perfect, we must love and favour some of our neighbours, friends, and connexions, and also hate, persecute, and torment others? Or does it teach us that our divine Father loves all his children, that he is unlimited in his goodness, impartial in the bestowment of his blessings, and thereby will extend everlasting life upon all people; and therefore to be perfect as God is perfect, we must love our neighbours as ourselves? We leave the reader to conclude for himself, but, "let all your things be done with charity."

MORRISTOWN.

On Sunday last the Editor of this Paper again visited and addressed the Friends of Truth at Morristown. Their number is increasing, and the good cause encouraging among them, although the opposition is that of the most virulent hatred, and the exercise of that spirit which never dwelt in Christ! In Chatham, six miles from Morristown, the Friends of Truth are in earnest. The church is undergoing a thorough repair. The outside of the house is already completed, and ready for painting. We have the pleasing assurance, that the trumpet of Salvation will soon be blown within its walls, and a jubilee proclaimed for all the ransomed race of man.

Sandwich Islands.—A Mr. and Mrs. Heuston, Missionaries, have written home concerning the success of their mission. They write—"We are building the house sent out from America. (A house is a convenient article to send 15,000 miles.) The king is becoming more temperate. (Indeed! then our young men and maidens have given their hard earnings for the support of a drunken savage.) "He (the king of Woahoo,) wishes to have a house sent out to him, by the good people of America, three stories high." (How many of the "good people of America" are destitute of houses for themselves, and "embrace the rocks for shelter!") "We could find employment for many more missionaries." (No doubt!)—"We need none, and we shall expect none, but such as are devoted," &c. (that is, none but mad enthusiasts.) "We want men and women who have souls," &c. What is the meaning of this last sentence? We cannot even guess. A "whole-souled fellow," is a phrase used by *bon vivants*—but what can the missionaries mean? This sentence is impenetrably obscure even to the orthodox, and the sage editors of the Herald owe an explanation.

Plain Truth.

Biblical Research.—A gentleman from Orange, whose veracity is unquestionable, states that while in that place he heard the Rev. Mr. — preach. The parson had a crowded house. He said, in his sermon, that "Gideon prostrated the walls of Jericho with a trumpet, pitcher, and ram's horn!"

This Calvinistic divine has a salary of \$1000 per annum. To pluck the laurels from *Joshua's* brows to adorn those of Gideon is no great crime—but \$1000 a year would give a priest sufficient leisure to study his *Bible* as well as missionary journals. This fact confirms a remark in your paper, that our Calvinistic brethren do not study the Old Testament. If the editor of the Evangelical Witness wishes further information upon this fact, he can obtain it from his neighbours. Should he deny it, he can be silenced by the most irrefragable proof. *ibid.*

TO THE EDITOR OF THE GOSPEL HERALD.

SIR,—I wish, in one of the future Numbers of the Gospel Herald, you would inform me what, in your opinion, happens to the soul of man immediately after its dissolution from the body.

Yours, respectfully,

A Subscriber at Newburgh.

ANSWER.

We have no objection to give our opinion, when we have one, relative to any question growing out of our doctrine, &c. In the case in question, our opinion, and the opinion of the inspired penman are the same. Namely—"Then shall the *dust* return to the earth as it was; and the *spirit* to God who gave it." We shall not attempt to prove, that "in his presence there are" not "fulness of joys,"—that "at his right hand there are" not "pleasures for evermore." We candidly inform our correspondent, that our opinion is the same with the opinion expressed in the Scriptures, and we shall not alter it until we are convinced that Solomon was *mis-taken*!

The aggregate amount of the contributions from penny a-week Associations (in England) may be estimated at from fifteen to twenty thousand pounds a year.

Boston Recorder.

On hearing a lady praise a certain Reverend Gentleman's Eyes.

I cannot praise the Doctor's eyes,

I never saw his glance divine;

For when he prays he shuts his eyes,

And when he preaches he shuts mine.

GENERAL MEETING.

An adjourned Meeting of the Friends of Truth, will be held, on Wednesday evening next, Dec. 11, at six o'clock, at Mr. Tolerton's Academy, No. 63 Chrystie-street, to receive the report of their Committee.

NOTICE.

The "Society for the Investigation and Establishment of Gospel Truth," will meet at Mr. Tolerton's Academy, 63 Chrystie-street, on Monday Evening next, at six o'clock. Subject for Discussion, continued. Rev. vi. 12—14.

TO CORRESPONDENTS.

Our corresponding friends who have requested comments on several passages, are requested to impute our delay in answering them to the right cause; not to neglect, but to necessary avocations, &c.

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW YORK, SATURDAY, DECEMBER 14, 1822.

NO. XXXI.

CONTRAST, &c.

(Concluded from p. 225.)

Thus closes the Bible account, leaving the unjust and filthy to remain so still. And in perusing the foregoing, does not the conclusion urge itself upon us, that there is an irreconcilable difference between the Bible and Universalism? And if one proves true, must not the other necessarily be untrue? The Bible promises salvation to them that believe; but declares that he that believeth not shall be damned. Universalism promises salvation to all men, without distinction of character. Christ said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven." Before we believe Universalism, we must find a way for every one that saith, Lord, Lord, to enter into heaven, and Christ's word to be true: for Christ said, "Heaven and earth shall pass away, but my words shall not pass away." It is true, some general expressions are used in the Bible, from which endeavours have been made to prove Universalism; but not one of them promises the redemption and salvation of all men. And Christ, who is now mediator, can redeem from the curse of the law; but he will give up the mediatorial kingdom, before he shall assemble all nations at his judgment-seat. There will then be no mediator between an offended God, and offending sinners. "It is a fearful thing to fall into the hands of the living God." Heb. x. 31. And at the judgment which will then take place, there will be some placed on the left hand, to whom Christ will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." This is the second death. And who can redeem from the second death? Who can deliver from the wrath of the Lamb? Who can reverse the sentence of the final Judge? Or wrest the keys of hell and of death from the hand of Christ; and unlock and set the prisoners at liberty? It has been shown that the wicked, after judgment, will be cast into the lake of fire. But where is the information that they will come out? The words *eternal* and *everlasting*, are used to express the duration of punishment to the wicked. And in Rev. xiv. we are informed that those who worship the beast, shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever. And if these words do not communicate the idea of endless duration, what evidence have we in the Bible, that the joys of the righteous in heaven will not close? and that God himself will not cease to exist? Indeed, if there were but one place of abode for the human family, in the world to come, and all were equally happy, can we believe a Being of infinite wisdom, and goodness, to give us the intelligence, would have told us of two places, in one of which the inhabitants have songs, and everlasting joy upon their heads, and in the other there is weeping, and wailing, and gnashing of teeth? God is not man, that he should lie; neither the son of man, that he should repent: Hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good? Numb. xxiii. 19. Jesus saith, "I am the way, and the truth, and the life; no man cometh unto the Father but by me." John xiv. 6. When Christ gives up the office of mediator, he will cease to be the way to the Father. And should it still be thought, that we have no words to express duration without end; and should the love of happiness turn the persuasion in favour of the annihilation of hell, and continuance of heaven, yet how are the inhabitants of hell to arrive in heaven? Not through the blood of the Lamb: and hell cannot prepare for the holy service and joys of heaven; neither afford a righteousness which will give a title to it.

Conclusion. From the foregoing treatise, we derive the following important conclusion, viz. That the persons who believe on the Lord Jesus Christ, with the heart unto righteousness, and those only have the promise of salvation, and have just ground to hope for heaven. And those who receive the truth in the love of it, have an eternal reward; while, if Universalism were true, the benefit of believing it would all be received in this life.

Finally. Those who believe that the consequences of our present belief will run to an endless length in the world to come, have much to stimulate them to action, and may well be permitted to present their views and entreaties to others.

REMARKS.

"Thus closes the Bible account, leaving the unjust and filthy to remain so still;" says Mr. Kelsey. When did this account close? Ans. About 1800 years ago. It was *then*, not thousands of years to come, that the declaration was made, "*'Tis done!*" The words, "Behold, I come *quickly*," do not convey the idea of coming some thousands of years hence! Christ came, as declared in Matt. xvi. 27, 28. The reader and Mr. K. can judge where the "irreconcilable difficulty" is. Also, whose doctrine proves untrue: The reader will likewise decide how much Mr. K. is to be praised for integrity, when

he declares that "Universalism promises salvation to all men, without distinction of character." Will Mr. K. pretend that he is "doing the will of the Father who is in heaven," when he is falsely accusing Universalists? The *will* of God is, that "*all* men shall be saved, and come unto the knowledge of the truth." Is Mr. K. doing this will?

Mr. K. condescendingly avows that "some general expressions are used in the Bible, from which endeavours have been made to prove Universalism;" and adds, "but not *one* of them promises the *redemption* and *salvation* of *all* men." Reader,

you have the reverend Mr. Philander Kelsey's word for this! How much is it worth? But very little, we think, when put in competition with the following—Rom. v. 18. "Therefore as by the offence of one, *judgment came* upon all men to condemnation: even so by the righteousness of one, *the free gift came* upon all men unto justification of life." Chap. iii. 20—24. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God *which* is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference: for all have sinned and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus." Will Mr. K. have the effrontery to deny this testimony? Will he pretend that the word *all* in these passages means only a *part*? That those who are justified *freely*, are obliged to comply with conditions? Or will he deny that those who are *justified freely* by God's grace, through the *redemption* that is in *Christ*, are *redeemed*? If he will do this, the celebrated Thomas Paine will not want an abettor of modern reason, (falsely so called,) and an assistant in discountenancing the Scriptures. We know of no species of infidelity more destructive, than a pretended assent to the truth of the Book, and an active and persevering endeavour to pervert and misconstrue it. The voice of God is, "I have" (in the past tense,) "blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me, for I *have* (in the past tense,) *redeemed thee*." Isa. xlv. An apostle declares, "In whom we have *redemption* through his blood, (what is it? Ans.) the *forgiveness of sins*." Eph. i. And that "God was in Christ reconciling the *world* (not Mr. K.'s *part*) unto himself, not imputing their trespasses unto them." 2 Cor. v. 19. Let Mr. K. deny these testimonies at his peril.

Mr. Kelsey continues—"And Christ, who is now Mediator, *can* redeem from the curse of the law, but he will *give up* the Mediatorial Kingdom *before* he shall assemble all nations at his judgment-seat." We have Mr. K.'s word for this! We offer Mr. K. the columns of this Paper, and tell him, that he cannot produce so much as one sentence from the Scriptures to prove his declaration! If this reverend gentleman does not come forward and prove his unqualified assertions, it is due to him, and to the cause of truth, to say, that he dares not attempt it. That he is *confounded*. That he is convinced of the *falsity* of his statements, and the rottenness of his principles! Let a Universalist be thus publicly questioned in answer to declarations which he may make, and not reply, and the continent would ring with disapprobation from one end to the other. But our opponents in principle, basking in the rays of popular favour, will publish in their petty pamphlets, and proclaim from their pulpits, in a manner they *dare not do* in the columns of an impartial public journal, where they would be necessitated to reply,

and hazard their reputations which they have gained by *cunning and deception*!!! Heaven be praised, the veil which clerical imposition has drawn over the heads of their abused supporters is fast falling off. These men who would ride upon the back of the community, and filch them of their means of subsistence, on the plea of saving souls, (first libelling the character of God, by denying his ability or inclination to save them, without *their* assistance,) will, ere long, sink to their primitive nothingness; when common sense, and the reason which God has sanctioned and given as the choicest bequest of Heaven to smooth the path of human life, and light mankind to certainty and rest, will rise, and shine, and triumph!

Mr. K. must bow to the testimony contained in Rev. xiv. 6, 7, which makes the preaching of the Gospel, and the judgment of God, *simultaneous*! The judgment, therefore, is in this mode of being. Mr. K. has already learned our views of the "second death." The subject has been brought home to his "own business and bosom." Mr. K. will please to learn, and confess we hope, that the words *eternal*, and *everlasting*, are not used in the original Greek to express the duration of the punishment of the wicked. Consequently, Mr. K. is *hard aground* in his argument! The punishment of the *age*, and the punishment which will endure without end, are two things. Mr. K. can likewise learn, that his quotation from Rev. xiv. will not agree with the original. It is from *age to age*, during the continuance of the beast, whom they worship, and who will not continue longer than forty and two months. Now, Mr. K., these words do not communicate the idea of *endless* duration. The evidence we have in the Bible, that "the joys of the righteous in heaven will not close," is the following—because they are raised in the image of Christ, *incorruptible* and *immortal*! Therefore, nothing can corrupt them, and they *cannot die*. They will have a life which will be *indissoluble*—that *cannot be dissolved*. This is the definition. If Mr. K. should question the truth of our assertion relative to the original, we promise to produce authority which shall *silence him*! Mr. K. must learn that God has not told us of two places in another world posterior to the present, &c. This, Mr. K., as is usual with him, has taken for granted.

Mr. K. in the greatness of his own strength *interrogates*, "Should the *love of happiness* turn the persuasion in favour of the annihilation of hell, and continuance of heaven; yet how are the inhabitants of *hell* to arrive in heaven?" Reverse this proposition. Should a *hatred* of happiness, and a love of *misery*, turn the persuasion in favour of the continuance of hell, and the annihilation of heaven! Why, then, Sir, if your *lovers of hell* were courageously sincere in their love, they would be *agreeably situated*!!! The prophet David once inhabited hell, (as we have incontrovertibly proved,) pray, Sir, how did he arrive in heaven? You, Sir, answer, "Not through the blood of the Lamb!" Pray, Sir, how will you get along with this question of your own asking?

Mr. K.'s conclusion has a declaration which, we think, he never intended to support or prove. If he

could turn it adrift, and his trap could catch the simple and unwary, well. Must we believe Mr. K. when he says that believers only have the promise of salvation? Now we verily believe this. To have is to possess; to enjoy. But Mr. K.'s view is, that there is no promise to any person of Adam's race but believers. Read this—Acts ii. 39. "For the promise is unto you, (no others?) and to your children, (are these all?) and to all that are *afar off*, as many as the Lord our God shall call." Mr. K. will recollect, "*Many are called, but few are chosen.*" Mr. K. is afraid that Universalists will deprive him of his *eternal reward*. What wonderful work has Mr. K. done, to demand so enormous a price for it? The salvation of God is not of works, lest any man should boast! Mr. K. has much to stimulate him to action. He has noble pay, and we caution him, on the truth of his own system, not to lose it, by *falsely* accusing his neighbours!

FOR THE GOSPEL HERALD.
THE GOODNESS OF GOD.

During a walk, observing some curiosities, the writer was lead to contemplate the wisdom, power, and goodness of his Maker. He beheld the vine twisting and curling in all the varieties of nature's art, fondly embracing its species, blended in harmonious wreaths, and affection's endearing attitudes. This was the design of nature and nature's God. Here every thing is subservient to the wisdom, power, and goodness of a beneficent Creator. From the majestic oak, which bids defiance to the wintry blast, to the tender plant which succumbs to the zephyr of summer, the end and design of creation is manifest, and no discordant opposition appears to mar the image of universal love. How different, I thought, is animated creation! Is man, the reasonable creature, who boasts of his qualifications, and proudly estimates his abused prerogative. Can man choose between good and evil? Then, why all the discord, and jarring, and feuds which distract the moral world? Is man less wise than the vine? If harmony be an essential property of goodness, I view more purity in the brilliancy and uniformity of the celestial heavens, than in the pretensions of wayward man. For "the heavens declare the glory of God, and the firmament sheweth his handy work."

The discord and contentions of men work together for evil. Misery is the result. Let man work as God works. Let all his exertions have for their object, harmony and happiness. Embracing the good of all, the misery of none. Let him view nature and imitate her harmony, and no longer stray in the perverse paths of his own inventions. Then strife would end. The gloom of uncertainty, with the thousand ills that man inflicts upon his brother man, would for ever cease. The Saviour's golden rule, "do unto *others* as you would have them do unto *you*," would square the conduct of all, and peace, with dewy pinions, bless with happiness and joy, where despair and weeping now tortures the hapless children of men.

Viewing the goodness of God, in his works, and

learned through the revelation of his word and will I would confide in him as the best of Parents, and, in humble imitation of his Almighty Love, do good to all, and let my tender mercies be over all his works. The evidence of his love, manifested in an uninterrupted series of blessings, for thirty years that I have lived, forbids a doubt for the future, and makes me rely, with unshaken confidence, upon HIM for eternity. W. S. L.

A STRANGE BOOK.

(Continued from page 239.)

Now are we the sons of God; all, therefore, that *immutable, omnipresent, omniscient* and *almighty* love can devise, man is heir to, from the *relation* he stands in to the adorable God.

The first use we can make of this subject is, that of thanksgiving and praise to the God of love.

We are so formed, and our passions so disposed, that it is impossible we can survey the beauties of scenery, or, a portrait finished by art, much less the charms of *moral virtue*, unmoved, where indeed, we have no immediate interest; but in God centres, eternally, all our hope, and from him we derive all our good; *him* therefore, we can never contemplate, without the most fervid devotion, and filial gratitude.

Secondly, we infer, this most soul-ravishing, and consolatory truth, that we were formed with a design that interposing worlds, with all their power and malice, can never thwart; i. e. to be, through eternity, gainers by our being! This is as clear as that God does exist; for *he* is the author of us, and such being as we have; he must also make us with design, and that design must originate in uncontaminated love, or be eternally unworthy of God. The *eternal* hell, then, is a mere *chimera* of the disordered brain of a fanatic! *Love*, with us finites, can never invent, nor inflict tortures, when it can with equal ease, liberate and save; it is then the *height* of blasphemy against God and all fostering nature, thus to affirm of Jehovah. I know the advocates for *this* blasphemy, tell us that it is inflexible justice that damns the hopeless soul; that God *once* loved the wretch; but *he* outstod the day of grace—and that in the fearful moment, when the sentence is pronounced, the God of love is a lion—and to render eternal tortures more pungent, the Father of all mercy laughs at the calamity! This is a picture of mingled and cowardly insult, and unparalleled barbarity, that if a devil did exist, with fourteen heads and twenty horns, instead of seven and ten, and this charge was brought against him, he must feel it an unprovoked insult offered to his *honour, justice, and humanity!* Torture, with a merciless Indian is found, but mingled torture, and malicious insult, form no part of the Divine Character.

I must examine this horrible objection in an analytical manner. First. The objector says, "*it is justice,*" (for he is evidently ashamed to say,) that *mercy* or *love* is concerned in the damnation of men. I ask—are not *all* the attributes of God, concerned in his *every* act? If they are, this clause of the objection, is both ill-founded and wicked: If

they are not, it lies with the objector to show us how he knows this, for know it he must most particularly, as he has named the attribute, which officiates at this dreadful scene; *this*, it is presumed will be too much for his **MODESTY**! Again, do the perfections of God, ever operate, in *any* of his acts, so as to clash, or interfere with one another? Or, do the dormant perfections of his nature assent, or remain *passive*, or *neuter*? These are questions which we have a right to expect an answer to, from so *enlightened* an objector! If Jehovah's attributes are *ever* in opposition to each other, is not the house divided? Again, if the *dormant* attributes, in any act of God, give *mere* consent, then they are equally concerned; and, if they remain *totally* passive, can the action be affirmed to be the action of God? But, upon reflection, I doubt not, but the objector can as easily prove, that the operation of *one* attribute in God, without the concurrence of the *rest*, is the *absolute act of God*, as he can prove *three* persons, to be *one God*, and *one God* to be *three distinct, separate, divisible*, and yet *indivisible* **PERSONS**!

Again—does not love, (in our text, 1 John iv. 3.) involve, and necessarily involve all the perfections of God? And if so, can love *form* the mind, and *justice* damn it; and yet the *two* attributes be in unison; are not the events infinitely dissociated in their nature? And can *these* events be for ever disunited in nature, and respect *one* subject alone, and be effected by one immutable God, whose purpose is but *one*; and if God's attributes in the events are disunited, is not Jehovah at war with himself? The objector had better admit, that *mercy*, or *love*, is as deeply concerned in the damnation of man, as justice! I then ask—Is this the way in which love acts in men? If love is an emanation of God, and for ever disposes us to pity and help the sufferer in general, and the *beloved* object in particular; why should *infinite love*, instead of doing *infinitely* more, do, not only *infinitely* less, but the eternally reverse? Does love, which is of God, move the fond parent to die for his son; and almighty love, in the Father of men, excite insult mingled with never-ending damnation? Would a *Turk*, were it possible, pluck his enemy out of *eternal burnings*, and Omnipotence laugh the sufferer, and the sufferer his own son, to scorn? Secondly, the objection says—"God once loved the wretch!" *How is this*? Can an *immutable* being once love, and ever cease to love? And would not *this* mutability in God, destroy, not only the confidence of Gabriel in *him*, but destroy also *his being* as God? Why will men black the spotless character of God, to support their monkish notion of a future hell? "*He out stood the day of grace, and God is become a lion!*" O, horrible!—If there is any change in God, he ceases to be; if none, then *love* can never damn the man. But it may be urged, that the damned, while enjoying this *day of grace*, did not improve it. I ask, did God know this same man would not improve his day of grace; or, did he know nothing about it? If he knew the poor soul would not improve, was it not cruelty for which language hath never found a name,

to impose existence upon him without his choice; and if God did not know how he would conduct, could he be God? Again—It undoubtedly was the will of God he *should* improve, and be eternally happy, or it was *not*; or Jehovah had *no will*, or desire about the matter. If it was God's will he should improve, and be saved, what power can hinder the event? If it was not God's will, the man is no more to blame for damnation than for being; the event was necessary, and if so, no sin can be attached to the subject: If God had *no will* about the affair, is it not monstrous wanton cruelty to punish a creature with never-ending ruin, for a *mere* indifferent behaviour, about which God never concerned himself? To close: the damnation of those who are doomed to hell in a future state, was fixed in the scheme of God from all eternity, and of consequence, his immutable choice, or he must be disappointed; or at best, *cannot*, or *will not* prevent it. If the *above* fates of men were intended, they are damned with the innocence of angels, and hell has lost its horrors; or, if God be disappointed—he chooses to be so, and then he cannot be disappointed—or, if he either *cannot*, or *will not* prevent it, he is not God. (End of the First Discourse.)

(To be continued.)

Extract from Sir George Savile's Speech on a petition for relief in the matter of subscription, 1772.

"Some gentlemen seem to apprehend that we are to make the doors of the church as narrow, and to exclude as many as possible. I think we should make them as wide as we can, and take in as many as possible. Others are apprehensive that, in case the Scriptures are substituted in room of the Articles, it will be the means of admitting into the church a great number of sectaries. Sectaries! Sir, had it not been for sectaries, this cause had been tried at Rome. Thank God it is tried here.

"Some gentlemen fear that, if we lay aside the Articles, and place the Scriptures in their stead, by throwing down all distinctions, we shall admit Papists, and together with them, their religion, too. But they forget that Papists are excluded by the oath of supremacy, and by the declaration against transubstantiation, against the invocation of the Virgin Mary, and other saints, and against the sacrifice of the Mass: And if any other test be needful, let them be made to acknowledge liberty of conscience, and the right of private judgment; let them abjure persecution—that were a truly Protestant test. But can any one seriously think, that encouraging free inquiry and the study of the Scriptures will issue in the Romish religion? When I see a rivulet flow to the top of a high rock, and requiring a strong engine to force it back again, then shall I think that freedom of inquiry will be prejudicial to truth—then shall I think that liberty of judgment will be prejudicial to the Protestant religion—then shall I think that adhering to the Scriptures only will lead to Rome.

"Some gentlemen talk of raising barriers about the church of God, and protecting his honour. Language that is astonishing, that is shocking, that

almost approaches to blasphemy. What! *man*—a poor, vile, contemptible reptile, talk of raising barriers about the church of God? He might as well talk of protecting Omnipotence, and raising barriers about his throne. Barriers about the church of God, sir? About that church, which, if there be any veracity in Scripture, shall continue for ever, and against which the gates of hell shall not prevail? If I may be allowed on so serious an occasion to recollect a fable, it puts me in mind of one which I have met with, of a stately, magnificent, impregnable castle, built on a rock, the basis of which was the centre of the earth, the top of it pierced the clouds, the thickness of the walls could not be measured by cubits. At the bottom of it a few moles were one day very busy in raising up a little quantity of earth, which, when some mice saw—what are you doing, said they, to disturb the tranquility of the lord of this castle? We are not disturbing his tranquility, replied the moles; *all blind as you are*, you may see that we are only throwing up a rampart to protect his castle.

"The Church of God, Sir, can protect itself. Truth needs not to be afraid of not obtaining a victory on a fair trial. The lovers of truth will love all sincere inquirers after it, though they may differ from them in various religious sentiments. For it is to impartial and free inquiry only that error owes its ruin, and truth its success. Those who are penetrated with the benevolent spirit of the gospel, will not condemn as heretics, will not reject as unworthy of their affection, any who believe the Christian religion, who search and endeavour to understand the Scriptures, though they may be unable to comply with creeds and articles.

"Some gentlemen suppose that the Scriptures are not plain enough to be a rule and centre of union to the church. They must have articles and creeds to supply the defects. But if the things which are necessary to salvation are not plainly revealed, there is no way of salvation revealed to the bulk of mankind at all. Whatever is obscurely revealed will be always obscure, notwithstanding our decisions. It can never be authoritatively determined by men. The only authority which can explain it, and make the explanation a test of faith, is the authority of God. As to what he has plainly revealed, it needs no articles to ascertain its meaning. We should not then adopt views and measures which are contracted narrow. We should not set bars in the way of those who are willing to enter and labour in the church of God. When the disciples came to Christ and complained that there were some who cast out devils in his name, and said, we forbade them, because they followed not with us—What did our Saviour do? Did he send them tests and articles to be subscribed? Did he ask them whether they believed this, or that, or the other doctrine? Whether they were Athanasians or Arians, or Arminians? No. He delivered that comprehensive maxim—*He that is not against me is for me. Go ye and say likewise.*"

Christian Register.

From the (Canandaigua) Plain Truth.

"MISSIONARY ZEAL IN THE POOR."

A clergyman in the Evangelical Guardian and Review, 1st Vol. No. 10, p. 479, says, "My monthly missionary meeting is indeed delightful. 'One of the **POOREST WOMEN** in the parish was heard to say, that she would give her penny a week if *she took it from her food!* And she has literally been as good as her word; for though *tea was her only beverage and often her only meal*, she has for some months deprived herself of sugar, in order to contribute her penny, which she does with great regularity every week: But not content with this, as she obtains a livelihood by going about with a basket which contains needles, cotton, &c. she begged of me to write a few lines to authorize her to receive any mite which she could collect in her daily perambulations from house to house, that she might have a chance of getting a penny, even where she could not sell her needles. By this means she generally brings in about three shillings a month in addition to her own four-pence! Such an instance shames me." &c.

This shameless priest would be a disgrace to Mahometanism! "Such an instance shames me," he says; it "shames me" that there are such **VILLAINS** in America!! It is mild language compared with the act, to call a man a *villain* who will impose on the poor and ignorant as this clergyman has done.

"Donations from the A. B. C. F. M. Huntington Ct. Thomas Smith, saved by abstaining from the use of sugar, \$12 50." *Missionary Herald.*

Admitting that Mr. Smith paid twelve and a half cents a pound for sugar, before he became a fanatic, he must have consumed 100 *lbs.* in a year! Verily, he must have been as fond of sugar as a rackoon!

Ib.

DEDICATION.

On Wednesday, 20th instant, the Universalist Chapel, lately erected in this town, was dedicated to the worship of Almighty God. The services were introduced by the reading of select portions of Scripture, by Mr. Ballou, 2d. of Roxbury; after which Mr. Carrique, of Hartford, Conn. addressed the Throne of Grace, in an appropriate and fervent prayer. Mr. Ballou, of Boston, followed in an ingenious and pertinent discourse, from Gen. xxviii. 17. "*How dreadful is this place! this is none other but the House of God—and this is the gate of Heaven.*" Mr. Whittemore, of Cambridgeport, Mass. offered the concluding prayer, and the benediction was pronounced by Mr. Ballou.

Several highly appropriate Hymns were interspersed during the service, which were performed in a masterly style by the Choir and accompanying instrumental performers. The audience was numerous to excess, the whole body of the house being almost exclusively filled with ladies. Many of the respectable clergy of the town, and several from abroad attended on the occasion.

We could not but admire the beauty, neatness, and convenience of the edifice. The proportions,

both internal and external, are fine, and the whole effect agreeable and imposing. The interior arrangement differs from that of the other structures for public worship in this town, in having the pulpit on the side of the principal entrance, and a gradual rise thence to the opposite extremity. The choir also, is situated immediately behind the pulpit at a small elevation, so that the whole of the officiating part of the congregation is placed together. Much praise is certainly due to those liberal and public spirited individuals, through whose instrumentality mainly, this noble and ornamental edifice has been reared, and we cordially hope, that their munificent exertions will be rewarded in the way which we are persuaded will be to them the most desirable, namely, the advancement and promotion of the public morals. (Providence) *R. I. American.*

From the (Boston) Universalist Magazine.

FALLACIOUS REASONING.

The following extracts of fallacious reasoning are from a sermon delivered in Weymouth, December 18, 1808, by the Rev. JACOB NORTON, from 1 Tim. ii. 2-4. "Who will have all men to be saved, and come unto the knowledge of the truth."

The object of the sermon is to induce the belief that this text is not in favour of the doctrine of Universal Salvation, as will appear from the following quotation: "I proceed to observe, that it cannot intend *determination* in God, if by 'all men,' he meant the whole of the human race. This is evident, from the consideration that all men, in this unlimited sense, have not 'come to the knowledge of the truth.'"

If we were to hear some ignorant person, who never had the advantages of a common school education, and who had never travelled beyond the limits of the parish in which he was born, reason in this way, we should certainly be surprised at his stupidity; and if nature had not been severely unkind, in withholding from her child a competent share of common sense, it would be very easy to convince him of the fallacy of his reasoning, by asking him if his father could not will, even to a *determination*, that he should bring home all his sheep, at evening, and secure them in the fold, before he had actually done it. But what shall we think of a scholar, whose acquaintance with logic is sufficient to give him clear sight through many complicated questions, who reasons in this way? Is it necessary to suggest to this reverend gentleman, that his belief, that all the finally impenitent will be for ever punished pursuant to a determination of the Divine Being, is refuted by his own reasoning? Surely he does not suppose that all the non-elect were in hell from all eternity? Nor does he pretend to believe that all the elect were from all eternity in a state of immortal holiness and felicity, though he believes that God, from all eternity, determined that they should finally be brought to such a state, through a Redeemer. Now what is the reason that learned clergymen reason in such a way? Do they really believe that people are so entirely destitute of common sense, as to believe that the Divine Being cannot

will or determine any event before it takes place?

Although I use this pointed language, I do it for no other purpose than to awaken attention to the subject; I would not insinuate that the clergy use such arguments with a design to deceive people to their damage; the fraud may be intended as a pious one.

This method of reasoning respecting the will of God that all men should be saved and come unto the knowledge of the truth, I believe is generally adopted by the clergy who adhere to Mr. Norton's creed; for it is but a few days since I saw a letter written by a clergyman not far from this city, which contained the same arguments, and almost in the same words.

In the sermon from which we here extract, we find this sort of reasoning repeated in the following words: "It is evident that *will*, in the passage of the text, cannot mean determination from this circumstance, that the world, in general, 'lieth in wickedness.'" Christian reader, what is the amount of this reasoning? It is this; God cannot determine to bring a wicked man to repentance, and to a saving knowledge of the truth, because this man lieth in wickedness? We will ask Mr. Norton whether those of his church in Weymouth, who he believes are real Christians, were not once unbelievers, and whether, at that time, they did not "lie in wickedness?" But will he contend that God did not determine to bring them to the knowledge of the truth before they were brought to the knowledge of it?

Here follows another specimen of clerical reasoning, and it is nearly equal to the one just noted: "But has God determined that all men, without exception, or even that the greater part of them should come to the knowledge of the truth, how shall we account for the overflowings of ungodliness in the world?" Let us look at this reasoning. What does it amount to? It amounts to this; If a man be ungodly, it proves that God does not determine to bring him to the knowledge of the truth; and, as far the greater part of mankind are ungodly, it is evident that God never determined that the greatest part of mankind should ever come to the knowledge of the truth, and be saved. Of course, God determined that the greatest part of mankind should never be saved nor come unto the knowledge of the truth. But, after all, does not Mr. Norton and all the clergy of his creed believe that some of the ungodly are embraced in God's gracious determination to save? Do they not believe the following scriptures? Rom. iv. 4, 5. "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Chap. v. 6. "For when we were without strength, in due time Christ died for the ungodly." According to these scriptures, Christ died for the ungodly, and God justifies the ungodly; but, according to Mr. Norton's reasoning, God never determined to save the ungodly, who lie in wickedness! Who then, I would ask, does God determine

to save? Christ said he came not to call the righteous, but sinners to repentance.

Again our preacher says; "That the word *will*, in the text, does not intend determination with respect to the salvation of all men, indiscriminately, is evident from this consideration, that God wills, or determines that all men, indiscriminately, shall not be saved; but that some of them shall be the subjects of his wrath." And in order to support this statement, Mr. Norton quotes the following passage from St. Paul: "What if God *willing* to show his wrath; and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction." Here the preacher plainly asserts, that God has determined that all men, indiscriminately, shall not be saved! Observe this, Christian reader, and then ask the question, if that God, who has determined that the greatest part of mankind shall not be saved, is honest when he pretends to offer his favour to all? Ask again, Is it possible that Mr. Norton should not see the direct contradiction of his own statements? He says, in page 4, "And that it (*will*) is really expressive of benevolence in God is admitted; for determination, in God, that men should be saved, or his commanding them to be saved, must originate in the benevolence of his nature." Did hypocrisy ever equal this? Here God is represented as *benevolently* commanding all those to be saved whom he has determined shall not be saved! The wisdom that is from above is "without partiality and without hypocrisy." But what has the passage, which Mr. Norton quoted to prove his assertion above noticed, to do with it? Is it not evident that a person may be a vessel of wrath for a season, and afterwards become a vessel of mercy? See Eph. ii. 1, 2, 3, 4, 5 "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath he quickened us together with Christ."

Much of the rest of this sermon is as destitute of sound reason or Scripture authority, as those passages are, which we have noticed.

FOR THE GOSPEL HERALD.

When I read of the inhuman treatment which the Jews inflicted on our Saviour and his disciples, I cannot help exclaiming to myself, Blind and superstitious persecutors; who nailed your Saviour to the cross, and likewise persecuted his immediate disciples, who, like their divine Master, preached the Gospel, which was "Good tidings of great joy which *shall be to all people*." The same spirit prevails now, as in former times. Calvinism, whose founder was not less guilty of innocent blood than the inhuman Jews, seems to be the prevailing (self-

styled orthodox) doctrine in New-England, and other states. As far as I have been acquainted, I am presumptuous enough to say, it is the most absurd and inconsistent doctrine that was ever formed by man. I have heard many of them say, that the doctrine of *Universal Salvation* was first preached by the *devil*, and that preachers of it ought to be banished from human society. Suppose the civil power was in the hands of such individuals, how many crimes which would blacken the character of the devil, (the adversary of God and man;) would be heard of in one short year? There would be, in my opinion, just as many more than there is at the present, as the power would be greater than it really is.

We have an account (which is unquestionably true,) of a law in New-England, which either banished or put to death, all Quakers, and supposed witches; and undoubtedly, if they could have found a Universalist, he would have suffered, if possible, a more cruel death than Michael Servetus suffered, in consequence of what John Calvin was pleased to style heresy. Thank God, the world is now more enlightened, and we have laws which forbid all such hellish outrages. Two verses of poetry, which give a very plain illustration of the doctrine of Calvinism, I shall quote from page 140, Vol. I. of the Gospel Herald.

"Reader, there is only truth and error! Look at their *origin*—

"Reason to man by God was given,
That man might learn the way to heaven.
Hell made an effort—hence the schism,
Self-contradicting Calvinism!!!"

"Reason from heaven is light Divine,
Illuming our benighted mind;
But Calvinism from hell was sent,
Our purse and heads to circumvent!"

Calvinism is now fast sinking to the place from whence it came. But we can see here and there one, who has by old age, or some other fatal cause, fell into such a decrepit state that he can only "grin horribly" as the Universalist passes by, and mutter to himself, We once had it in our power to stop your progress, and fasten you to the stake! But now—Alas!—

As Calvinism is on the fall, may it never arise; but may truth shine in its blackened horizon, like the sun at noon-day. May the time soon arrive, when error shall be banished from the human family, and praises from every tongue echo through the unbounded regions of space now unknown to man. "Bless the Lord, O my soul, and all that is within me *bless his holy name*." AGUR.

Norwalk, (Con.) Dec. 3, 1822.

REMARKS

ON HEBREWS X. 31. BY REQUEST OF S. F.

"It is a fearful thing to fall into the hands of the living God."

Our correspondent remarked, that this passage was produced as testimony to prove the falsehood of the doctrine of Universal Salvation. The objector should remember, the passage does not say it

is endless misery in a future hell, to fall into the hands of the living God. Falling into the hands of the living God, and falling into hell, are two things. What then does the apostle mean? We have a question to ask. What did David mean, when he spoke as follows? 2 Sam. xxiv. 14. "And David said unto Gad, I am in a great strait: let us fall into the hand of the Lord; for his mercies are great; and let me not fall into the hand of man." Did not David fall into the hands of God? David regarded it as a fearful thing. Will our opponents contend that David was made endlessly miserable, when he fell into the hand of God? If not, the controversy is at an end!

REMARKS

ON HEBREWS X. 26-27, BY REQUEST OF D. R.

"For if we sin wilfully after that we have received the knowledge of the truth, there remains no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

It is necessary to inform the reader, if his mind is darkened by prejudice and blinded by an erroneous education, that not one word is said in this passage about an endless, or any hell, or any suffering for sin in a future world; neither is any thing said to authorize even a supposition that sin will not be forgiven by God. This passage is the last that should be brought forward to disprove the doctrine of the salvation of all men. We have a question to ask—Suppose we sin wilfully before we receive the knowledge of the truth, what sacrifice then remains for sins? Ans. The sacrifice or offering of the body of Jesus Christ once. For by one offering he hath perfected for ever them that are sanctified. Now, it is evident, that the wilful sin spoken of cannot be committed until we arrive at the truth. And it is those who arrive at the knowledge of the truth, and are sanctified thereby, and perfected, who believe the offering of Christ to be sufficient, who do not sin. What is the sin spoken of? Ans. Counting the blood (or Spirit) of the covenant wherewith he was sanctified, an unholy thing, and treading under foot the Son of God!

Paul declares at the commencement of the chapter, that the law (the shadow, Christ the substance) "can never make the comers thereunto perfect. For then (if the law could have done this,) would they not have ceased to be offered; because that the worshippers once purged should have had no more conscience of sin." That is, they would have offered no more sacrifices. The grand truth is, "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." Consequently, there required no sacrifice to propitiate God. Those who arrive at the knowledge, and afterward sin wilfully, by rejecting it, necessarily must find another remedy for sin, than God manifested in Christ, reconciling the world unto himself, and not finding another sacrifice, and rejecting the truth, they look for judgment and fiery indignation which shall devour the adversaries.

If any person should dissent from our views, or

find objections which they may suppose we have not answered, we shall be glad to hear from them.

DAMNATION.

To preach long, loud, and damnation, is the way to be cried up: we love a man that damns us, and we run after him again to save us. If a man has a sore leg, and he should go to an honest surgeon, and he should only bid him keep it warm, and anoint with such an oil, an oil well known, that would effect the cure; haply, he would not much regard him, because he knew the medicine beforehand an ordinary medicine: but if he should go to a surgeon that should tell him, "Your leg will gangrene within three days, and it must be cut off, and you will die, unless you do something that I could tell you of!" What listening there would be to this man! "O, for the Lord's sake, tell me what this is; I will give you any content for your pains."—Written two hundred years ago by Selden.

Baltimore Patriot.

A BROAD HINT!

Our brother editor of the "Cincinnati Remembrancer," has not said a word about our queries relative to the "doctrine of an unpardonable sin," which, some time since, occupied the columns of his Paper. If he will publish our queries, we promise to publish twice the quantity from his Paper, of the strongest arguments he can raise against our faith. This is "fair play." Therefore, do not forget us.

NOTICE.

The "Society for the Investigation and Establishment of Gospel Truth," will meet at Mr. Tolerton's Academy, 63 Chrystie-street, on Monday Evening next, at six o'clock. Subject for Discussion, Mark xvi. 15, 16.

The Editor of this Paper is requested to give notice, that he contemplates being in Morristown on Sunday, Dec. 22d inst. The hours for meeting will be three o'clock in the afternoon, and at early candle-light. In the evening the subject will be the "Rich Man and Lazarus," (Luke xvi.)

DIED;

In Stratford, on the 13th inst. Mr. Samuel Patterson, in the 80th year of his age. He lived and died in the full belief of Universal Salvation. After being questioned on this subject, his only answer was, he could see no cause for retraction. His last words and advice to his children were, that they should take the Bible for their guide, and put no confidence in man.

AGENTS FOR THE GOSPEL HERALD.

Capt. J. C. Churchill, Portland, (Me.) Theodosius Parsons, Esq. Holmes Hole, (Mass.) Messrs. Noah S. Bailey, Norwalk, (Conn.) Richard H. Woods, White Plains; Ralph Malbone, Brooklyn; Benjamin Wright, Jamaica; Ashbel Stoddard, Hudson; William R. Gregory, Ithaca, (N. Y.) Henry White, Petersburg, (Vir.) Timothy Bigelow, Palmyra, Portage Co. David Loring, Cincinnati; Horace Burroughs, Boardman, Trumbull Co. (Ohio.) Gershom D. Miller, Rahway, (N. J.)

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW YORK, SATURDAY, DECEMBER 21, 1822.

NO. XXXII.

TO THE EDITOR OF THE GOSPEL HERALD.

Dear Sir—Enclosed you have a copy of a letter, which I wrote to the Rev. Mr. Hooper, a Calvinistic Baptist preacher of this place. The letter was handed him on Thursday, the 5th, and by him returned on the 7th instant, on which he wrote as follows: "Mr. Asa Barton, Sir—You may take for an answer to this letter, Prov. xxvi. 4. 'Answer not a fool according to his folly, lest thou be like unto him.'"
(Signed) JAMES HOOPER."

I am ready to appeal to the candid of every name and denomination, whether we have not a right to expect to receive a candid and dispassionate answer to any civil question we may be disposed to ask? And especially when we inquire into the truth and propriety of sentiments delivered to us from the learned desk, and by those too, who have professed to be the teachers of life and salvation for years, their looks already whitened with the frost of age, and who tell us, they expect shortly to give an account to God, how they have preached, and improved their time, who appear before us every Sabbath, and exhort us to embrace the truth. But do we inquire of them, "*What is Truth?*" we are answered with scorn and contempt, if at all. Do we put ourselves in ever so humble a posture, to receive instruction from them, we are called "*a fool.*" Does language which is derogatory to men of only common standing in society, become one who is a preacher of that gospel which is from above? One who professes to be a watchman of Zion; one to whom we look for an example both in word and conduct? If we are not blessed by the God of nature with such a *profundity of wisdom*, with so much knowledge, and with a mind so deep and penetrating, does it become those to call us fools, merely because we require of them a *reason*, for that which they advance as truth? And does the Rev. Mr. Hooper think by this favour, to look down upon all such as differ from him in opinion, as on an inferior race of beings? Does he manifest the spirit of Christ, in refusing to instruct an inquirer after truth, who commanded his disciples to "Go and teach all nations?" Does he follow the directions of the great apostle to Timothy, who said that a bishop must be *blameless, of good behaviour, apt to teach, patient, one that ruleth well his own house?* Surely this is different from the reason given in Scripture, for there, "*because the preacher was wise, he still taught the people knowledge.*" But now, if we are seeking instruction, with ever so sincere a motive, do we but once let it be known to a teacher of righteousness, we are at once stigmatized as fools, and looked upon by them with contempt. If

this is justifiable in a professed minister of righteousness, what would not be justifiable in one who never professed religion, much more one who has come forward as a teacher of the people.

I am yours with respect,

ASA BARTON.

Paris, (Me.) Dec. 9, 1822.

Paris, Nov. 30, 1822.

REVEREND AND DEAR SIR,

I attended the funeral of Mrs. Chandler, and heard you deliver the discourse on the occasion, and as I then, in my own mind, queried the propriety of some of your observations, I have taken the liberty to put them in writing, and send them to you, not doubting in the least, but you will condescend to remove the objections in my mind, and endeavour to guide me in the right way; for all I want in this case is, to come at the truth and propriety of things, and be assured, kind Sir, that it is to receive instruction, that I write you at this time, believing that it is your delight to assist in removing darkness from the minds of all such as desire it. I therefore request, that you will give me an answer to the objections I have here set forth, which I have confidence to believe you will willingly do, in the same spirit they were dictated.

I must confess, Sir, that I felt somewhat surprised at your introductory prayer, when you lifted up your hands, and raised your voice to God, that he would bless the husband, together with the parents of the deceased; that he would give them a heart resigned to his will, and bless them in this dispensation of his providence; and then, you invoked the blessing of Heaven upon the brothers and sisters of the deceased, that God would lead them in the right way, guide them from all error, and prevent them from going on in sin. Why did you not, dear Sir, pray that the husband and parents might share the same blessing? Was it because they were *Baptists*, that you supposed they were in the right way, that they had no errors, and that they could not go in the ways of sin? or was it because one of the brothers of the deceased professed to believe in the doctrine of *Universal Salvation*? And why, Sir, could you not pray for all the relatives, that every one of them might hear the rod, and him that hath appointed it? Were you governed by your creed of *election*, and consequently supposed, that only the husband and parents would be saved? If it was this, why did you pray that the others might be led in the right way, guided from all error, and be prevented from going on in sin? For if they were *elected*, they would inevitably be saved; and were

they reprobated, they must, and would be miserable. In short, why did you pray for either? For, according to the doctrine of Calvin, all things are decreed by God from before the foundation of the world; and he has elected just such a number to be saved, and it cannot be added to, or diminished from; therefore, I do not conceive that your prayers, nor the prayers of all the world, could effect any thing, admitting this system is correct. But not only so, all our actions and thoughts were not only open before God, but according to this system of predestination, he has *foreordained* them all, and no one is able to do any better or worse than he does; and he is only fulfilling the decrees of God, in all he does, whether good or bad. On this principle, the sinner is as much entitled to heaven as the saint, for he has done the will of God, and the saint has done no more.

I was also much surprised, Sir, at some of the comparisons you drew from your text,* when you observed that a Christian was compared to a *green tree*, on account that it produces fruit, and then said, that the wicked were compared to a dry tree, for that they did not bear fruit; and you observed, that although they did ever so many good works, and performed many offices of kindness, that it was not fruit. Will you tell me, kind Sir, what is *fruit*, in your opinion? Is it not, according to Scripture, that we should deal justly, love mercy, and walk humbly? Is it not, to do to others as we would wish them to do unto us? Is it not, to visit the widows and fatherless in their affliction, and to keep *ourselves* unspotted from the world? But, you say, that these outward works are nothing more than morality, and *that*, you say, heaven has nothing to do with. For me, I feel sure, that unless heaven is a moral place, it cannot be a happy one; for we are much troubled in this world with the vices and immoralities of the people, and what might we reasonably expect from a place, where it was not known, even by name? Or, do you judge, Sir, from the conduct of some professors of Christianity, *they* being the *elect* of God, commit such gross outrages on the rules and principles of morality, that heaven can have no place for *them*, admitting that it requires a *moral life* of all such as enter within its gates? But, Sir, you ought to recollect that it is not every *green tree* that bears fruit; and it is generally, if not always the case, that the greener, or more leaves that a tree has, the less fruit it produces. Should we compare professed Christians by this mark, it would no doubt do well, for it is generally the case, that the more tenacious any sect, or denomination of Christians are, of *outward* forms and ceremonies, the more destitute they are of the vital principles of religion; as was the case in the days of our Lord and Saviour Jesus Christ, who said, "Wo unto you, scribes and Pharisees, hypocrites, for ye pay tithes of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to

have left the others undone." But you observed still further, that the Christian was compared to a green tree, for that it had sap in it. Now, Sir, the sap of but few trees is of any use but to *themselves*; and I think, the lives of many professors of religion would well compare here also; for we see but very few, among the great mass of professed Christians, who are governed by the precepts of that religion they profess, but only make use of it for a cloak of covetousness and deceit, creeping into *houses*, and *leading captive silly women*, laden with sin, led away by divers lusts.

But still further, you said, that a Christian was compared to a green tree, for that it had life. There is but a very small part of the trees that grow, that we value their life of itself considered. It is the use that we make of the wood, after we destroy its life, which we value most; and the life of most trees is supported by the nourishment which they derive from other trees and shrubs; and we frequently see instances, where they even draw the nourishment from them in such a manner, that the smaller trees finally wither and die. Is not this the case with many professors of religion? How do they thrive, upon that which they grind from the face of the poor? How do they extort from those that are within their power? even the widow and the orphan are not spared from their merciless hands, so long as they have a single farthing on which to prey.

You farther said, the wicked were compared to a dry tree, for they would burn up. I ask you, dear Sir, if a green tree will not also burn? Do they not make the hottest fire? And we know that by burning one dry tree, we may kill or destroy several green ones; and it is a truth which I think cannot be denied, that *one* whom *you call wicked here*, can destroy many of the religious lives of professed Christians, which could not be, if they were the real followers of the Lord: and as to *green trees* making the hottest fire, you well know, that three-fourths, if not more, of the wars that have desolated the world, and deluged the earth in blood, were begun and carried on by *professors of religion*; and even the private quarrels among the professors of Christianity, have been more violent than any among those who have not made pretensions to piety. But one other observation that you made on the eunuch's being a dry tree; I here ask you, Sir, if you think it derogatory to a woman not to bear children? According to your discourse, we must conclude, that you think it a disgrace (equal with the Chinese,) if a woman is not blessed with a child; for you say, that the wicked are compared to a dry tree in the Scriptures; and also, the eunuch, and it is allowed on all hands that it is a disgrace to be wicked, and so of course it must be, not to bring forth children. Is it for this, that *some* who profess to be Christians, obey the command to multiply and replenish the earth, even before they enter into the contract of marriage? If doctrine like *this* is believed, we need not wonder at the number of illegitimate children among us, nor that so large a proportion of them are found among the *professors of religion*.

* Luke xxiii. 31. "For if they do these things in the green tree, what shall be done in the dry."

But to pass on to your address to the mourners. What shall I say, is your inquiry? Could you not have told them to sorrow not as those without hope; that God had for Christ's sake forgiven their sins, and that he had only taken that which he gave; that they must look to him, the giver of every blessing, and pray him to bestow on them the gracious influences of his Spirit, that this dispensation of his providence might be sanctified to them? But when you addressed the church, of which the deceased was a member, you said, that she was not separated from them, for she was with God; and if they were God's, then they were together, and that she was with God. You urged as the strongest reason, that she had been baptized, in the name of the Father, Son, and Holy Ghost; that she had joined the church, and had communed with the church at the table of the Lord. Now, Sir, I very much doubt whether she ever enters within the gates of the New Jerusalem without some other passport than this. Does not the Scripture require something more than to be baptized, join the church, or commune at what some people here call the table of the Lord? It certainly does. *Repent, and believe*, are adopted as the first requisitions of Scripture, and then thou mayest be baptized? Do you, Sir, believe, that all who have been baptized in the name of the Father, Son, and Holy Ghost, are saved? If you do not, why lay so much stress on that part? If you do, you will admit a motley crew to heaven of Jews, Christians, and Roman Catholics. You further observed to the church, that they must not repine that she had gone before them, for you said it would be wrong were they in a ship at sea, tossed by its boisterous waves, for to repine, should one be taken in a boat, and conveyed to the port of destination. But, dear Sir, if they were not separated, what danger could there be of repining? Surely, if they were together, they could not be separated now. And I wish to inquire how you know, Sir, that they are not separated, or how can you tell where the disembodied spirit has its abode? And are you in possession of information, to say, that death does not separate even the nearest of friends and connexions in life? It most certainly does; and you allowed it to be the case, in your address to the mourners; then why not to the church, when you recollect that some of the mourners were members of it.

To these few queries I beg a candid reply; and subscribe myself a sincere seeker after truth and propriety. ASA BARTON.

TO THE EDITOR OF THE GOSPEL HERALD.

SIR,—I have lately read in one of your Numbers, a story, entitled "*A voice from the grave.*" In your remarks you say, "On reading the above, we were almost disposed to doubt the evidence of our senses." Now to me such stories are quite familiar; and had the editors of the *Emporium* applied to the Rev. Stephen Fenn, of Harpersfield, they might have been furnished with stories "wonderful and terrible," independent of other countries. I send you the following story, not because I believe it to be

true, but to convince the world that things as marvellous and inconsistent have been related, and said to have taken place in this enlightened country, as in France, or any other.

About five years since, there was something of a revival in this town, and many were inquiring after the truth as it was in Jesus. It so happened, that the Rev. Daniel Parker came to town, and gave out an appointment to preach in the evening. I, with many others, attended. Mr. P. told the audience of an extraordinary occurrence, which, he said, happened in Connecticut. How a ball had been started for the Fourth of July; that a very respectable young lady was sent to New-York to procure the newest fashions for the occasion, &c. that she however sickened, died, and was buried on that same Fourth of July! After he had finished his discourse, the Rev. Mr. Fenn arose, and told the people, that he would relate a very singular occurrence which he said happened that summer in Massachusetts. That in a certain town an awakening had commenced, which promised much good; but that three young men, "being moved and seduced by the instigation of the devil," had determined to arrest its progress by introducing a *ball*, and for that purpose visited all the young people in that and the two neighbouring towns; but that the awakening spread with such astonishing rapidity, and most of the young people having become subjects of it, their wicked project was likely to fail. However, they determined to carry the point at all hazards, and for the further prosecution of it they had assembled in a pasture where a flock of sheep were feeding. That one of the young men being detained at a little distance with his horse, the other two sat down by the side of a stump, and began to complain of their bad success; when one of the sheep parted out from the flock, came up to the young men, put one forefoot upon a shoulder of each, and, with an *audible voice*, spake these words: "*Come, young men, arise and go along with us!*" The effect, he said, was such as might have been expected. They soon became *hopeful converts!* Thus did the gentleman feed his hearers with the mutton of life, which to many was not a dainty repast, believing the whole story to be a base, and most wicked fabrication. Your remarks may do much good.

A FRIEND TO TRUTH.

Harpersfield, Nov. 1822.

Note.—We shall offer no comment on the above, at present, only to say, that we think the Massachusetts *sheep story*, beats the Paris *resurrection story* out and out. When clergymen descend to such *paltry lying*, they are unworthy of notice. The indignation of an enlightened public should frown them into their original insignificance. ED.

TO THE EDITOR OF THE GOSPEL HERALD.

SIR,—In your answer to the request of L. H., you think the time referred to was the destruction of Jerusalem. That being the case, there seems to be a difficulty, which, if you can obviate, you will further oblige, &c. The destruction is said to have taken place about seventy or seventy-five years after

Christ, and the book of that prophecy to have been written ninety-six years after. L. H.

REMARKS.

We inform L. H. that the time when the book of Revelation was written by John, is unknown to all men. The contents of the book must decide the time when it was written. We think we can prove, should it be necessary, beyond the possibility of refutation, that the book was written *before* the destruction of Jerusalem.

A STRANGE BOOK.

(Continued from page 244.)

"WHO WILL HAVE ALL MEN TO BE SAVED."

1 Tim. ii. 4.

I closed the former discourse with some strictures on the common objection against the Universal Salvation of men; which objection seems the *alone* foundation on which my opposers found their arguments, and rest the goodness and success of their cause: they have no other *plausible* method of reconciling the goodness of God with endless torture, but to drag on *free agency* into their service.

I shall assume this subject of *freedom*, by and by; here I have more to say respecting the objection, stated in my last. God, the objection represents, as putting on the ferocity of a prowling tenant of the forest, and as adding *insult* to the expressions of vengeance, untempered with one dram of mercy.

1. I ask—Is immutability necessarily attached to God's nature and perfections? If this question should receive an affirmative, then it will follow, most naturally, that God, in pronouncing the horrid sentence, which sinks the soul below the reach of pity, has the same *sentiments, wishes, designs*, and *unfrustrable* resolutions towards the hopeless damned, at the time of execution, as he had when he made him; and, as he entertained from all eternity.

If, in the sentence, *Depart*, God intends eternal damnation, will it not follow, that he was *not* God before, and that he can *never* be God in future? Before, he could not be nature's God; for nature in all her variety declares him good, and immutably so; and we have, I trust, clearly shown, that the *same* sentiments, the *same* views, and the *same* unfrustrable designs in God towards the damned, at the time of execution, were eternally in him, and irresistibly operated in the formation of the unhappy soul! What then, but a *damning intention* in God, gave being to the forlorn? Nor can he be God, after this merciless scene: for if it be urged, that God had not *eternal* designs of damnation towards the future sufferers, then he must have *novel* ones; and if novel, a time when they *were* conceived must be admitted; and this equally declares a time of admittance, and the imperfection of God's nature! Again, upon the receipt of these *new* designs, it seems, there was instituted a *new* and most *barbarous* line of conduct on the part of God; no longer do we hear—"for God is love;" but, *DEPART!* "I will laugh at your calamity, and mock," &c.

The objector may take his choice of the *two* following attributes; and *one*, it seems he must choose; either that God, being *perfect* and *immutable*, enter-

tained *sentiments, views* and *irresistible* designs of damnation towards a great part of men from all eternity; or, that he made all men with honest intentions respecting their *eternal happiness*; but found, when the *human machinery* had played for some ages, that it did not answer his expectations; that new arrangements must be made, and new resolutions formed: the result was, the wicked must be sent to hell.

Let us see how he will come out with these absurdities. The reader will please to run his eye over the statement, and save me the trouble of writing it again.

To the first, I answer, that if God, had *eternally* such sentiments and designs, it follows, that damnation is necessary; and if so, no *sin* can be attached to the man who suffers eternally! A man necessarily damned, is no more to blame for the event, than for existence.

It is a pity that men, so anxious to support their favourite hell, should so foolishly strip it of all its horrors.

Having already proved, that *these* designs of God, would most effectually destroy his being, and clothe him with more wanton barbarity than that of *NERO*, or the *Emperor of Morocco*; I will consider the last clause, of what the antagonist urges, if indeed he can urge any thing.

Here it is supposed that God had once good intentions, respecting man, but found on the *trial* that the *machinery* did not answer the fond hopes of the author; that a new mode of procedure must be adopted, and man must be damned.

I ask, if God *once* had designs of mercy toward man, can he ever cease to have them; and if he being *immutable*, can never cease to entertain such designs, can a poor, trembling soul perish in the flames of an eternal hell? What! can the *noble, disinterested, immutable*, and *almighty* designs of unparalleled love, doom to never-ending torture, a trembling soul, forced into being by its irresistible energies? What a display of eternal philanthropy is this! It might suit the genius of an angry chimerical devil; but can never comport with infinite love. Again, if man did not answer the expectations of God; was the all-perfect God capable of calculation? who, but a madman or a fool, would ever urge, in the room of argument, *stuff*, that reflects unpardonably upon the spotless perfections of the divine nature? Can he who made man's mind, be ignorant of its powers, and the invariable manner, in which, through a whole eternity, they will operate? Once more, if *damnation* be too hard an exercise for *almighty love*, it must be *vindictiveness, hatred* or *malice*; and *these*, it would seem, are *aliens*, or *illegitimates* in the household of love. I ask—do *vindictiveness, hatred*, and *malice*, effect any change in God? If they do not, why use the term? If they do, then God is mutable, and if so, no God.

Once more—Does Jehovah feel no perturbation, upon the entrance of vengeance and hatred into his all-merciful mind? If not, then anger applied to God is eternally improper; and if any are damned, they must be so from the very singular expressions of

immutable love, and with the same *sentiments, views, and designs*, on the part of God, as he possessed from everlasting, and which operated in a most signal manner, at the formation of man. If then, man gets into hell at all, he must get there by the energies of incalculable love; and, *this*, I venture to say, is the oddest kind of love, I ever heard of. If man, by the exercise of love, imitates God, the *object* of his affections had better look out, the next he may know may be hell, or something as bad.

The last word in the statement I have been considering, is *HELL*! I therefore ask, whence came this long talked of hell? It must *make itself*, or be made by God. If it *made itself*, there never was a more fortunate and necessary agreement among the particles of *fire and brimstone*, which constitute that *horrible bastille*, than that singular one, which induces them to rise into an *eternal prison*, at the *punctum temporis*, when the calculation of God respecting man was discovered to be unfounded, and it became necessary to imprison him, without benefit of clergy, or liberty of the yard, for ever.

But, that *hell* should exist of itself, is too absurd; it remains then, that if it has existence at all, it must be made by God. If then, God made hell, he must have made it before he made man, or afterwards; if *before*, (and he made it with design) undoubtedly that design was a prison for man; and if so, he must *clearly* see, that man would need, or deserve it: With *this*, then in view, man was pushed into being, while his *eternal damnation* was just as certain, as God's sight, or knowledge of the event may be supposed certain. *This corollary*, again offers itself; that man was *made* with a fixed determination for destruction; and if so, the obliquity of his behaviour can never be the cause of his damnation. *Fire and brimstone*, may plague a spirit, for aught I can tell, but they will plague an innocent one, if they should attack the soul of man.

Gabriel, has no more innocence in his raised and devotional worship, than the damned would possess, if they were made for hell, or hell for them.

Again, if God made hell after he made man, it only goes to show his incapacity at calculation.

But it is time to say *something* of free agency. Man, they say, is a free agent; has abused his liberty, and is damned of course.

This being the *quintessence* of all argument in establishment of the existence of a future hell, it must be considered *specially*.

And I reply, that *free agency*, applied to, or affirmed of man, is a contradiction in terms; for, *free*, the adjective, signifies at *liberty, open, innocent, friendly*: The substantive, *freedom*, signifies *liberty, privilege, unrestraint*; *agency*, or *acting*, the business performed by an *agent*; which term signifies *substitute*, or dealer for another. Now take the adjective *free*, and the substantive *freedom*, and admit their definition; *liberty, open, innocent, friendly*; and, *liberty, privilege, unrestraint*; do these belong to man? Is he unrestrained in privilege? If so, he is non-accountable for his conduct; and to offer restraint, is a vile encroachment upon

his unalienable rights. To arraign his conduct, therefore, is to deny his liberty, which is more than the opposer of the scheme of grace would wish to do.

Add to *this*, that *agent*, signifies a *substitute*, or dealer for another. In this sense, no advocate for *free agency in man*, ever understood the terms, nor will he be willing to admit this definition; but I know not how he will avoid it.

Man, they say, is at liberty to act for himself; I plead, he must act in *eternal* conformity to the laws of his formation; and in *this sense*, is the substitute, or dealer for another. All free-willers will tell you, that *man* has liberty to act as he pleases; but yet, if he acts wrong, he is damned! He has full freedom of choice; but if he should chance to use his freedom in the choice of vice, he is immediately confined in the Calvinistic bastille!!!

It appears to me, *human liberty* thus hampered, and the subject of it exposed every second to the dungeon of the inquisition, is not equal to Hobson's liberty, to choose *that*, or none, when there remained but *one* object of choice. The freedom of man, in religion, is still worse; he may choose, but if he chooses wrong, he is damned; and worse than poor Hobson fared, he is damned if he neglects to choose.

I would ask the advocates of free agency, how much it is worth, conditioned as they say it is? Can a man be said to enjoy unrestrained liberty, whose every act is prescribed by the eternal laws of his *existence*, his *manner* of dependence, and his *connections* with society? Is the *agent*, who acts for his employer, at liberty to exceed his commission? Surely not. Wherein then consists this unrestrained freedom? It is just as unbounded as this; he may choose right, is damned if he chooses wrong, and damned if he does not choose at all. This is the utmost that can be made of the boasted *free agency* of man.

Now, I ask—Is it not an infinitely hazardous *free agency*, for men to possess? Who, for ten thousand worlds, would have chosen *this* ground, where hell eternal depends upon one wrong step? Who would have been an *agent*, if he had have antecedently known that he must choose—must choose right, or perish without hope?

And did the everlasting, inexhausted love of God, choose this fearful state for man, and hinge the great things of eternity, upon the rectitude and obliquity of *his* conduct in a single point of time; and is the kindness of God the alone argument, by which *endless damnation*, and *eternal goodness* are reconciled?

Could I have had the *blessed* privilege of choosing, whether I would have existed, with all the famed advantages of *free agency*, in a scene like this, and the *issue*, heaven, or hell, as my behaviour should be; I should have shrunk from the dread picture of being, and have blessed the God of mercy, to have let me remained eternally insensible.

O! horrible picture of the blessed God; to curse us with intelligence and reflection *unsolicited*, and impose existence upon us without our choice, while

there are a million of chances for hell, upon the *free agency* scheme, and not one poor one for heaven. The very *free agent* himself, tells us, no man can change his heart; no one come, without the *special* drawings of the Father; that we cannot move towards God, until moved upon; and yet the stupid soul, will denounce ten thousand curses upon the man who does not make to himself a new heart, turn to the Lord, and take heaven by storm. Salvation they say is of grace, not of works: It is not of him that willeth, nor of him that runneth: *Jacob* have I loved, but *Esau* have I hated; and that before the little innocents had done good or hurt: That he will have mercy on whom he will have mercy, and whom he will he hardeneth: And, to finish the merciless picture; and who art thou that repliest against God?

If such a being as the *devil* did exist, he must laugh at this accursed portrait of nature's God: and further, he must be a *Calvinistic dunce*, to trouble his old head about the damnation of men; hell will be filled, by the agency of God and the doctrine of *human freedom*, fast enough, he sitting in his corner.

I ask, *here*, If the doctrine of human agency in the affairs of eternity be true, and men are saved, or damned, as the account shall be when footed, and the *foot* be determined by the excess of virtue or vice; of what service is Jesus? The *free willer*, is perpetually mouthing about Jesus; tells us what great things he has done, and how this *Lamb of God* has taken away the sin of the world; yet that *same* sin remains: how he has paid the debt, God having laid upon him the iniquities of us all; yet, that our iniquities remain with us, and must be expiated by penance, or we be damned! That we are saved by grace *alone*, and one thing more—works: that there is virtue enough in *one drop* of Christ's blood, to save a world; yet *nobody* is like to be benefited by it, each man having to work out his *own* salvation. What are we to understand by all these inconsistencies? Who can analyze the heterogeneous particles of which *this* mass is composed?

I shall advise the *free agent*, either to drop his *agency* or his *Lamb*: it really appears to me, they have very little connexion.

If the *Lamb* will do without *agency*, all the better; if not, the *former* seems of no use.

I would, in this place, ask the Christian bishop, how he would go to work to reconcile with *justice*, and *God's justice* too, the putting an innocent man to death, for the *guilty*? It will be enough for the *bishop*, at present, to prove beyond a remaining doubt, that *three* are one; and *one* is three!

Before I go any further, I want to ask one question: How does *any* preacher, *certainly* know that there is a hell? And if there *is*, how he knows it is filled with mingled *brimstone* and *fire*? And if he knows thus far, *most certainly* how the *brimstone* is manufactured; whether it be in rolls, or what we call flour, or sulphur?

These queries, I think *important* in *that* system of divinity which has obtained for more than eighteen hundred years past. It may be thought strange

that my *one* question is now become *three*, but where is the mystery? It is *pure divinity*; the good old doctrine of the trinity.

To proceed—Is God omniscient? I wish to investigate every feature of the divine character, as drawn by reason and *nature*; to search for *truth*, and embrace it when found.

This question will have an *affirmative* or *negative*; or else, no answer at all. *The latter*, is far the safest way for the opposers of *Universal Salvation*; and it had been always their prudence, to have remained silent upon a subject which, neither their *ingenuity*, *bigotry* or *ill temper*, can ever depreciate, as to its glory and worth.

But, if the question receive a *negative*; viz. that God is not *all-knowing*, it will follow that he is not *necessarily* perfect; and if so, not self-existent; not God! Suppose the Deity to know more *to-day*, than he *necessarily* knew *yesterday*; does it not follow, that he is *greater*, more *glorious*, and better furnished *now*, than he was before? And if so, that he was not so perfect before, as now; and if so, that he was not absolutely, and necessarily perfect before? And if this be admitted, that he was not, what *reason* and *nature* represent him to be; that *is*, was not God before?

But should human folly admit this mode of reasoning, where will it end? Every *new event*, must furnish a degree of knowledge to the divine mind; through *time*, new events will undoubtedly be unfolding; and in *eternity*, if *free agency* should continue, *new events*, no doubt, of which God had no *antecedent* knowledge, will rise in wonderful succession; each novel event will bring a degree of knowledge, and each degree of knowledge, a degree of perfection.

The fact upon this plan, seems to be this: Almighty God began a career of glory, in the organization of the world, and of man, which in its *infancy*, must be worthy of the admiration and praise of all intelligencies, but has been increasing from everlasting, and must continue to increase, through ceaseless eternity: O, what will he be in twenty-five million of ages more? He began, *God-all-perfect*, and has increased to an infinite degree beyond perfection, and ten thousand *infinities* yet remain.

Besides this *mad* absurdity, another presents itself: God being *deficient* in knowledge with respect to the *future* actions of men and angels, could enact no law discountenancing vice, or encouraging virtue, because, with respect to *their existence*, and *merit*, or *demerit*, he could have no conception; and when he came to be acquainted with these acts of *rational*s, as he could not be until they had acted, he could not, with *justice* and *right*, make a law to retrograde, and therefore, ten thousand outrages *might* and *must* be committed, which can never be punished or redressed, because of the incapacity of the judge. Suppose I murdered a man, five years ago in *George-street*, and a law was enacted last September, making murder a capital crime, could *that* law put a halter round my neck?

To deny the absolute, and necessary omniscience of Jehovah, not only unfits him for the eternal

throne, which he fills with a glory that arrests the attention, and commands the reverence of all worlds; but sinks the DIVINITY, at least, to a level with human legislators.

(To be continued.)

From the (London) Universal Theo. Magazine.

The other day I had put into my hands a Sermon, delivered by a Mr. Smith, last spring, at one of the monthly lectures in London. Of the author I have no knowledge whatever. Of the sentiments, which are attempted to be supported in that sermon, I am not unacquainted. The tenor of the sermon goes to prove the absolute necessity of sin, as an event tending to display the glory of the divine character, and without which the universe would have been at a loss how to conceive of the grandeur of the attributes, and perfections of God! Now, this appears to me to annihilate the existence of sin as an evil, as what is displeasing to God: for how can he be displeased with that which renders his name and character more illustrious? And how can the creature he formed be blamed, on the principles laid down in this discourse, if he only acted agreeably to the natural bent of his powers, and could not have acted otherwise, unless God, by his special influences, had prevented him. The Deity, then, forming such a creature, according to this author, and leaving him to act according to the natural propensity of the capacity he had received from God, rendered his disobedience, if it were proper to use such a word to describe his conduct, unavoidable. And if it were unavoidable, I cannot see where the sinfulness of the act consists: it was an act that must have been perfectly agreeable to the will of God, in the state that he had chosen to place the parents of the human race!

If this does not amount to an apology for sin, I know not what doth! And I cannot see, on this principle, the use of thundering hell and damnation in the ears of men, when they are doing that which reflects so much glory to God—when they are performing an important part of his will! A man that talks in such a way must have a pretty strong conviction of the ignorance, or credulity of his hearers, before he can persuade himself to believe that such representations can be received by them, as a part of the revelation of the Bible.

With your consent I will take the liberty of introducing to the notice of your readers, a passage from a pamphlet lately published, which appears to me to merit the serious attention of Mr. Smith. The passage is to be found in the Appendix, to Strictures on an Essay on Philosophical Necessity, by Mr. Crombie, (now I believe Dr. Crombie.) The design of the appendix is to show the affinity there is between necessity and predestination.

“According to necessity, the non-elect are invincibly impelled by internal and external motives, to pursue vice—and die in the habit of it! According to predestination, they are all born spiritually dead and morally depraved, so that they cannot do the will of God, nor avoid living in sin. Saying, man was created holy—that depravity is a consequence

of disobedience, and that his inability to do the will of God is not natural, but a moral inability, is to no purpose. For on the predestinarian principle, it was the inflexible will of God all events should be that ever have been, and before ordained whatsoever came to pass. And Mr. Rowles tells us in his Revealed Religion Supported, ‘that the introduction of sin God willed, or designed, or it had never been.’” p. 35.

“And that creation was a voluntary effort of the divine will, and consequently every event attendant on its existence must be the same.” p. 244.

Now, Adam, eating of the tree of knowledge, and the depravity that followed, being events that came to pass, events attendant on creation, surely according to the above, it was no more in the power of Adam to avoid eating, nor to prevent the depravity that followed, than it was to prevent God from creating the world. His descendants can no more prevent being born spiritually dead and morally depraved, than they can prevent their being born at all; nor than they could, had their first parents been created depraved. And though the non-elect possess intelligence, or what is meant by a natural ability to do the will of God, they are destitute of what is called moral ability to do it. And without this it is as impossible to do his will, as it would be if they were destitute of natural ability, or as if they were all downright idiots! And as they are all born without this moral ability, and it is not in their power, nor in the power of any besides, but of God himself to create it in them; and as it is not his pleasure to do it, they are under the necessity of remaining destitute of it, and continuing in their spiritually dead and morally depraved state, from their birth till their death.

And supposing that Adam possessed this moral ability, when he was about to eat of the tree of knowledge, (a supposition that Mr. Smith will not allow,) it is certain, according to predestination, it was not in his power to exercise it, so as to refrain from eating, which was the same as if he had not possessed it. So that the distinction between the natural and moral ability, and inability so much talked of by Mr. Jonathan Edwards and others, and represented as a thing of great importance, is, particularly as to the non-elect, altogether futile. For if they have not, in any part of their life, an ability to do the will of God, of what importance is it to call their inability a moral inability, more than natural or human inability, or by any other name? Sinners, on being told from a predestinarian pulpit, that they can serve God, and enjoy the blessings of the Gospel, if they will, and that their will not is their cannot, might rise and justly reply, “Sir, you know, according to your own principle, that if we are of the elect, we cannot have the will to serve God, till it is his pleasure to produce it in us by irresistible influences, and that if we are not of the elect, we never shall, we never can possess it.” And were they told further, they ought to pray for a will to serve God, they might answer, “Available prayer is a spiritual act, and you tell us that we are spiritually dead, and were so born, consequently we can-

not perform this act, nor any other of a spiritual nature, unless God is pleased to give us spiritual life." Where then, on the dangerous hypothesis I am now speaking, shall we fix blame? On the descendants of Adam, for being born dead, and spiritually depraved! No, for they cannot prevent it. On the poor reprobates, for continuing through life in the awful condition in which they were brought into being! So far from it, that they call for great compassion:—On Adam, for eating the forbidden fruit! This cannot be, because it was not possible for him to avoid it.

Why do not the advocates of this horrid doctrine explain themselves fully as the authors of the Koran of Mohammed have done? These honest, candid men will say, "That God from all eternity having secretly determined, not only the adverse and prosperous fortune of every person in the world, in the most minute particulars, but also his *faith* or *infidelity*, his obedience or disobedience, consequently his everlasting happiness or misery after death, which fate, or predestination, it is not possible by any foresight or wisdom to avoid." See Sale's Koran, p. 103. quarto.

This is speaking to the point—it is revealing the system as it is—and in such circumstances I should think every man of common sense must readily acknowledge, that preaching, praying, and printing too, can make the world neither better nor worse. And it is highly probable that the advocates of the system, if they could perceive the full force of it, and relinquish motives of a temporal nature, would be silent on the subject of religion, and leave the Deity to execute his decrees without their interference; for this, after all, *must* be the case!

SELECTED.

Curious instance of superstition and bigotry in Dr. Johnson, and his biographer, Boswell.

"He (Johnson) said, 'Sir, the holidays observed by our church are of great use in religion.' It appears, that he generally went to church, and received the sacrament on Good Friday, which he kept so sacredly, that he would not drink milk in his tea, nor so much as look at a proof-sheet of his own works. Yet, he suffered Boswell to come and sit with him for hours, talking about plays and players. One speaking to him against Campbell, he defended him, saying, "Campbell is a good man, a pious man. I am afraid he has not been in the inside of a church for many years. But he never passes a church, without pulling off his hat. This shows, that he has good principles."

OBITUARY.

In Providence, (R. I.) Oct. 16th, Mr. SAMUEL HILL, in the 84th year of his age. It is but justice to the memory of the deceased to say, that in his character were united those virtues which are an ornament to the Christian name. For about forty years of his protracted life, he was a firm believer in the Divine goodness, in the creation, preservation, and the final redemption from sin and misery, of all the erring children of Adam; and his life was a

practical comment on his belief, for it breathed *love and good will to all*. After giving directions respecting his funeral, he, in the triumph of faith, commended his soul to the hands of its Maker.

Chris. Intell.

From the Vermont Intelligencer.

[The author of the following beautiful, feeling, and pious production, was Mr. Francis Cope, a young gentleman of Philadelphia, who has been lately snatched by the greedy water, from the hope of his friends, and the pursuit of virtuous fame. He was drowned at sea, in his 20th year.]

When adverse winds right keenly blow;
When stern affliction's grasp we know;
Her torch when persecution whirls;
When envy lifts her snaky curls;
Thrice happy he whose soul resign'd,
Unmov'd can see the torrents run;
Can say, his eye to Heaven inclin'd,
"Thy will be done."

O life, thy roses thorns unfold;
O death, thy grasp is fearful cold:
With riches come unnumbered cares,
With poverty ten thousand snarls,
Then where can happiness be found?
Nor in the cot, nor purple throne,—
Herein doth happiness abound,
"Thy will be done."

When blasting winds blow cold and bleak;
With longing eye and sunken cheek
When haggard famine stalks around;
When war triumphant stains the ground;
When the sad mother beats her breast,
To see her babe's last sigh is drawn;
O, what can sooth her soul to rest,
"Thy will be done."

'Tis this can still the adverse gale,
'Tis this can bid wan famine hail,
'Tis this can soften war's alarms,
'Tis this oppression's rage disarms,
This plucks the thistle from our road
When life's deluded joys are gone;
'Tis this will raise the soul to GOD,
"Thy will be done."

THE TRIPLE PLEA.

"Law, Physic, and Divinity
Content which shall superior be.
The Lawyer pleads he is your friend;
And will your rights and cause defend.
The Doctor says, deny't who will,
That life and health are in his pill.
The grave Divine, with look demur'd
To penitents with heaven assur'd:
But mark these friends of ours, and see
Where end their great civility:
Without a fee the Lawyer's dumb,
Without a fee the Doctor's mum;
His Reverence says, without his dues
You might the joys of Heaven lose.
Then be advised; in none confide,
But take sound reason for your guide."

NOTICE.

The "Society for the Investigation and Establishment of Gospel Truth," will meet at Mr. Tolerton's Academy, 63 Chrystie-street, on Tuesday Evening next, at six o'clock. Subject for Discussion, Hosea ix. 15.

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NO. XXXIII.

TO THE EDITOR OF THE GOSPEL HERALD.

DEAR SIR,—Conditional salvation, say the Arminians, is proved beyond the possibility of refutation by the following texts from Ezekiel. Your exposition of those texts, or such parts of the chapter as seem to favour their system, would oblige an inquirer after the truth.

B. F.

Ezek. xviii. 25. "Yet ye say, the way of the Lord is not equal. Hear, O house of Israel: Is not my way equal, are not your ways unequal?"

Ver. 26. "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them, in his iniquity that he hath done he shall die."

Ver. 27. "Again, when the wicked man turneth from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive."

REMARKS.

The 25th verse of Ezek. xviii. is a plain declaration of the wisdom of God, and the folly of man. Of the 26th verse, we must inquire of the death spoken of. According to the Arminian doctrine, the purposes of God, relating to the final salvation of man, are predicated on the contingent of man's acquiescence in the plan of God, and also admits the possibility of man's obstinacy defeating the good intentions of Deity toward him, and making himself endlessly wretched, &c. The connexion to the passage, (see the whole chapter,) explains the subject fully. There is no allusion whatever to a future and endless mode of being. The Jews, not willing to acknowledge themselves as sinners, and deserving the evils which they brought upon themselves by their folly, pretended that they suffered as a consequence of their fathers' sins. God, through the medium of his prophet, justifies *His* ways, and condemns the conduct and conclusions of the people of Israel. The 27th verse is expressive of God's mercy and longsuffering. The chapter generally, declares God's pleasure not to be in his people's death or suffering, but in their life or happiness. The declaration in verse 27, "He shall save his soul alive," conveys no other idea than this, that a proper course of conduct, by abstaining from the wickedness which is the cause, should prevent the death which is the effect.

To settle this question beyond the possibility of misconstruction to the honest, candid reader, we produce the following,—Hosea xiii. 1. "When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died." Notwithstanding Ephraim died, it is declared in the 14th verse, that he should be ransomed from the power

of death, &c. In chap. xiv. 1, 4. "O Israel, return unto the Lord thy God; for thou hast fallen (convertible term with died,) by thine iniquity. I will heal their backsliding, I will love them freely; (not conditionally,) for mine anger is turned away from him." We see by these testimonies that Ephraim and Israel died. Were they made endlessly miserable? Do with them as seemeth unto you good, but, remember, God has declared, "I will ransom them from the power of the grave; I will redeem them from death."

A STRANGE BOOK.

(Continued from page 255.)

"WHO WILL HAVE ALL MEN TO BE SAVED."

1 Tim. ii. 4.

In my last discourse I proposed this question, viz. Is God omniscient?

I then supposed it far safer, for my antagonist to give no answer at all: I also followed the consequence resulting from the *negative*; and have now to consider what will follow from admitting the *affirmative*.

And it strikes me, the following things must naturally result therefrom:

1. That all events, are absolutely in the disposing hand of God—and certain.

2. That *human agency*, with regard to a *future scene*, is an idle dream: And, 3dly.—That if one soul is doomed to endless misery in a future state, it was made for that horrid end, and destined for that misery from all eternity! O, thou great Observer of men, "If I am *wrong*, thy grace impart, to find the better way."

1. I am to consider all events in the disposing hand of God, and *certain*.

If a concatenation of secondary causes, operating through a series which continued *ad infinitum*, should produce an effect, there must be in nature, at the *top* of the chain, a cause superior to the rest uncaused. Those laws which direct and sustain the rapid comet's flight over the fields of unmeasured ether; which with infinite exactness turn the earth upon her axis, and cause her annual revolution round the sun, can possess no energy, but by investiture! Let the undevout philosopher enter the physical world; let him view the *multitude, variety, order, different natures*; the *economy, arrangement, and design*, every where visible, and the happy tendency of her energetic laws, to the conversation and good of her numerous family; and he will be ready to cry out, surely infinite power, wisdom, and goodness are at the top of things! To suppose that *inert matter*, in its variety of particles,

could ever originate the design, and clothe itself with energy sufficient to form a world, is so absurd, that more need not be said.

If, then, *secondary causes* derive all their power from God, the effects produced by them are only within his scheme, and calculated for, as to *time*, *place*, and *quantum*, but are the absolute work of his own hands.

The sensitive plant shrinks from the rude touch of man, with the same inspiration that Gabriel burns.

As with Omniscience there can be no fortuitous event, and as all tribes of creatures derive their existence, with all its attributes and capacities from God, so all their volitions, cogitations, resolutions, works, actions, designs, and variety of instincts, with all they should suffer and enjoy—the *time* and *place* where each and every scene should be had, and the causes operating to every event, were in the divine purpose; and as certain as God's knowledge may be supposed to be. If an *emmet* should be thought to be unnoticed, yet it must be confessed, that this *same emmet* derived his *unnoticed* being from God; and if not below the notice of God, to turn it from his finishing hand, not below his notice to protect it; and if made with design, that design must be answered, if the great God may be supposed able and capable of issuing his own schemes. Here let me say, that it is the height of absurdity to admit that God can form his *equal*, much more to suppose he can cause a *superior* to exist. There is then no power extraneous to God, that can thwart one of his eternal purposes, so that what he conceives must be carried into effect. To say Jehovah made a creature without a worthy design, is to impeach his wisdom; to say that *design*, worthy of God to *form*, can be lost, is to deny his irresistible energy. To say an *emmet* can be crushed one moment before his prescribed bounds, is to affirm God inattentive to his own affairs, and the event so happening was not calculated for, therefore unknown, and of consequence *omniscience* is falsely ascribed to God.

Show me a single event, ever so minute, that may take place without the *absolute* knowledge and agency of God, and I will show you an event which destroys God's existence, by destroying his knowledge and providence.

This ground I know is tenable; my antagonist can never take it from me; while I maintain it, therefore, I prove the impossibility of *hell*—or, that that the *damned* are innocent. Should I raise a grade *here*, and contemplate man as a creature of God, and still maintain the doctrine of *omniscience*, the argument is *one*, and the conclusion eternally the same. Admit man to be a creature of God, and God to be omniscient, all the actions, pleasures, and pains of *this* man, are just as certain as God's knowledge of them. God's goodness and infallible knowledge, are the alone foundation upon which I rest the truth of my doctrine. If *these* are true, the doctrine of Universal Salvation is so; if false, the doctrine is a fable.

Where is the Calvinist honest enough to reduce his system to such a single point? Not one.

Here let us take the field, in the name of God, and reason, and let solid argument decide the controversy.

Deem man a *free agent*, if you please; I here affirm, that his *every* thought, word, and action, were known to God from all eternity; and if known, the issue of them known; and his *fate*, be it what it may, as stubbornly certain as God's knowledge is infallible.

The knowledge I am speaking of, is *God's* knowledge, and therefore, like himself, perfect; not problematical and apocryphal, but certain; and if so, the *known events* are as certain as God's knowledge of them. God can no more know the issue of a *doubtful* event than we can; and, if such an event may be admitted with him, he ceases to be God. I doubt not but the opposer of my doctrine, will here say—I admit that God's knowledge of men's thoughts, actions, and consequent events, is most infallibly certain; yet this *certain* knowledge has no influence on the conduct of men.

I will not say, away with *sorry quibbling*, but I will say here is no fabled God to be seen. To the point. Can an event, *certainly* known to God, and known from all eternity, and known to be the result of such a particular man's conduct, be *forborne* or *suspended*? If you assume either the negative or affirmative, I am sorry for you. First, I will suppose you take the affirmative, and then I ask, Do you not deny God's omniscience and destroy his being? And again—are you not guilty of uttering an eternal absurdity? How can God have *perfect* and *infallible* knowledge of an event which, by your argument, can never take place? Is not this a solecism, of which a boy ought to be ashamed?

Or if you take the negative, and say as you ought, and as I fancy you must, or say nothing; i. e. that the conduct of the *particular man*, and the event of *that* conduct, were most *infallibly* known to God from eternity. Then, again I ask—what advantage results from your *free agency*? What can you do? An event known to God, is *certainly* known; and if *certainly* known, the event is unavoidable. Either say God knows nothing about the conduct of men, and lose your *hell*—for sure God will never damn a man, for, he knows not what—or say he *infallibly* knows, and that from eternity, the whole conduct of man and the future fate connected with it; and that *this knowledge* renders the event as certain as almighty power can, and in this better way give up your *hell*; for if *hell* be unavoidable to the man God's *absolute knowledge* saw landed there, the man is damned necessarily, and *hell* is a place of as much innocency as heaven.

God, it will be agreed by all, made us; but that he made us with *absolute* knowledge of what we *should* do, and of *those* events which *would* take place in consequence of *our* actions, is denied by my opposers; and this gives me the liberty of saying, that it must be *hazardous* in the extreme, for God to operate in the formation of man; an insurrection by *one confederated million*, might tumble this *titular* monarch from his throne, and wrest

from his hand the reigns of government. *This*, while fatal to the monarch, *only* in name, might subserve the best interest of the world, by removing from its helm, a being totally unfit to hold it, from his deficiency in knowledge, and incapacity for calculation.

But if God be the source of power, and *that Sacred Being alone*, who has clothed all creatures with their energies, and *secondary causes* are dependent on him for their operations, it will follow, no doubt, that *all* events are absolutely in his hand; and just as *infallibly certain* as his knowledge is perfect. *This*, therefore, finishes my first proposition.

My second proposition is—*That human agency, with regard to a future scene, is an idle dream.*

Until my arguments are confuted, I rest satisfied that *this* proposition is sufficiently substantiated already; for if all events are known to God from everlasting, they are certainly known; and if *certainly* known, the events are certain.

Suppose a single event—such as the independence of Columbia, or the damnation of captain Kid, to be *clearly, perfectly, absolutely*, and *infallibly* known to the divine mind, and sure no other kind of knowledge can be affirmed of God, and yet, that the exertions of *free agency* diverted the event; can a greater solecism be uttered on our part? And does not the declaration blasphemously deny the perfections of the divine nature?

Again—If *one free agent* of the race of man, may elude the *known* event, surely *all* may; and the whole expense of preparing a future hell be lost; for if God did not *infallibly* know that *some* poor soul would need it, it is a pity it should be made and stand empty; and if he *certainly* knew that *one* man would be, in the issue, damned; why not the *whole number*? Can Jehovah be supposed to know so certainly what *one* man will do, as to justify his fatherly kindness in providing lodgings for him in the Calvinistic hell in a future state, and remain in ignorance to *all the rest*?

But did my antagonist agree that God did *most certainly* know each, and every of the individuals who are to constitute the *damned aggregate*, then I agree that *this* knowledge, equally with omnipotence, secures the event; but if the knowledge be doubtful, the event is so too, and then the whole expense of hell was laid out at hazard; or if but *one* is to be damned, souls in general are so small, that a little tube with a few particles of brimstone, would have been fully adequate!

A reflecting mind by this time, I doubt not, will be satisfied, that *Infinite wisdom, power, and goodness*, have never been so dishonourably and barbarously employed, as to contrive and erect a *future* hell.

(To be continued.)

FOR THE GOSPEL HERALD.

The omnipotent power, and infinite wisdom of the great Jehovah, no rational creature will dispute. Legions of angels are obsequious to his behest, and all creation await his fiat. The ambient heavens

unveil their lustre when he smiles,—when he thunders the planets tremble! No rational being, then, after surveying the heavens over his head, or the earth beneath his feet, can distrust either the *power* or *wisdom* of God. It is his *goodness*, alone, which is distrusted by the fearful and unbelieving. Many well meaning people are excited by their fears, to believe that the eternal Jehovah foreknows and decrees the endless unspeakable agony of those rational beings with which he is daily peopling this earth; and that, although he foreknows their never-ending wretchedness, he still continues to drag them from a state of nonentity into being, notwithstanding he possesses this foreknowledge of their eternal woe! Those who entertain such an opinion of God, *distrust his goodness*. Others believe, that the design of God in daily ushering into being so many rational creatures, is for the benefit of those creatures; and that he never did, nor ever will create a soul that will finally become a loser by existence. Those who hold this, believe that God is *good*, and that his “tender mercies are over all his works.”

Many who believe in *endless* torment, and, consequently, distrust the goodness of God, often argue in the following manner—Say they, “If God intends the final happiness of *all* mankind, why did he not prevent the fall of Adam? Why did he suffer us to lose our primeval rectitude, and banish us to this vale of tears, this valley of vicissitudes and death? Why did he not secure our happiness at the first,” &c. To this kind of reasoning, the following words of Paul are very applicable: “Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus, &c.” It is impossible for mortal man to unveil the arcana of heaven and develop the mysteries of Deity. Yet reason teaches us, that it is for our good we are placed here, for a short time to suffer affliction. It is a *school* of the utmost importance to us. We learn by it the strength of the Almighty, and our own weakness. And should man hereafter arrive to the mansions of his Father in heaven, it is reasonable to suppose that the recollection of the pains he endured in his earthly pilgrimage, will greatly heighten his felicity; and that he will reflect on the contrast with delight. For a moment, let us fancy we behold one of the Christian martyrs (say faithful Stephen,) exposed to the fury of his murderers. Imagine him in the pangs of death, weltering in his blood!—The angel of death severs the ligaments which bind him to his clay tenement, his spirit is discarnated and rises from corruption and death, to incorruption and immortal life. Now, is not the felicity he enjoys, greatly heightened by the recollection of the misery which he experienced on earth? Is he not the more sensible of his pleasures, while contrasting his pains? Is he not the more thankful for his present felicity, while reflecting on the misery from which he is for ever emancipated by the goodness of God? Surely he is, and so would be every son and daughter of Adam, were they now “delivered from the bondage of corruption into the glorious liberty of the children of God.”

The Scriptures are not altogether silent on this subject. Paul says, "Our light afflictions, which are but for a *moment*, worketh for us a far more exceeding and eternal weight of glory." See also Heb. xii. 8, 9, 10, 11. It was for the good, even of Christ himself to be afflicted; for Paul again says, "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation *perfect* through *sufferings*." Let not our present momentary sufferings then, cause us to distrust the goodness of God, for both Scripture and reason unite in teaching us, that they are designed for our benefit.

There is another idea introduced, as an argument against the goodness of God, by those who distrust his promises. Those who advance this idea do not openly impugn his goodness, yet indirectly, and perhaps inadvertently, they inculcate sentiments which are tantamount to such a presumptuous undertaking. In order to express their doubts of his goodness, they query in the following manner,—Why (say they,) do we see the whole animal creation subjected to pain and misery? Why are the brutes doomed to undergo punishment and death, who are not recipients of reason, and consequently, are incapable of sinning? Why do we see the noble horse, the patient ox, &c. subjected to severity and stripes, till their bodies are lacerated with the lashes of their inhuman tormentors? Why are they thus punished without mercy, and then doomed to wrestle with death in all its horrors; and, to complete the tragedy, be condemned at last to perish, and to suffer annihilation for ever, &c. I will readily acknowledge, that it is impossible to answer the above queries, provided it can be *proved* that the brutes will be *annihilated*. Till this can be *proved*, I shall take the liberty to doubt it. What!—are not God's "tender mercies over *all* his works?" Surely they are; and there is not even a sparrow that falls to the ground without our Heavenly Father's notice. He hateth nothing that he hath made. His unmeasured goodness is experienced by all beings, from the flaming seraph clad in celestial panoply, and winged with lightning, down to the minute insect invisible to the naked eye. "For by him were all things created that are in Heaven, and that are in earth, *visible* and *invisible*, &c. All things were created by him and *for* him." We read in Gen. ix. that God made a covenant with "every living creature of *all flesh* that is upon the earth."—Paul says, 1 Cor. xv. 39. "*All flesh* is not the same flesh: but there is one kind of flesh of *men*, another *flesh* of *beasts*," &c. David saith, "Let *all flesh* bless his holy name for ever and ever." Again—"O thou that hearest prayer, unto thee shall *all flesh* come."—Again, he says, "*All thy works* shall praise thee, O Lord," &c.

To those then who believe in the annihilation of the brute creation, I say *prove* it! Produce your scripture, your strong reasons, and prove the suffering, death, and final *annihilation* of the brute creation, and then you may prove that God's tender mercies are not over *all his works*. Till you *prove* this, by irrefutable testimony deduced from the book of Revela-

tion and the book of nature, I shall still continue to think that *God* is *good* enough, the duration of *eternity* long enough, and *infinite space* large enough, for the continuation of the future endless existence of all created beings, to whom God has given life. Till you *prove* the annihilation of the brute, then, cease to give birth to premises, the horrible conclusions of which, are calculated to dishonour the name of Jehovah, and to represent the Deity more merciless and sanguinary to the tender mercies of humanity, than the blood besmeared Juggernaut of Hindostan, or Bunyan's frightful fiend, whose murky visage grows still blacker by the false opacous *colouring* of modern priestcraft.

"*GOD IS LOVE*." Despair not then, ye sons of penury and nakedness, for Christ was announced "to preach the *gospel* to the *poor*." Mourn not, ye broken hearted, for he will heal your mental maladies. Weep not, ye blind, for he will open your spiritual eyes, and recover your sight. Sigh not, ye captives, incarcerated in clay, for he will be your deliverance. Be patient, ye sick, who agonize with death, for Jesus the great physician will administer a panacea to your souls. No longer grieve, but rejoice, *all ye* that mourn, for he will be your comfort. Yet a little while, and your deathless spirits shall be emancipated from prisons of corruption; and through *CHRIST*, the captain of your salvation, ye shall be conquerors over every foe intervening between you and the fast anchored ark of immortal safety.

SMITH R. SIBLEY.

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TO THE EDITOR OF THE GOSPEL HERALD.

Sir—By giving an exposition of Luke xvi. 8, 9, you will oblige a subscriber.

L. H.

LUKE XVI. 8, 9.

"And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail they may receive you into everlasting habitations."

We consider the commendation of the unjust Steward, to be qualified altogether by the *condition* of the party. Wisdom, as here considered, in its relation with the blinded Jews, who are prefigured by the *Unjust Steward*, is spoken of comparatively. This view of the subject is susceptible of easy illustration. A man is justly computed wise, (*prudent*) or foolish, (*imprudent*) in the transactions of his life, when he uses the measure of wisdom or prudence he may possess. Conduct in one man, considering his limited powers of perception, and circumscribed judgment, may very properly be termed *wise*, which in another man of superiour advantages, discretion, and general talents, would be rank folly. The reader's observation and reflection will verify this. The Jews are considered as sealed in *judicial blindness*. As it was said of Ephraim, "Ephraim hath joined himself to idols; *let him alone*." The (Jews, or) unjust Steward, is *let alone*. Left without the Divine illumination, to grope in darkness at noon-day; therefore, the wisdom spoken of, is the wisdom of the children of night, and not of the day, or light.

We are instructed of the Jews, that "their eyes were darkened that they *could not see*." Therefore, the commendation of them for acting *wisely*, may be considered a figurative mode of expression, signifying the merciful disposition of their Heavenly Father towards them; who pities their blindness, and in love and compassion would rather commend them for comparative wisdom, considering their weakness and imbecility, than condemn them for folly, the consequence of ignorance and sin.

The declaration, "The children of this *world* are in their generation wiser than the children of light," the word *αἰῶνος* being rendered *world*, should read, "The children of this *age*," &c. The testimony proving that the *age* spoken of ended with the destruction of the temple and city of Jerusalem. Agreeably to this, is Paul's declaration of Christ, that "He appeared in the *end of the world* (the same in the original,) to put away sin by the sacrifice of himself." The word, however, having in the parable, a relation to the condition of the unjust Steward, morally, may be considered as a convertible term, (figuratively used) with the Jewish dispensation; and applicable to their state and condition while unbelievers. Consequently, it is limited, personally, to the Jews in their individual capacity, to the term of their natural lives; which is spoken of as their *generation*. But, collectively, to them as a nation, during their cast off state, until they come in with the fulness (all) of the Gentiles.

The following, extracted from Vol. First, No. 26, in our comment on the whole chapter, from which the passage under discussion is selected, we offer as our views of the 9th verse. We trust that those who are in possession of the First Vol. and are subscribers to the present, will pardon the republishing of this small part, from the consideration that the greater number have not read it, &c.

"And I say unto you, *Make unto yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.*" This may be considered a specific recapitulation of what, in the preceding verse, is described as a commendation of the unjust steward, and is further explanatory of that commendation. The reason is particularly described to be, the advantage to result to the unjust steward, by his doing wisely in his generation. It would not be taking very great liberty, or forcing the passage to an irrelevant construction, to say that the declaration of Christ was rather *prophetic*, and consequently an exposition of what should take place, than an unqualified acquiescence in, and approbation of what should take place. Although this view of the subject is proper, still it is not absolutely necessary to adopt it, to explain the parable. It is, however, in our opinion, manifest from the tenor of the whole, that a purpose of *mercy*, and a *desire* for the *happiness* and well-being of the *unjust steward*, pervades the whole. His lord, notwithstanding his culpability in wasting his goods, is solicitous for his future well-being; and although the unjust steward adds to his already great and disqualifying criminality, a fresh and increased crime, his lord par-

sons and approves of his motives, from the consideration of the blindness and ignorance of the infatuated criminal. Here is an example, worthy the imitation of the world. The unworthy *steward* is prevented from doing further mischief, by being deprived of his *stewardship* and power; and instead of being abandoned to misery, and made the victim of want and despair, by being pursued for ever with stern and implacable vengeance, which would in its fury *cause the crimes it punished*, his future condition is considered, and although his past conduct incapacitated him from deserving and receiving future confidence and trust, it did not extinguish in the breast of his Lord and Master affection for the criminal, or solicitude and desire for his future welfare and happiness. The words of Christ, "Make to yourselves friends of the *mammon of unrighteousness*," are used in a compound sense. The *steward* has been considered in the parable as an individual, and *one* person; he has been addressed in the *singular*; now the phraseology is altered, and he is spoken of in the *plural*. The *mammon of unrighteousness*, likewise, is first spoken of as a *thing*, or principle; it is now personified, by the declaration, "that when *ye* fail, *they* may receive you into everlasting habitations."

We now request the reader to take a retrospective view of what we have passed over, and we think our exposition relative to the *personification* spoken of will appear evident. In the first place, the steward is represented in *soliloquy*, and his determination is, to seek the favour of his lord's *debtors*; and his plan to accomplish this, was, to excuse them from the payment of a part of their debts. The *debtors* mentioned in the 5th verse, with whom he effected the compromise, and the *unrighteous mammon* in the 9th verse, have a strict *analogy*, one with the another. This will appear, by recurring to the preceding, the 8th verse, where it is said, "The lord commended the unjust steward, because he had done wisely." What had he done? Ans. He had *made friends of his lord's debtors*. Therefore, the declaration, "Make to yourselves friends of the *mammon of unrighteousness*," &c. was a *prophetic commendation* of what the steward would do; and is a repetition and explanatory of the preceding verse. There is only *truth* and *error*. Consequently the *mammon of unrighteousness*, mentioned in contradistinction to the *true*, or God, necessarily includes and presupposed those, who are the friends of the *mammon of unrighteousness*. This parable contains and exhibits, in a striking light, the *character* of those *alluded to*; and they are of necessity Jews, and Gentiles, who included all the human race. And the unjust steward, being the figure or representative of the Jews, the debtors are the Gentiles; and the declaration, "Make to yourselves friends (in the future tense) of the *mammon of unrighteousness*," is proof, that the *steward*, or Jews, had not (in the past tense) done it; which could not be *true* if the "*mammon of unrighteousness*" was confined to an inordinate desire for riches, or possessing a *covetous* disposition. Therefore, the Gentiles are here prefigured by the *mammon of un-*

righteousness. In proof of this, and that *person* and *character* are both included in the declaration contained in the 9th verse, are the words of Christ, see Matt. chap. vi. 31, 32. "Therefore, take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after these things do the *Gentiles seek*." The *unjust steward* on being called to account, and deprived of his stewardship, immediately took these things into consideration. We likewise think this is proof that Christ did not mean his disciples, neither did he address himself to them, but in allusion to the *steward*, when he said, in the parable, "Make to yourselves friends of the mammon of *unrighteousness*;" for it is manifest, that this view of the subject would make the Saviour *contradictory*, by recommending to them at one time, what he *disapproved* at another. It is, likewise, evident, that the *benefit* the *unjust steward* expected, and was to receive, was *temporal*; and this view of the subject coincides with the *reason* assigned by Christ, for saying, "Make to yourselves friends of the *mammon of unrighteousness*," namely, "that when ye fail, they may receive you into *everlasting habitations*." The word here translated *everlasting*, is *aiavov*, or for ages, or, *lasting for ages*. The *habitations* which the *unjust steward*, or the *Jews*, are received into by the *Gentiles*, will last for *ages*, or so long as this dispensation, in which the *Jews* are kept in darkness and blindness, shall last; and that this is not to be endless, we have the testimony of God himself. See Isaiah vi. 9, 10, 11, 12. "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their hearts, and be converted, and be healed. Then said I, Lord, *How long*? (Quere—How long does Calvin and Hopkins say?) And he answered, (Who answered? *JEHOVAH*.) *Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land.*" Shall it be any longer? We answer, NO! We have here an emphatic *definition* of the word *everlasting*. Reader, if you think it does not *last long enough*, do not blame *us* for its *shortness*; *JEHOVAH* has given the *definition*, and you cannot ALTER it! Therefore, the time is coming, when these *blind Jews*, who are now deaf to the calls of the Messiah, and who are pronounced non-elect, and are by our divine doctors judged to eternal damnation, are to be "converted and healed."

MISSIONARY GRATITUDE.

Mr. Solomon Goodale, of Jamaica, Vt. died about four years since, and left, by will, nearly \$6000 to the board of Missions. Recently, this board directed a pair of plain grave stones to be made for the old man, worth \$20. It appears that Mr. Goodale gave about all of his property to the board, and left his widow in rather a needy condition. However her

wants do not excite their compassion; they are too busily employed in shipping her husband's money to India, to support priests, even to think of her. The donor himself is rewarded with a pair of plain grave-stones, and his widow is neglected and forgotten. We do not mention this circumstance under a belief that Mr. G. would be benefited by having a more costly monument erected to his memory, but merely as a caution to those who would leave their property in the hands of these men, believing that the necessities of their widows and children will be attended to. They have too much sympathy for the Hindoos, to alleviate the sufferings of widows orphans in America. They give a decided preference to the former, to the utter neglect of the latter. If a person would have his family deserted after his decease, he can be gratified, by willing his property to the "Board of Foreign Missions."

Plain Truth.

From the (London) Universal Theo. Magazine.

BIBLICAL CRITICISM.

An attempt to explain the opinion which the Jews had of the Nature and Design of John the Baptist's preaching, "Repent ye, for the Kingdom of Heaven is at hand," and his baptizing men for the remission of their sins.

To show this with the greatest probability, at least of those who heard and embraced his doctrine and precepts, it appears to me absolutely requisite to acquire a clear knowledge of their opinion of the character of the Messiah, as a king, and his temporal kingdom, which the Jewish nation then expected he would erect, by sitting on the throne of David, and his reigning over them, founded on the prophecies of the Old Testament; and, likewise, the strong effect it had on their minds, their judgment of him, and their expectation of his temporal kingdom. Some of the prophecies are these: Isaiah ix. 6, 7. Jer. xxiii. 5, 6. xxx. 8, 9. Ezek. xxxiv. 24, 25. Dan. ii. 44. vii. 13, 14. Hosea iii. 5. Micah iv. 2, 3, 4. Zech. vi. 11, 12. ix. 9, 10. Compare Luke i. 31, 32, 33, 54, 56, 68—75. Matt. ii. 2—6. Entirely correspondent to what is related in these texts, of their opinion, was that of the apostles, and other disciples, of his being a king, and of his temporal kingdom. Matt. xxi. 9. Mark x. 35, &c. xi. 9, 10. Luke xxiv. 19, 20, 21. Acts i. 6.

The prophecies which predicted John the Baptist as the harbinger of the Messiah, are Isaiah xl. 3, 4, 5. Mal. iii. 1—4. iv. 5, 6. Matt. iii. 3. Mark i. 2, 3. Luke iii. 4, 5, 6. "Every valley shall be filled, and every mountain shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth, and all flesh shall see the salvation of God."

Zacharias prophesied of his son's future character and mission, who was to go before the face of the Lord the Messiah, &c. Luke i. 76—79. One strong and peculiar trait of his character, was to restore all things. The original word signifies to put things in the state or condition they were in before. Matt. xii. 13. Mark viii. 25. Heb. xiii. 19. The Scribes

said, that Elias must first come; but neither they nor the apostles then knew, that he was the person whom Jesus said was to restore all things, or, verily, 'he cometh first to restore all things.' Matt. xxvii. 11, 12. Some of the Scribes asked John, whether he was Elias. "He said, 'No;' i. e. not Elias the prophet raised from the dead. Some of the Jews said, Christ was John the Baptist risen from the dead. This was Herod's opinion.

That which John was to restore, was not the temporal kingdom for the Messiah, but the moral and religious character of the Jews, by their receiving the doctrine and precepts he was sent to teach them, thereby to prepare them for the coming of the Messiah, as is predicted in the texts cited above. Of this his father predicted, and of his peculiar commission, in these words: "And thou, child, shalt be called the prophet of the Highest," &c. The purport of this, and the other prophecies just cited, is explained in these texts, Matt. iii. 1—12. Mark i. 1, 5, 7, 8. Luke iii. 2—18.

One particular part of his preaching to the people was, that they should repent, 'for the Kingdom of Heaven is at hand.' This, I presume, his hearers would understand to mean the temporal kingdom of the Messiah, then expected, agreeable to the predictions already quoted.

The subject of repentance, on account of the sins of individuals, and of the nation, the preceding prophets in ages past had strenuously insisted upon, thereby to avert the judgments God had threatened them with, and to obtain the continuance of the temporal blessings he had promised them in the law of Moses. These they were familiarly acquainted with, by their reading those writings, and hearing them often read in their synagogues. And, in this view of his preaching as a prophet, they would understand his preaching repentance.

To this he connected, by divine direction, the rite of baptism, which he administered, upon repentance, for the remission of sins; and very many were baptized of him in the river of Jordan, confessing their sins. Upon this, some of the Jews at Jerusalem sent priests and Levites, and they asked him, "Why baptizest thou, if thou be not the Christ, nor Elias, neither that prophet?" John i. 25. The submission of the Jews to his baptism, upon repentance, &c. I apprehend they complied with, upon their judging it to be a requisite qualification, on their part, for God to interpose in fulfilling his promises concerning the Messiah and his temporal kingdom, and their enjoying the blessings promised them in his reign, and not as believing John's gospel was a different dispensation from God to that of the law of Moses.

To John's preaching repentance, he predicted the coming of one after him, much greater or mightier than himself; also, what he would perform, when he appeared among them, Matt. iii. 11, 12. Mark iii. 3, 7, 8. Luke iii. 16, 17. He also taught them, that they should believe in him as the person he had predicted was coming, and at hand; John i. 6, 7, 15. iii. 27—36. Acts xix. 4. This was an indispensable requisite, and accorded with

their expectation of him as the expected Messiah, or king of the Jews.

Before Jesus was baptized, the Jews appeared inclined to believe that John was the Messiah, though of the tribe of Levi, and did no miracle; and, accordingly, they sent priests and Levites from Jerusalem, of the Pharisees, to ask him, "Who art thou?" i. e. Art thou the Christ? He confessed he was not.

They further said, "Why baptizest thou, then, if thou be not the Christ?" He said, "I am his forerunner only." Agreeable to this opinion they had of John, Luke wrote, that all the people were in expectation, and all men mused in their hearts, of John, whether he was the Christ, or not, Luke iii. 15. To this opinion of the Jews, I think, Jesus alluded, John v. 33, 35. saying, "He was a burning and a shining light, and ye were willing, for a season, to rejoice in his light;" i. e. as the Messiah, till he pointed me out, and said, I was the Son of God.

After John had baptized Jesus, he said to the Jews, "Behold the Lamb, or Son of God," John i. 29—34. iii. 26—36.

From what John, at different times, said to the Jews of Jesus, as the Son of God, or the Messiah, it very naturally excited the particular attention of the Jews, when he preached that the Kingdom of Heaven was at hand, or "Repent ye, for the Kingdom of Heaven is at hand;" and confirmed his preaching, by working astonishing and uncommon miracles. This they conceived to be a very evident appearance in favour of their expectation, that he would soon begin to erect his temporal kingdom. But they, not seeing him show them a sign, or a sign from heaven, which they had formed an idea would be preparatory to it, some of the Jews of Jerusalem asked him to show them a sign, or a sign from heaven, that they might see and believe him to be the Messiah, Matt. xii. 38, 39, 40. xvi. 1—4. Luke xi. 15, &c. John iii. 13. vi. 30.; a convincing proof, that they expected another kind of signs than the miracles he performed, to prove him to be the Messiah. And it is very observable, that, though the apostles believed, and confessed to Jesus, that he was the Son of God, or the Christ, yet, throughout his ministry, nay, after he was risen, they had the same expectation of him as a temporal king which the Jews had; and, therefore, that they themselves expected him to show them other signs than they had seen, and also that they did not believe the Gospel he preached, was a different dispensation from God to that of the law and the prophets. This, I think, will appear further evident, when it is considered that Jesus conformed to the ritual law, in some parts of it at least, related in the evangelists, and also directed others to observe it.

Jesus was asked a similar question to that mentioned above, John vi. 30. "What sign showest thou, that we may see and believe thee?" That is, We ask to see a different sign than that of feeding 5000 people with a small quantity of provision, that we may see and believe thou art the Messiah we look for. As neither these Jews, nor those before-mentioned, explained to him the nature of the sign,

or a sign from heaven, I will hazard a conjecture, as the only probable one I can think of, which is, that he would begin to raise a military force, which, when effected, would, by the wonderful power of God exerted, such as is related, 2 Kings xix. 35. destroy and exterminate the power of the Romans out of their land, and render them completely victorious, that the Messiah might sit on the throne of David; for they well knew, that till this was effected, it was not possible for him to be raised to it, and reign over them.

I beg leave to subjoin the following observations, illustrating the foregoing particulars respecting John's opinion of the Messiah: In Matt. xi. 2, &c. Luke vii. 1, 9, &c. it is related, that when he was in prison, and hearing of the works of Christ, he sent two of his disciples to ask him, "Art thou he that should come, or do we look for another?" John i. 27, 30, 31. Before them, he gave sight to the blind, &c. charging them to show John what they had seen and heard, and added, "Blessed is he, whosoever, whether John or any other person, that shall not be offended or scandalized in me;" i. e. by his not believing, and owning me to be the Messiah, because I do not show him such a sign as he expected to see the Messiah perform. This is particularly expressed, Matt. xii. 38, 39.

That John could not possibly stand in need of being assured that Jesus was the Messiah, is past all doubt, in these texts, Matt. iii. 16, 17. John i. 29—34. iii. 26—36. Therefore, this could not be the subject of his inquiry to be satisfied of. It must, I think, therefore, be after another sign than the miracles he had heard Jesus had performed; and it appears to me to be the same that the Jews I have noticed asked Jesus to show them, or a sign from heaven.

From what hath been stated, it appears highly probable, at least, that John's opinion of the Messiah was the same with that of the Jews and the disciples; and that the miracles which he had heard Christ had performed, had not satisfied him of his true character, or of the nature and ultimate design of the Gospel he preached; for if they had, he could not have had any inducement to send the message. If the foregoing explanation of John's message is admitted, it will tend much to illustrate and confirm what I have observed of the opinion I suppose the Jews to have had of the doctrine and precepts John taught the people, and the conformity of many of them thereto, thereby to be prepared for the coming and kingdom of the Messiah, then expected to appear.

Upon the whole of the evidence produced, I presume, that an impartial and discerning reader may allow that there is at least a considerable degree of probability, that the Jews understood the Gospel which John preached in a similar light to that of the messages of former prophets to the people, except baptism to repent of their sins, to obtain the favour of God in his settling and protecting them in the kingdom of the Messiah, then expected to appear, agreeably to John's prediction; thereby to flee from his wrath, which, upon their continuing impenitent,

would overtake them, Matt. iii. 7—10, 14. as it had done their predecessors in past ages.

I will once more add, it seems clearly to follow, from what hath been stated, that those Jews who were baptized of John, upon repentance for the remission of their sins, did not believe it to be a more plenary pardon than they might have obtained by offering the sin and trespass-offerings enjoined in the law of Moses.

SANDWICH MISSIONS.

We have said that the morals of the inhabitants of the Sandwich Isles, would not be improved by the present generation of Missionaries. We were led to the remark by witnessing the effect the exertions of these men have on our own immoral countrymen, and from a knowledge of the process gone through in manufacturing these self-styled "servants of the cross." It may with safety be said, that the result of the efforts now made to fit out men to convert the natives of these Islands to sectarianism, will be an established church with high-fed parsons; to the support of which a majority will be superstitiously devoted. These "heathen" might as well be bigoted Pagans as bigoted nominal Christians; and the benevolent in this country had much better deal out their "butter, cheese, hams, smoked beef, dried apples; lard, potatoës, &c. tea, coffee, eggs, tin ware, bedding and money," to their destitute neighbours, instead of giving them to the "New-Haven Sandwich Mission Family." We shall close this article by making an extract from the letter of a respectable correspondent in Massachusetts. The author could not have been induced to tell an untruth by the "love of money," as he has no idea of going on a mission at 600 a year! "I have lately conversed with a friend of mine, by the name of —, who has resided among the natives of the Sandwich Islands for eight months, within two years last past. He says the Indians are not the least benefited by the Missionaries sent among them. For, instead of teaching them the principles of the Christian religion, they have destroyed the ancient religion of the Islands, and substituted sectarianism; this is making them 'two-fold more the children of hell than themselves.' I asked them why they did not pay a more strict observance to morality and honesty? They replied, that their religion was gone, and they must now act like Americans."

Plain Truth.

"SALVATION OF JUDAS ISCARIOT."

"A Discourse delivered at the Universalist Church, in the city of Hudson, on Sabbath evening, October 6th, 1822, by David Pickering; is For Sale at this Office—Price, one shilling.

NOTICE.

The "Society for the Investigation and Establishment of Gospel Truth," will meet at Mr. Tolerton's Academy, 63 Chrystie-street, on Tuesday Evening next, at six o'clock. Subject for Discussion, John iii. 36.

PUBLISHED EVERY SATURDAY, AT TWO DOLLARS PER ANNUM, AT THE OFFICE OF THE GOSPEL HERALD, NO. 67 CHRYSSTIE-STREET.

Payable in advance.

The Gospel Herald.

"FEAR NOT; FOR BEHOLD; I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW YORK, SATURDAY, JANUARY 4, 1823.

NO. XXXIV.

TO THE EDITOR OF THE GOSPEL HERALD.

Dear Sir—If it will not be presuming too much, I should be pleased to have you insert, in your Gospel Herald, your opinion respecting the true intent and meaning of Revelation xvii. 17. By so doing you will much oblige your sincere friend and subscriber.

D. H.

REV. XVII. 17.

"For God hath put into their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."

The reader is requested to examine the chapter, and connexion. The woman spoken of, was "drunk on with the blood of the saints, and with the blood of the martyrs of Jesus." The woman was "arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls," the dress of the Jewish high priest. Jerusalem is called a woman, by the prophet, Lam. i. 17. In Jer. vi. 2. The daughter of Zion is likened to a delicate woman. In Ezek. xvi 30. Jerusalem is compared to an imperious whorish woman. We, therefore, conclude, that Jerusalem is intended by the woman who sat upon a scarlet coloured beast. *Scarlet* coloured, denoting the bloody cruelties of antichristian powers, &c. The declaration of Christ, Matt. xxiii. 34-36, proves Jerusalem to be the place where the saints were put to death. "Wherefore behold, I send unto you prophets, and wise men and scribes, and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew, between the temple and the altar. Verily I say unto you, All these things shall come upon this generation."

We consider the beast, on which the woman sat, to be the Roman power, &c. The horns, to be kings, who were allies of the Romans. "And the ten horns which thou sawest upon the beast, these shall hate the whore, [the woman, Jerusalem,] and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." (ver. 16.) Then follows the passage under consideration. "For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled." That is, God hath inclined the hearts of the horns, or allies of the Romans, the beast, to fulfil his will, which was to destroy the city of Jerusalem, (the whore,) and the temple; and to agree, and give their kingdom, or lend their power unto the beast, the Romans, until the word of God shall be fulfilled.

In chapter xviii. Jerusalem is described as spiritual Babylon. It is declared in verse 6, "Reward her even as she rewarded you, and double unto her double, according to her works; in the cup which she hath filled, fill to her double." In Jer. xvi. it is declared of Jerusalem, "I will recompense their iniquity and their sin double." Isa. xl. 2. "Speak ye comfortably to Jerusalem, and say unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received at the Lord's hand double for all her sins."

The above is a brief comment, giving our views of the passage under consideration. We have no hesitation in declaring in unequivocal terms, our decided opinion, that the whole book of Revelation has been fulfilled. That Jerusalem is the Babylon spoken of. That the destruction of Jerusalem, the Jewish church, &c. and the crucifixion and triumphant resurrection of Christ, and the glories of his church and gospel, called the *New Jerusalem*, over the old Jerusalem, are the principal things treated of.

A STRANGE BOOK.

(Continued from page 259.)

"WHO WILL HAVE ALL MEN TO BE SAVED."

1 Tim. ii. 4.

My third position, is, *If one soul is doomed to endless misery in a future state, it was made for that horrid end; and destined for that misery from all eternity.*

Not one word need ever be said in support of this proposition; what I have already argued, has substantiated its every part. If God made the man, absolutely knowing his fate, (damnation) neither free-agency, nor the power of interposing worlds could prevent it; if he act not from necessity incumbent *ab extra*, but as an eternal volunteer, he made the man with an unfrustrable determination to damn him! If the omnipotent God does that, which he infallibly knows will issue in such a particular event, of that event he must have made an election, or independence is unassociated with, and a stranger to the character of Jehovah. If a single soul should be damned by accident, as it must be, if not damned in unison with immutable, absolute, and eternal knowledge, then this *unlucky accident*, when announced to Jehovah, one would think, would furnish new ideas; ideas of the endless torture of a soul, and if new, then hell was made by accident, or there would not be a house to cover the head of the unfortunate damned, more than there was for the Plymouth company when they landed. Since I have blundered upon the subject

of accident, let me say, that accidental damnation, and an accidental hell, are, and must be, correlates. By the Calvinist, it may be thought a *lucky* accident that there happened to be a hell; but by the man of sense and humanity, it cannot fail to be thought a far more *fortunate* accident, that there happened to be no bottom to it.

If a soul is damned by accident, two things follow: First, that God is not *necessarily* perfect in knowledge: Secondly, that he is progressing towards perfection. Either of these destroy the existence of God, and can never be advocated by a man of sense. My position, then, must be admitted, viz. *That if one soul is doomed to endless misery in a future state, it was made for that horrid end, and destined for that misery from eternity.*

As I have already argued this point in other places, I need only say here, that *absolute knowledge* of an event, as certainly secures *that* event, as Omnipotence can.

Vindicate the character of the immutable and omniscient God, and show that *one* known event may be frustrated, or *fate* diverted, if you can.

It only remains to be said, therefore, that the Almighty God could not form a man with an intention or desire that he should embrace one fate, and at the same time absolutely know, that another and different one awaited him, if pushed into being. Omnipotence never can reduce *absurdity* to true system, nor be in a state of hostility with his own attributes. God's *will* and *knowledge* are attributes essential to his being, and in eternal union with each other. Absolute knowledge, therefore, could not contemplate the endless misery of a poor damned soul, and *will*, or design in God, honestly and fixedly intend the frustration of that event. Jehovah cannot be thus straitened; will and knowledge, in God, cannot be thus discordant.

To say that God wills and designs an event, which he eternally knows he never shall cause to take place, and which never can take place, but by his agency, nor by this, but at the expense and destruction of perfect and immutable knowledge, is the height of madness, and quintessence of blasphemy.

Our text says, "who will have all men to be saved." If this be true, I can think of but two reasons why any are eternally damned, and these I believe will never be urged, after stated—

That man's *obstinacy* is too hard for victory by Omnipotence; or, Jehovah wisely calculates no salvation for man, which will eternally witness the imperfection of his knowledge. These reasons, why men perish, I believe will never be urged; the Calvinist, therefore, ought to utter some other.

I shall close this discourse, with stating three things, and dilating a little upon them. *First*, that God made us men, for no good; or, *secondly*, for his good; or, *thirdly*, for our good.

First—*That God made us men, for no good.* To avow this position, is most wickedly to impeach both the wisdom and goodness of God, and place the blessed Father of all intelligencies, upon a level with a bedlamite. Such regularity, proportion, contrivance, and order, pervade the whole of God's

work, and are every where to be seen in the physical world, as announce eternal design, and the great Architect to be infinitely wise and infinitely good. An undevout philosopher must be mad, and a man who doubts the existence of infinite intelligence, and inexhausted benignity in the great Master of Life, is, on the *one* hand, lost to the beauties of creation, and on the *other*, to the inexplicable sweets of intellectual enjoyment. Shall *design*, worthy of God, be inscribed upon all the variety of tremendous nature, and yet lost on man? *Man*, who from the organization of his intellects, is perhaps of all creatures best prepared for philosophic researches, for exploring the beauties of creation, appreciating her ten thousand advantages, and meliorating the miseries of life, shall man be formed without design? No—his genius can almost make the marble speak, and the attributes of his mind announce his immortality! *Here* he studies nature, and adores his God, and his soul kindles into enthusiasm while he contemplates *future* scenes, and anticipates that zenith of glory for which he was made.

If, therefore, God made man, and be *infinitely* good—and all nature declares him to be—he could purpose nothing but good in man's formation.

The second thing I propose, is, *Or he must make us for his good.* This is, at least, encumbered with equal absurdity as the former; for if God made us for *his* good, then it will follow, that *absolute* goodness did not belong to the Divine character from eternity, and if not from eternity, not necessary to him. Divest Jehovah of *any* attribute *reason* can conceive of and deem *amiable*, and you *fabricate* a God whom *reason* does not know, and such an one as *reason* can never acknowledge.

If God began with so much wisdom and goodness as the organization and evident government of *this* little world seem to announce, and is operating forever for *his* good, he must, in the revolution of twenty-five million of ages, get to be inconceivably great. If he should continue to progress, immensity of space will be too narrow and contracted a sphere for his action. Emolument for himself God never seeks; and *perfection* of character he can never receive who is *self-existent*, and truly *God*!

The third thing I proposed to consider was, *That God must make us for our own good.* As this is the only position, in this *trinity* of propositions, that can be true, and as *this* is most certainly true, it ought to be considered *specially*.

By *good*, I mean not only pleasure and enjoyment, intermixt with pain and disappointment, but vast and incalculable advantage, resulting to us through every future period of our being; advantages worthy of God to conceive, which will be to us an estate in eternal glory, such as the highest intelligent Being only can inventory. *Here*, I believe it will be agreed, that we have as much *pain* as *pleasure*, and every body knows that equal quantities for ever destroy each other. In *this* scene, therefore, God's end in our formation; i.e. *our good*, cannot be obtained; and if, as *mungr*el Universalists would have it, we are dragged through another scene like this, where suffering and enjoyment keep

pace with each other—or twenty-five millions of such chequered scenes—still the *end* is lost; and surely, **MUCH MORE** lost in never-ending torment.

If my last position be true, that God made us for our good, (and I am sure I have proved he could make us with no other design) then it is left to a jury of Presbyterian Calvinists, to prove, by *sufficient* documents, that if any are damned, damnation is good for them! It may be good in the estimation of monks and priests, but is it for the real and eternal good of the soul that suffers?

I may be thought somewhat singular in my sentiments; but I freely confess, (as I had no *option* with respect to my appearance *here*) I should not think it for *my best* good, to be tormented through unceasing eternity.

(To be continued.)

From the (Hartford) Religious Inquirer.

I am of opinion that the following extracts may be worth preserving; and, if you agree with me in this respect, please to insert them. They are taken from a book, entitled “The Law and Gospel clearly demonstrated, in six Sermons.” The author’s name is not affixed to it; but he represents himself to be a preacher of the Episcopal establishment. The book purports to be “reprinted by Ansel Brown, for Gurdon Bill, 1815.”

My extracts are made from the sixth sermon; which is taken up in answering objections to the doctrine of Universal Salvation, inculcated in the preceding discourses. These extracts, will show the futility of the futile objections, frequently made to the above doctrine, that it is new, and unknown in the church in its pure state, in the early ages of Christianity. It will also show what abominable duplicity has been practised by modern church historians, in concealing the facts respecting the prevalence of Universalism in those early ages. In most modern church histories, I believe, we are not even informed that such men as Origen believed and preached the doctrine in question. How execrable must that cause be which requires, or will countenance, such measures!

EXTRACTS.

“But my teaching that all mankind will finally be happy, is not preaching contrary to what is, and ever has been, taught by all the rest of the clergy of the Church of England; for no less a man than archbishop Tillotson has been wrote against for preaching this doctrine,—and several others of the clergy of the church have taught the salvation of *all men*. Mr. Murgan, a church clergyman, now living I suppose, has, for a number of years, preached the same doctrine as I do, openly and fully; and has printed a book upon the subject; and yet he is in full and regular standing under his bishop. Dr. Steed, a clergyman of the church of England, who died a few years ago, and was greatly admired as a preacher, in most parts of England; styled by late writers, ‘the ingenious Dr. Steed,’ in a sermon which he delivered in St. Paul’s Cathedral Church, in London, speaking upon redemption, has these words: ‘Our Saviour laid down his life for the sins

of the whole world,’ because that, ‘As in Adam all die so in Christ shall all be made alive.’—Again, speaking of Christ, says he, ‘The sphere of his beneficence extended backward to the foundations of the world, and reaches forward to the last conflagration: he became the Saviour of all ages, from the first birth of time to its last period: the Father of mankind, from the rising of the sun to the going down of the same. The blessings of his coming into the world are as extensive as the world, and as lasting as eternity.’ But I am supposed to differ from the whole body of the Christian church for seventeen hundred years. I answer, this would be a melancholy consideration indeed, if it were true. But can the tradition of the whole body of the Christian church make void the Gospel, the everlasting covenant of God’s peace? But then the tradition, or opinion, of the Christian church, pretty universally, for a thousand years out of this seventeen hundred, has been in favour of popery.

“If the general opinion of the Christian church is any proof of what is right and true, why are not you all Papists? From the apostle’s time to the introduction of Popery, a period of about four or five hundred years, the general opinion of the bishops and clergy was, that all mankind would be finally and everlastingly happy, if we believe Dr. Whitby, who was esteemed a great and learned divine of the Church of England, and very profound in his knowledge of antiquity; having spent much of his time in searching the records of the primitive church; and cannot be supposed to give this account through any prejudice in favour of this doctrine, that all men will be saved, for he wrote a considerable treatise against bishop Tillotson for intimating, [not limiting,] in a sermon, that all men would finally be saved. Says Dr. Whitby, “This hath been the constant doctrine of the church of Christ, owned by the Greek and Latin fathers.” Dr. W. adds these words, ‘All the Latin fathers, who have left us any commentaries on this epistle, [Romans,] are plainly of the same mind;’ [i. e. of Chrysostom and Origen,] ‘as you may see by consulting Hilary the deacon, Primasius Seductius, and Haymo.’ Our author here quotes St. Augustin, St. Cyrel, and St. Jerome, who were enumerated by Dr. W. among the advocates of Universal Salvation. Dr. W. immediately adds these words: ‘And so generally did this doctrine obtain among the ancients. And,’ says he, ‘this doctrine hath the suffrage of all the ancient fathers.’ Now, my hearers, you are able to determine whether by preaching up the salvation of all men, I have departed from the opinion of the whole Christian church, for so long a period as seventeen hundred years. I am sure you will throw out of the question the opinion of the Christian church when almost swallowed up in popery for a thousand years; then I have the opinion of the whole body of the Christian church, according to Dr. W.’s account, in favour of the doctrine I preach, for a period of four or five hundred years, and that immediately after the apostles. Now were the primitive Christians as likely to derive errors from the apostles, as the Protestants to derive errors

from the Popish church, out of which they came? Surely not."

I should have been glad to have given what the author has said on the above subject, in full, and indeed to have added some very pertinent remarks which he has made in answer to several objections, of a different kind, against the doctrine of Universal Salvation; but at this time it is not convenient, and perhaps another opportunity will not be enjoyed. But I have presented enough to lead to a serious inquiry whether there be any validity in the objection that Universalism is a new doctrine; a doctrine not found in the Scriptures till the ingenuity of modern reformers hath deduced it therefrom. Strange it must be, indeed, if that word of God which says, that in Christ, all the families, nations, and kindreds of the earth shall be blest, has not been discovered, till lately, to mean *all*, but only a *part*; or to mean *blest*, though it says it.

Strange it must be, indeed, if God's word means cursed, to all eternity, in respect to a part of those of whom it says blessed in Christ, but for the ingenuity of moderns. Strange it must be, indeed, if the unqualified word of God, as above stated, may not be relied upon, all and every kind of objections to the contrary notwithstanding, especially on the part of those who allow the truth of the Scriptures; and, of course, that what they state as the declarations of God, are genuine. We say, "Let God be true, and every man a liar,"—who contradicts what God has said.

"Albany Religious Tract Society."

The Society abovementioned have published a Tract, No. 55, entitled "*Anti-Universalism*." We purpose to publish this Tract, to offer some comment, and to point out its glaring absurdities, that the uninformed may learn to designate the "*mark of the beast*." In doing this, the Tract will be offered in extracts, preserving its connexion, until the whole is published; that the reader whose mind is veiled with prejudice, may digest it at leisure. The Tract commences as follows—

"ANTI-UNIVERSALISM."

PART I.

The objects of the Saviour in coming into this world were, to "glorify his Father," and "purify unto himself a peculiar people, zealous of good works." This will be acknowledged. It then becomes us to try every spirit, or doctrine, by this criterion. Is it, we should say to ourselves, a doctrine according to godliness? In bringing the doctrine of Universalism to this test, it is believed that it will be found wanting. It professes, indeed, great veneration for the character of God; but how should we esteem any *human* government, that, after having enjoined obedience to the laws, did not enforce obedience thereto, by suitable penalties, on the transgressors thereof? Would not the lawless and disobedient rejoice in being under such an administration? It may be said, in the language of Scripture, that "Christ hath redeemed us from the curse of the law, having been made a curse for us." But

to whom did the apostle address himself? This is an important question; and were we careful to ascertain, in all our inquiries, who are the characters spoken to and of, it would preserve us from many enormous mistakes. The churches of Galatia were the persons addressed—in other words, believers in Jesus Christ. But that all men are not of the redeemed, see Rev. xiv. There we see the *character* of the redeemed, and also that of another class of persons, who "shall drink of the wine of the wrath of God—and the smoke of whose torment ascendeth up for ever and ever." Christians ought then to beware, lest, as the serpent beguiled Eve through his subtlety, so their minds be corrupted from the simplicity that is in Christ."

(To be continued.)

REMARKS.

The criterion introduced by the writer of this Tract, is a *disjointed* passage quoted from Titus ii. 14. Therefore, we shall not acknowledge it! This crafty Tract writer, we think, was aware, that his work of *deception* could not be carried on with a prospect of success, unless he *perverted* the Scriptures! His title, "*Anti-Universalism*," was happily chosen. For Universalism can never be supported but by the *whole* Scriptures; and its opposite the "*Anti*," the error, without "taking from, and adding to," the sacred Book! We Universalists, who are treated as was the first apostles of Christ, in days of yore, as "the *offscourings* of the earth," and our sect, like them, "*every where spoken against*," and are persecuted by modern *Sauls*, who, unfortunately for their good wishes, cannot, like their prototype, procure letters from the "chief priests," clothed with a "little brief authority," we, wicked and abominable as our calumniators would make us, prefer the *whole* revelation of God's word and will to a *part*! We do not approve of this modern practice of *disjointing sentences*, and then pretending that the *whole* is exhibited! This is a morality, piety, and good works, which our opponents may lay exclusive claim to! To this species of *holiness* we make no pretensions, and we are of opinion that our contrary mode of procedure gives the most offence to our would-be judges.

This Tract writer says, "The *objects* (in the plural, including the whole of the Saviour's mission,) in coming into this world were, to 'glorify his Father,' and 'purify unto himself a peculiar people, zealous of good works.'" "This," says he, "will be acknowledged." The whole passage, as declared in the *peculiar* language of Christ's servant Paul, reads as follows—"For the grace of God that bringeth salvation to *all men*, hath appeared,* teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and puri-

* The reader, by looking at the margin of the quarto Bible, will discover that the translators have rendered the passage correct in the margin, and left an error in the text to deceive millions!!!

ty unto himself a peculiar people, zealous of good works. These things speak and exhort, and rebuke with all authority. Let no man despise thee."

The apostle said, "These things *speaking*," &c. But the writer of this Tract, not liking the things spoken of, we presume, would prefer speaking something else, as the fact seems to warrant. It appears this writer denies that *all* men are redeemed: consequently, Paul's declaration, that "the grace of God that bringeth *salvation to all men* hath appeared," &c. would, if he had quoted the whole passage, have obliged him to account for the salvation of those who, according to *his* gospel, are not redeemed! He therefore took the only remedy to clear himself of the difficulty, and *deceive* his readers! We ask this writer, if this, in his opinion, is the *good work* which the apostle speaks of? And whether he is of opinion that the peculiarity of the people spoken of, who are purified, consists in *perverting* the Scriptures? An answer in the affirmative, will prove that he is one of them. At least, of the kind which he appears to admire; as he omitted in "the *objects* of the Saviour," the redeeming from *all iniquity*. Consequently, as he can be *purified*, and practise as much *iniquity* as he pleases, he can, in his own good opinion, pass for one of *his* redeemed! We ask the writer of this Tract, if he is not, by this time, *ashamed* of his comment on the passage, and heart-sick of his perversion? We ask you, Sir, Is this a "doctrine according to godliness," thus to pervert, by taking from the Scriptures? If it is, *you* are godly! Are you, Sir, willing to have *your* spirit tried by this criterion? You now, Sir, have the test to which Universalism shall be brought. Not to a *perverted* passage of the Scriptures, but to their whole truth, and your conscience shall decide, whether Universalism, or you, are "*wanting*!"

Universalism, Sir, "professes too great veneration for the character of God," to misrepresent the voice of His inspiration. Universalism teaches, in the language of the Scriptures, "The righteous shall be recompensed *in the earth*, much more the wicked and the sinner." That "the wages of sin is death." That "There is no peace, saith my God, to the wicked." And it likewise teaches, that "Christ gave himself for us, that he might redeem us from *all iniquity*, and purify unto himself a peculiar people, zealous of good works." These things we speak! We also teach, Heb. ii. 14, 15. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage." These, Sir, are included in the "objects" of the Saviour.

The extent of the redemption is declared, and taught by Universalists, as follows—Heb. ii. 9. "But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honour, that he by the grace of God should taste death for every man." 1 John ii. 1, 2. "My little children, these things write I unto you,

that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for *the sins* of the whole world." 2 Cor. v. 19. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." Rom. v. 18. (The reader will please read the connexion. Also Rom. iii. 19—24.) "Therefore, as by the offence of one, *judgment came* upon all men to condemnation; even so by the righteousness of one, *the free gift came* upon all men unto justification of life."

Of the nature of this redemption, as manifesting the love of God to man, we teach as follows—Rom. v. 6—10. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." Eph. i. 7. "In whom we have *redemption* through his blood, (What is it?) the *forgiveness of sins*, according to the *riches* of his *grace*." How rich is God's grace? Ans. (See quotation from Titus ii.) "The grace of God that bringeth salvation to *all men* hath appeared!" This is the *riches* of God's grace. Salvation for *all*. The riches, or rather the *poverty* of this Tract writer's grace, is salvation for only a *part*!!! The reader is requested to read the *whole* of Eph. i. He will find that Paul predicated his salvation, on the fact that God's *good pleasure* is to gather together *all* in Christ. The writer of the Tract will please to remember, of his quotation from Gal. iii. that Christ came to redeem as *many* as were under the curse of the law. If there are any who are not cursed (rejected) by the law, let not this writer presume to curse them!

This writer has committed himself, and exposed his ignorance most palpably, in his reference to Rev. xiv. to prove that *all* are not redeemed. Look at it. Rev. xiv. 3. "And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth." Will this Tract writer pretend that none of the human race are redeemed, except the "*hundred forty and four thousand*" there spoken of? We pity this gross *ignorance*. We advise the "Albany Tract Society" to employ Mr. W. R. Tweedale, principal of their Lancastrian School, no longer, to write their Tracts! At this rate, he will damn nearly all the human race, the "Albany Tract Society" among the number! Surely, gentlemen, this is fighting Universalism at a great expense indeed. Pray, are you in earnest, and are you determined to go to *your* endless hell, *en masse*, for the sake of the sub-

lime pleasure of dragging Universalists there with you, for company? Read, for the first time, Isa. xlv. 22. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; *return* unto me, for *I have redeemed thee*. Sing, O ye heavens; for the Lord hath done it," &c. Here are those spoken of as redeemed, (in the past tense,) who have not returned, (or repented.) Those spoken of in Rev. xiv. had repented. We recommend to Mr. Tweedale to think of these things, and to read his Bible very attentively before he writes any more Tracts for the "Albany Tract Society."

Mr. T. will please to recollect, that those spoken of as worshippers of the beast, in Rev. xiv. their torment will continue no longer than their worship. The beast will continue only "forty and two months." If he will render the passage differently, substituting the words for *ages of ages*, for "for ever and ever," he will have the authority of the best Greek scholars for his example. By consulting Isa. xl. 2. he will learn that sinners can receive of the Lord's hand *double* for all their sins, and be saved notwithstanding!

(To be continued.)

From the (Canadaigua) Plain Truth.

"SACRED TO MISSIONS."

There is a general practice among all missionary zealots of applying the word *sacred* to all that missionaries do, or have to do with. We often see in public journals—"For sale at this office, the missionary"—then follows the name of the article itself, no matter what—*almanacs, shovels, WHISKEY*, or whatever else these people may have laid their hands upon; and by way of *shoving it off*, they add, "Profits *sacred* to the cause of Missions." So in churches we see boxes with a hole cut in the top, and the lid secured with a *padlock*, (what a comment upon the morals of the audience!!) lettered in front, "Charity box—*sacred* to Missions," into which all are desired to put, through the hole at top, what loose change they may happen to have about them. The same thing occurs in the bar rooms of taverns, and in merchants' shops, where the owner will give his consent; and we have seen it recommended in the *Boston Recorder*, that slips of board, with "Sacred to Missions," be nailed upon some tree or stump at the entrance of each field which is cultivated on missionary account.—Often this farce is carried much farther, and "Sacred to the Lord," is audaciously employed to raise money for strolling vagrants! So the missionary fund, invested in bank stock, is called "The Lord's Treasury;" and as often as we meet a missionary runner, we are urged to give something "to fill the Lord's treasury!"

All this swelling parade is not without its use in providing "ways and means" for missionary operations. Thousands of individuals never take the liberty of thinking for themselves upon these subjects, but depend entirely upon what the priest tells them is right; and the disposable funds of all such are secured by this process. Yet to those who do

think without priestly control, nothing can appear more at war with common sense. For instance, the Calvinists, who are more zealous in the crusading cause than any other denomination, have what they call a Confession of Faith, to which all who become members of their order must subscribe. In this "Confession" we read, chap. xvi. "Good works are only such as God hath commanded in his holy word, and not such as, without the warrant thereof, are devised by men; out of *blind zeal*, or upon any *pretence* of good intention." Now, according to this, by what authority do these people beg money of us, invest it in bank or other stocks, call it the Lord's treasure, and declare that they have "done God's service," in scraping it together? In the same chapter with the above is the following: "Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others; yet *because they proceed not from an heart purified by faith*, nor are done in a right manner, according to the word; nor to a right end, the glory of God; they are therefore *sinful*, [mark that!] and cannot please God, or make a man meet to receive grace from God"!!! Here we learn that, even if all the missionary begging which is done in the U. S. were *expressly* commanded, in the Bible, to be done, yet none but "*regenerate*" persons could give one cent without committing an actual sin! It is then the duty of these collectors to *refuse* the money of every "unregenerate" man. But they will tell us they have no means of knowing who is or who is not regenerate. Here profession and practice are again at war. Let a man who has never "joined the church," request permission to partake of the *Sacrament*, with a collection of members—will he be received as a Christian? O, no! he is one of the "*world's* people," and has no part or lot in the matter! Yet when *money* is wanted, it is begged of each and every class in the community, and the question, "Have you joined the church? is never asked, though, according to the Calvinistic beggars' faith, he is actually urging the man *to sin*, if he is not one of the "*regenerate*"! So much for the sincerity of these people in their pursuits.

There is one other object, beside that of raising money, to be fathered by this constant cry of "*sacred, sacred, sacred*." Once get the opinion established that this whole matter is "*sacred*," and those engaged in it will be admitted "*sacred*" also, and treated accordingly. If a certain parcel of money is the "Lord's treasure," then those who collected it are the Lord's agents: buy bank stock with this money, then that bank whose stock is bought is the Lord's bank, and so on, not forgetting the "*reverend clergy*" who first projected the whole scheme, and who, therefore, are the "*Lord's clergy*." This same system is pursued among those people who it is attempted to proselyte. Advantage is taken of their ignorance in matters of this sort, to teach them the "necessity of giving to the Lord," by which they are cajoled out of a portion of such property as they have. This done, they are taught to reverence and obey their missionary masters, and bow in sh-

lence to all their decrees and opinions; which, when done, amounts to "conversion," and an "escape from the wrath to come"!

From the (Hartford) Religious Inquirer.

The following extract from a sermon written by the Rev. Lawrence Sterne, from *Luke* xiv. 10, 11, ON PRIDE, is considered worthy the attention of the readers of the *Inquirer*, as containing excellent instruction. We should have been happy, did our limits permit, to have given the whole sermon, as he endeavours to show "that pride is the vice of little contracted souls," and "that whatever affectation of greatness it generally wears and carries in the looks, there is always meanness in the heart of it," that "a haughty and abject temper, are much nearer a kin than they will acknowledge; like *poor* relations, they look a little shy on one another," but are collateral branches from one stem. But as our limits are prescribed, we must content ourselves with giving the following extract. ED.

"A third argument against pride, is the natural connexion it has with vices of an unsocial aspect: the Scripture seldom introduces it alone; anger, or strife, or revenge, or some inimical passion, is ever upon the stage with it; the proofs and reasons of which I have not time to enlarge on, and therefore shall say no more upon this argument, than this—That was there no other, yet the bad company this vice is generally found in, would be sufficient by itself, to engage a man to avoid it.

Thus much for the moral consideration upon this subject; a great part of which, as they illustrate chiefly the inconveniencies of pride in a social light, may seem to have a greater tendency to make men guard the appearances of it, than conquer the passion itself. To do this effectually, we must add the arguments of religion, without which the best moral discourse may prove little better than a cold political lecture, taught merely to govern the passion, so as not to be injurious to a man's present interest or quiet; all which, a man may learn to practise well enough, and yet, at the same time, be a perfect stranger to the best part of humility, which implies, not a concealment of pride, but an absolute conquest over the first risings of it which are felt in the heart of man.

And first, one of the most persuasive arguments which religion offers to this end, is that which arises from the state and condition of ourselves, both as to our natural and moral imperfections. It is impossible to reflect a moment upon this hint, but with a heart full of the humble exclamation, *O God! what is man! even a thing of nought*—a poor, infirm, miserable short lived creature, that passes away like a shadow, and is hastening off the stage, where the theatrical titles and distinctions, and the whole mass of pride which he has worn for a day, will fall off, and leave him naked, as a neglected slave. Send forth your imagination, I beseech you, to view the last scene of the greatest and proudest who ever awed and governed the world. See the empty vapour disappearing; one of the arrows of mortality this moment sticks fast

within him: See! it forces out his life, and freezes his blood and spirits. Approach his bed of state—lift up the curtain—regard a moment with silence—are these cold hands and pale lips, all that is left of him, who was canonized by his own pride, or made a god of by his flatterers?

O my soul! with what dreams hast thou been bewitched! How hast thou been deluded by the objects thou hast so eagerly grasped at!

If this reflection from the natural imperfection of man, which he cannot remedy, does nevertheless strike a damp upon human pride; much more must the considerations do so, which arise from the wilful depravations of his nature.

Survey yourselves, my dear Christians, a few moments in this light—behold a disobedient, ungrateful, intractable and disorderly set of creatures, going wrong seven times in a day; acting sometimes every hour of it against your own convictions, your own interests, and the intentions of God, who wills and proposes nothing but your happiness and prosperity. What reason does this furnish you for pride? How many does it suggest, to mortify and make you ashamed? Well might the son of Syrach say, in that sarcastic remark of his upon it, *that PRIDE was not for man*; for some purposes, and for some particular beings, the passion might have been shaped—but not for him; fancy it where you will, it is no where so improper, it is in no creature so unbecoming.

But why so cold an assent, to so uncontested a truth? Perhaps thou hast reasons to be proud; for heaven's sake let us hear them. Thou hast the advantages of birth and title to boast of, or thou standest in the sunshine of court favour—or thou hast a large fortune—or great talents—or much learning; or nature has bestowed her graces upon thy person: Speak—on which of these foundations hast thou raised this fanciful structure? Let us examine them.

Thou art well born; then trust me, it will pollute no one drop of thy blood to be humble: Humility calls no one down from his rank, divests not princes of their titles; it is in life, what the *clear obscure* is in painting, it makes the hero step forth in the canvas, and detaches his figure from the group, in which he would otherwise stand confounded for ever.

If thou art rich, then show the greatness of thy fortune, or, what is better, the greatness of thy soul in the meekness of thy conversation; condescend to men of low estate, support the distressed, and patronize the neglected. Be great, but let it be in considering riches as they are—as *talents committed to an earthen vessel*—that thou art but the *receiver*; and that to be obliged, and be vain too, is but the old solecism of pride and beggary, which, though they often meet, yet ever make but an absurd society.

If thou art powerful in interest, and standest deified by a servile tribe of dependents, why shouldst thou be proud, because they are hungry? Scourge me such sychophants; they have turned the heads of thousands as well as thine.

But it is thy own dexterity and strength which have gained thee this eminence: allow it; but art thou proud, that thou standest in a place where thou art the mark of one man's envy, another man's malice, or a third man's revenge; where good men may be ready to suspect thee, and whence bad men will be ready to pull thee down? I would be proud of nothing that is uncertain. Haman was so, because he was admitted alone to Queen Esther's banquet; and the distinction raised him—but it was fifty cubits higher than he ever dreamed or thought of.

Let us pass on to the pretences of learning, &c. If thou hast a little, thou wilt be proud of it in course; if thou hast much, and good sense along with it, there will be no reason to dispute against the passion: a beggarly parade of remnants is but a sorry object of pride at the best; but more so, when we can cry out upon it, as the poor man did of his hatchet! *Alas! Master—for it was borrowed.*

It is treason to say the same of beauty, whatever we do of the arts and ornaments with which pride is wont to set it off; the weakest minds are most caught with both; being ever glad to win attention and credit from small and slender accidents, through disability of purchasing them by better means. In truth, beauty has so many charms, one knows not how to speak against it; and when it happens, that a graceful figure is the habitation of a virtuous soul, when the beauty of the face speaks out the modesty and humility of the mind, and the justness of the proportion raises our thoughts up to the art and wisdom of the great Creator, something may be allowed it, and something to the embellishments which set it off; and yet, when the whole apology is read, it will be found at last, that beauty, like truth, never is so glorious as when it goes the plainest.

Simplicity is the great friend of nature; and if I would be proud of any thing in this silly world, it would be of this honest alliance.

EXTREME CREDULITY.

The following letter we perused in a pamphlet, published on Saturday last, by Coyne, of Chapel-street. It is addressed to the publisher by William Talbot, Esq. of Castle Talbot, county of Wexford.—*Dublin Evening Post.*

Dublin, September 21, 1822.

"On my return from the continent, finding that you are on the point of giving a new edition of the Letters lately published by Keating and Brown, containing accounts of some miraculous cures effected in various parts of Germany, through the prayers of his Highness, the Rev. Alexander Prince of Hohenlohe, Dean of Bamberg, &c. I deem it right, and conducive to the greater glory of Almighty God, to state the following, which occurred on the 22d of May last, in the presence of John Talbot, Esq. nephew and heir of the Right Honourable the Earl of Shrewsbury, and his Lady, in his Highness' own palace of Bamberg, as related to me by them at Brussels, in the month of June last. The fact is as follows:

"During a visit to his Highness on the day abovementioned, a woman labouring under a deafness, which had baffled the best medical assistance in Germany, was perfectly and instantly cured on the Prince only saying a prayer over her, to the astonishment of all present; a proof of which was her replying to questions put in the lowest tone of voice at the extremity of a very long gallery of the palace, not only by the Prince himself, but by Mr. and Mrs. Talbot, and other company who were in the room at the time.

"A lady of high rank in France, and who had travelled 360 miles to see his Highness, had been instantly cured on the preceding day of an ulcer in her face, by the imposition of his hands, as she related it herself to Mrs. Talbot. In fine, I should never end, were I to relate the various wonders wrought, under God, by this most holy and amiable ecclesiastic, who is but in his 29th year, and in his own person an invincible proof that the Holy Catholic, Apostolic, and Roman Church, is the true one of Christ, renewing, as he does so frequently, the miracles of our blessed Saviour and his apostles.

"Over his head hangs the identical crucifix used by the great Saint Francis Xavier in the Indies, a present from his holiness Pius the VIth. The above defies the envenomed pen of Middleton:

"Mirabilis Deus in sanctis suis.

"By three sermons preached by him at Nuremberg above two hundred Lutherans were converted to the Catholic faith. In fact, the conversion of Protestants in Switzerland and Germany, since that of the learned Mr. Haller, are more numerous than ever; they are really conversions from Deism to Christianity, most of the German divines having, in their modern works, rejected Revelation.

"Allow me also to state that a learned professor of Geneva, who had been appointed to reply to Mr. Haller, has, after spending three months in collating the Scriptures and Fathers for that purpose, become himself a Catholic, and since a member of the Society of Jesus.

"I am, dear Sir, very truly yours,

"WILLIAM TALBOT."

NOTICE.

We are requested to say, that our Br. King will preach in the Court-house, at White Plains, on the second Sabbath in January. Time of meeting, eleven o'clock in the morning, and at candle-light in the evening.

"SALVATION OF JUDAS ISCARIOT."

"A Discourse delivered at the Universalist Church, in the city of Hudson, on Sabbath evening, October 6th, 1822, by David Pickering; is For Sale at this Office—Price, one shilling.

NOTICE.

The "Society for the Investigation and Establishment of Gospel Truth," will meet at Mr. Tolerton's Academy, 63 Chrystie-street, on Tuesday Evening next, at six o'clock. Subject for Discussion, John iii. 36.

PUBLISHED EVERY SATURDAY, AT TWO DOLLARS PER ANNUM; AT THE OFFICE OF THE GOSPEL HERALD, NO. 67 CHRYSTIE-STREET.
Payable in advance.

The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW YORK, SATURDAY, JANUARY 11, 1823.

NO. XXXV.

MINUTES

OF THE

NORTHERN OHIO ASSOCIATION OF UNIVERSALISTS.

The *Northern Association of Universalists* met, according to adjournment of the last year, at the schoolhouse in Shalersville, Portage county, Ohio, on Tuesday evening, Sept. 3, 1822—opened the business of the session by singing an hymn, and fervent and devout prayer by brother Timothy Bigelow.

Proceeded to organize the Association:

1. Chose Br. T. Bigelow moderator.

2. Made choice of brothers N. B. Johnson and E. Williams, clerks.

3. Voted Br. N. B. Johnson standing committee, to grant letters of fellowship for the Richland, Ohio, Association; and Br. Daniel Demisk standing clerk for the same; it being neglected at the session of said association, holden last week.

4. Appointed brothers T. Bigelow, E. Williams, T. Cotton, N. B. Johnson, and T. Strong, a committee to examine candidates for the ministry.

5. Voted to adjourn to 7 o'clock to-morrow morning: prayer and giving of thanks by Br. E. Williams.

Wednesday morning, 7 o'clock, met at Convention Hall, agreeably to adjournment; sang an hymn, and prayer by Br. T. Strong;—proceeded to business.

6. Proceeded to examine the letters from the several churches and societies, composing this association; and the reports of our brethren from different parts, which are as refreshing as the showers of May. We find the number of members in our churches and societies, much increased.

7. Received into fellowship the society of Aurora; also the society of Newton and Braceville, and the church and society of Austintown.

8. Received a request from Medina county, through Br. Lothrop Seamor, for assistance in the ministry.

9. Received a request, through Br. J. T. Baldwin, from Fort Meigs, and the river Raisin, for labourers in the ministry of reconciliation.

10. Voted that clerks of all the churches and societies bring forward their records, relative to the churches and societies, at the next annual association.

11. Received forty-three representatives in addition to the number of last year: John Herrington, of Hiram, Portage county, is not received as a member.

12. Order of public service on Wednesday morn-

ing: Introductory prayer by Br. T. Bigelow; sermon by Br. T. Cotton, from Mark xvi. 15, 16.; concluding prayer by Br. E. Williams.

13. Order of public service for the afternoon: Introductory prayer by Br. E. Williams; sermon by Br. N. B. Johnson, from 2 Pet. ii. 1, 2, 3; after which, brothers Benjamin Baldwin, Horace Burroughs, and John M. Baldwin, were ordained as deacons, in the several churches to which they belong: concluding and consecrating prayer by Br. T. Bigelow; charge by Br. R. Jones.

14. Order of evening service: Introductory prayer by Br. A. Perkins, sermon by Br. T. Strong, from Isa. liii. 11; concluding prayer by Br. T. Cotton. Voted to adjourn until 7 o'clock, to-morrow morning.

15. Thursday morning, 7 o'clock, met at Council Hall; sung an hymn, and prayer by Br. D. St. Clair.

16. Received the society of Farmington into fellowship;

17. Received Br. John Boyer into the fellowship of this Association. Br. Boyer has been, for a number of years, a minister of the Christian order, but at length has found his way through the fog; and he is not the first to have been so highly favoured.

18. The committee to examine candidates for letters of fellowship, reported in favour of granting letters to brothers Ambrose Perkins, David St. Clair, John Tuttle, and John M. Baldwin, as ministers of the Gospel; which report is accepted.

19. The committee for the examining of candidates for ordination, reported in favour of ordaining Br. Theophilus Cotton; which report is accepted.

20. Appointed brothers T. Bigelow, E. Williams, and T. Cotton, standing committee.

21. Voted Br. J. T. Baldwin, standing clerk.

22. Appointed Br. T. Bigelow, treasurer.

23. Order of public service Thursday morning: Introductory prayer by Br. T. Bigelow; first sermon by Br. E. Williams, from Gal. iv. 1, 2, 3, 4, 5. Second sermon by Br. R. Jones, from John ix. 7; concluding prayer by Br. T. Strong.

24. Order of the afternoon: Introductory prayer by Br. E. Williams; sermon by Br. N. B. Johnson, from Matt. xxiv. 14; consecrating prayer by Br. T. Bigelow; right hand of fellowship by Br. N. B. Johnson; charge and delivery of the Scriptures by Br. T. Bigelow; and usual addresses to the Universal Society, and to the congregation, by Br. T. Bigelow.

25. Returned in regular procession to Council Hall, and adjourned the Association, to meet again at Painesville, Geauga county, Ohio, on the Wednesday and Thursday preceding the last Wednesday

of August next. Sung an hymn; prayer and giving of thanks to our Heavenly Father by Br. E. Williams.

* * It is requested that this Association be received into the fellowship of the General Convention, and taken under their patronage.

TIMOTHY BIGELOW, *Moderator.*

Attest, E. WILLIAMS, } *Clerks.*
N. B. JOHNSON, }

The Northern Association of Universalists, united in friendship divine, to the many brethren and friends, dispersed through this once howling wilderness, but now blossoming like the rose: this, truly, is the case in a spiritual sense. The stubborn growth of the intellectual wilds, is rapidly disappearing, through the incessant efforts of God's commissioned labourers, being furnished by Him with every implement of Gospel husbandry; and the fragrant blossoms of the tree of life are unfolding their beauties to the rising Sun of Righteousness, portending immortal fruit.

Dearly Beloved Brethren.

In communicating to you the occurrences of this important occasion, we state, that we enjoyed much happiness while performing the pleasing duties of this association. Happy, indeed, while realizing what has actually taken place in the great cause of the emancipation of the world from ecclesiastical tyranny and oppression; and the anticipation of the approaching glories bursting upon the world. With a retrospective view, let us for a moment turn our attention to the important period, when God, through a solitary individual,* introduced to the Columbian shores, the joyful tidings of God's impartial and unbounded love; that the blessed Saviour, when he entered the most holy place, bore on the breast-plate of his heart, a remembrance of every individual of his inheritance. The Day-Spring from on high then first visited the new world, and planted therein those heavenly ethics, which alone will yet secure true liberty, both ecclesiastical and political, from the hands of kings and priests; and the echo, bounding from our elevated shores, will be heard in the old world with joy; nations shall come to her light, and kings to the brightness of her rising. Let our feelings be awakened, when considering the struggles and persecutions that awaited him, and other undaunted heralds of life and immortality; and also that blessed day, when the bright light, travelling in the greatness of its strength, stemming the torrent of all combined opposition, found their way into these western climes, and planted their tabernacle between the seas. Those above named are not the only labourers who have toiled in the heat and burden of the day in the Lord's vineyard, but truly, others there are among us, who are yet stationed on the frontier line of the rapidly increasing dominion of Prince Immanuel, constantly exposed to the assaults of the combined forces of the common enemy. Every thing is an enemy, that derogates from the character of God, veiling his glories, bounding his goodness, and destroying his heritage.

The heritage of God is the soul of every indi-

vidual of the Adamic family; for, said he, "All souls are mine," &c. Ezek. xviii. 4. "Ask of me, and I shall give the heathen thine inheritance, and the uttermost parts of the earth thy possession," Psa. ii. 8. These labourers, who are contending for the boundless nature of the love of God, and the extensiveness of the inheritance of Jesus; pressing forward amidst the volleys of clerical anathemas, spiritual volcanoes, and thunders from Sinai, strengthened by the Almighty, have finally succeeded in planting the standard of the Prince of peace amidst the enemies' camp; which standard, spangled with the seven stars in God's right hand, will there wave, unmolested, until all enemies are silenced, and God is all in all.

Brethren, we must love our enemies. Saith Jesus, "Love your enemies," &c. "that ye may be the children of your Father in heaven," &c. Matt. v. 44, 45. So God loveth his enemies. This is the Universalist's God: let us worship and adore him. If we copy and imitate the moral virtues of this only true God, (not a God who hates his enemies,) we shall thereby love all men. Brethren, permit us again to put you in mind of another declaration of Jesus, "Ye are the salt of the earth." Remember, that our faith is made known by our works; that the tree is known by its fruit. Ye are Universalists in faith, be such in deed. The Universalists' faith is high as heaven, great as immensity, and pure as holiness; of all people on earth, we should be holy in life and conversation. Let the unbeliever see, all that is needed to revolutionize the world from sin to holiness, is, God's real character to be known,—all that is needed to destroy all party names, is, God's great purposes to know,—and all that is needed to do away courts, penal laws, and executioners, is, the truth, as it is in Jesus, to know.

May peace and joy in the Holy Spirit remain with us all, with all our brethren, the whole human family, until confirmed with us in life.

Done by order of the Association.

THEOPHILUS COTTON.

A STRANGE BOOK.

(Continued from page 267.)

"WHO WILL HAVE ALL MEN TO BE SAVED."

1 Tim. ii. 4.

This is my last in this *quaternion* of discourses; and should it be the last I ever write, I am happy in an appeal to the *heart searching God*, that I have wrote with the alone view of vindicating the spotless character of God, from the false colouring given to it by monks and priests, for eighteen hundred years past, on the one hand; and on the other, to free the minds of Columbia's sons, from the prejudices of an ill directed education in religious matters. I do not flatter myself with the accumulation of wealth, nor applause, by my publications: No—truth, reason, and nature, plead with Ciceronian eloquence, and are like Sampson's cords, when confronted by superstition and fanaticism,

Cato might stand against a world, and the Carthaginian general attempt the passage of the Alps, with far brighter prospects of success, than the

* Mr. Murray,

honest man may entertain, who has only reason and truth, with which to combat prejudice, superstition, and bigotry.

But we contemplate the happy period as not far distant, when common sense shall be received from the pulpit, too long profaned with,

You shall, and you shan't, you will and you won't!

You can, and you can't, you'll be damn'd if you don't!

A few olympiads more, and the *Truth*, under God, will be had in grateful reverence. I catch the sacred flame of enthusiasm at the prospect, and hail the blessed day, when the sun of science and liberality shall rise with effulgence, and heighten the raptures of creation. The money hard earned by the sweat of the mechanic's brow, will then no longer be lavished as a reward for brimstone sermons, which might be prescribed as a medicine, but would never hold the attention of men possessed of liberal minds.

It is now quite time to examine the *text*, and see what it contains: Thus far I have proceeded without making any use of the passage at all; nor should I need its aid, for the establishment of the doctrine of *Universal Salvation*, but as it is a *volunteer* in favour of that sentiment, I wish to treat it with sacred respect.

"Who will have all men to be saved."

Believers in the Bible, will agree that this text was given by inspiration of the all-knowing God: and *others*, that it accords with that *infinite wisdom* and *goodness*, which are every where exhibited in the physical world, and in the disposition of all events; of consequence, no dispute will arise respecting the sentiment it contains, as being in unison with the benignity of the blessed God.

Thus happily agreeing with regard to the text, I shall reduce that which I have to offer, within the circumference of four queries: First—Is *eternal salvation* of God, or is it of man? Second—Is God *absolutely* willing that all men should be *eternally* saved? Third—Is God able to *effect* the thing he *wills*? Fourth—If he is able to effect his *purposes*, who can hinder their accomplishment?

First—Is *eternal* salvation of God, or, is it of man? I say *eternal* salvation, for I presume this is the only reference of the text; and this is the salvation, of which, I deny the influence of what is termed *free agency*.

I well know the old *calvinistic divines* tell us of a three-fold salvation—*temporal*, *spiritual*, and *eternal*: but sure I am, that, *that* salvation in our text can have no reference to the *former* kinds of salvation—*viz. temporal*, and *spiritual*: for God could not will salvation from *natural* evils, and not be at war with the economy of nature: nor from spiritual evils, and send the *devil* to be a lying spirit in the mouth of Ahab's prophets!

The question then before us, is simply this, Is *eternal* salvation of God, or of Man?—if my opposer should say, that salvation in the bright world before us, is of man,—a *just* reward of his services,—*secured* to him by his obedience, and *sought* out by his *genius*, *perseverance*, and *superior* goodness, he will have, not only me, but *Paul* to op-

pose.—"To him that worketh," saith Paul, "is the reward not reckoned of grace, but of debt." "By grace are ye saved, through faith: and that not of yourselves."—"Not of works, lest any man should boast."—"If by grace, then it is no more of work; if it be of work, it is no more of grace."

That men are saved through the benignity of God, is surely the general declaration of the New Testament, and accords with the glorious nature of our Father in heaven, and the manner of our absolute dependence.

If the blessed God, saves me in the eternal world, *solely* for my works—then my works are the *purchase* of glory to me; and there can be no more of *grace* in this business, than there is in paying an honest debt, fulfilling of a contract, or rewarding of real merit.

But to retain a *moiety* of Presbyterian pride, and to escape a full contradiction of the Bible, it may be urged, that *work* is one half and *grace* the other, in the great affair of eternal salvation: *This*, let me say, is a kind of *patchwork* salvation which the very Bible knows nothing of; and from the picture of which reason revolts.

I wish not to enforce my doctrine, by playing upon the passions of men; but I have buried the best of mothers and the best of wives; from them not one word of merit in works, nor hope of heaven, but that *bottomed* on the eternal mercy of God. My profession has called me to attend many of my fellow creatures, in that most solemn and trying moment, death: not one has ever urged works, but the almighty love and fatherly goodness of God.*

Indeed, salvation upon the double foot of *grace* and *human* interference, one would think, must lessen *Jesus*, in the estimation of Christians. He is expressly said to be the *Saviour of the world*: *God's salvation to the ends of the earth*, &c. *The Lamb of God, which taketh away the sin of the world*; and that *his blood cleanseth from all sin*, &c.

Now upon the scheme of *human* agency in the business of salvation, what are we taught? Why, that there is no truth in these declarations of the Bible; that notwithstanding all that Christ has done, we must repent of sin, be punished for it in this world, and, after all this, work out our *own* salvation, and *save ourselves* by our works, or be damned for ever! If a man must be punished for his sins, (which God forbid I should deny,) how has Jesus saved him from sin, and what of *grace* appears in his salvation? I am an advocate for the punishment of human misdemeanor, it is good for the punished, for society, and perfectly fit and right; but the absurdity of being saved by *grace*, and saved by *works*; of being exonerated by the sufferings of *Christ*, and yet found *guilty*, and a subject for punishment, are solecisms against which I shall ever contend.

A magistrate finds me guilty, and punishes me by statutes: Is there any *grace* in discharging me after the law has had its course?

The Saviour declares he has taken away my sin,

* The writer had been a Presbyterian preacher.

borne my iniquity, and that I am healed by his stripes; yet I am arrested, dragged to trial, charged with the whole of my wickedness, and punished until the last farthing is paid. Is not my salvation in *this* case, by laceration, without any mixture of grace?

God punishes me because he loves me; he saves me because he is good, and made me to be a gainer by my existence. All is performed by infinite goodness, and I believe it will be agreed, that salvation is of God, and not of man.

Second—Is God *absolutely* willing that all men should be saved? *Will*, mentioned in my text, is God's will; it signifies *choice, command, bequest*. Salvation is then the choice, command, or bequest, of the all-knowing, all-mighty and immutable God! To doubt whether God will have *all* men to be saved, is to doubt the truth of the Bible, and *this* I shall doubt, when any part of it contradicts that wisdom and goodness every where displayed in the creation; but as the text is one with the voice of nature, he must be ignorant both of nature and nature's God, who calls its truth in question.

The believers in partial salvation, do not like to deny so plain and unequivocal a passage as my text; but yet, having such an unaccountable desire for the damnation of their next neighbour, they are for qualifying it a little, and say, God will have all men saved, if they will work out their salvation. I would ask these *honest* spirits, if they think it likely, God knew from eternity, *who* would work out his salvation? Is almighty *will* so discordant with *infinite* knowledge; or if any one should be absurd enough to say, God did not *necessarily* and eternally know that any one of the race of man would possess heaven hereafter, and yet that he willed they should, I ask, would not this be to will what he did not know, and therefore be *no* will, or be indeed, to will nothing? I cannot think the God of nature so imperfect, as to will totally in the dark.

Third—Is God *able* to save *all* men; or to effect his *will*? This question would always carry the affirmative with it, were it not for the omnipotent *IF*. What a pity this conjunction should ever have had existence, since it is the great mischief-maker; damning men on the one hand, and proving too hard for almighty will, on the other! I have already argued that the absurdity of supposing God could really and honestly will that, which he had no knowledge of: I here only subjoin, that if Jehovah may be *supposed* so to will, he must be supposed to will about, he knows not what. He who would thus reduce the *Eternal*, is as ignorant of his character, as the ass on which Jesus rode into Jerusalem.

If, then, God be admitted to know what he wills; no doubt he will be supposed able to carry his will into effect. For to will a thing, and be unable to do it, illy comports with Omnipotence. If, then, the salvation of *all* men, be worthy of God to will, no doubt it is within the limits of Omnipotence to effect it.

My last quere only remains to be considered.

(To be concluded in our next.)

"ANTI-UNIVERSALISM."

PART I.

(Continued from p. 268.)

The doctrine of Universal Salvation is presented to them in the manner in which the serpent addressed himself to our first parents.—"Thou shalt not surely die," were not the first words that Eve heard from him. It was necessary she should first be shown that such a threat was inconsistent with the *goodness* of God. "Yea! hath God said, that ye shall not eat of every tree of the garden?"—"Can it be possible that a Being infinitely good should lay his creatures under any such restriction?" And when Eve replied—"Of the fruit of the trees of the garden we may eat, but of the fruit of the tree which is in the midst of the garden, God hath said ye shall not eat of it, neither shall ye touch it, lest ye die." Having prepared her mind to receive the doctrine, he boldly assures her, "Ye shall not surely die:" or, in other words, that she had misunderstood the meaning of the declaration, plain as she might have supposed it. And that the Creator *could* not intend what she had believed, he assures her, "God doth know, that in the day ye eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and evil." And, knowing that this would be the case, it was evident that she must have misunderstood him. Thus, mistrusting her own judgment, and believing that God was too good to be severe, she was deceived. Man was created an innocent, but not a perfect creature. He had much to learn, and therefore was exposed to temptation.

It was not till the preacher had convinced his auditor that the tree was good for food, as well as pleasant to the eye, and, above all, a tree to be desired to make one *wise*, that she took of the fruit thereof, and did eat.—Now, if by a plausible representation of the character of God, our progenitor, in a state of purity and innocence, might be brought to believe a lie, it surely cannot be wondered at, if men should now be deceived by similar plausibility and effrontery. And, beside, that man is now a depraved creature, and consequently, has his understanding darkened, and his passions all enlisted for the support of the kingdom of darkness, it ought to be observed that long experience in practice must have given the preacher great adroitness in his mode of attack and defence; so that, to use the words of Jesus, "if it were possible, he would seduce even the elect."

(To be continued.)

REMARKS.

The *deception* of the serpent, although introduced by haters of the truth, and twisted to suit their purpose, which is to bring the truth into disrepute, is an example which they delight to follow. Mr. W. R. Tweedale, possibly, has practised as much deception with his readers, as the serpent dealt to Eve. We have sometimes been blamed for our *manner*, when our *matter* has been acknowledged to be *acceptable*. Reader, how shall we proceed in this case? There is a *lie* somewhere! An arrant *lie* as ever was made. Who shall father it?

ledge of the truth," Calvin and his disciples "display their ingenuity," by saying, that *all* means a *part*. That God, so far from willing the salvation of *all* men, "*foreappointed* the damnation of the non-elect."

Mr. W. R. T. continues to *misrepresent* the faith of Universalists, (we believe, because he *dared not* venture to reply to their true sentiments,) by giving, what he pretends to be, their exposition of Ps. ix. 17. We ask this man in plain English, if this is not as rank and wicked deception as the devil practised upon Eve? If you, Sir, conceive it to be your duty to controvert, in a public manner, the doctrine avowed and taught by those professing the faith of Universal salvation, why do not you, Sir, add to your duty *honesty*, and, like a man who is not afraid in his cause, declare what the sentiments and doctrines are, which you pretend to confute? Is it honest or honourable, publicly to impute principles and arguments to any religious sect, which you *know* they do not avow nor confess, when you have not *courage* sufficient to meet them in open day, on equal ground, and disprove their *real* sentiments? No, Sir, you know it is neither; and a discerning public will call your conduct by the right name! We offer you the columns of this paper to refute our doctrine, and will confute yours, not by exhibiting "*a man of straw*," but by proving, by positive testimony, the falsehood and folly of your doctrine, in your publications, whenever you can muster courage to venture the experiment, and grant the favour. Calvinism shall be produced in its true form, from the "Institutes" of the old progenitor of the heresy, as well as from the mutilated and servile scraps of his admirers and followers. If you, Sir, are sincerely disposed to try the question, on *honest* ground, you shall not want an opportunity. And we extend the privilege, and will grant the favour, to any of the same faith, within the bounds of the *Universe*.

Universalists believe and teach, that there is a hell, and that *all* the wicked are turned into it. David was wicked, and the pains of hell gat hold upon him; he found trouble and sorrow. He declares, "Great is thy mercy toward me; and thou hast delivered my soul from the *lowest hell*." Ps. lxxxvi. Was the grave, the hell David was delivered from? No!

The quotation from Mark ix. 43, was addressed by Christ to his disciples. The reader, by consulting James iii. will learn what hell fire is. The words, "*never shall be*," in the quotation from Mark ix., are an interpolation, and make no part of the testimony! Mr. T. says, of the word rendered *everlasting*, "No term, therefore, can be more expressive of whatever shall be coexistent with immortal spirits; enjoyed or suffered by them; or even of their *immortality*." We have Mr. W. R. T.'s word for this. It appears that Paul thought differently, and introduced other words, of far greater import, in 1 Cor. xv. and Heb. vii. Consequently, because the destruction spoken of, should not be interminable in its infliction, the apostle varied his language, in the quotation from 2 Thess. and declared, of those Jews, that they should be punished with *age-lasting*

destruction! If Mr. W. R. T. disputes this, and will venture into these columns, we will produce testimony that shall silence him effectually!

(To be continued.)

The following is the inscription on the tombstone of the late President of the American Bible Society, at the city of Burlington, in the state of New-Jersey. It is simple, comprehensive, and appropriate.

Here lie the Remains of the
HONOURABLE ELIAS BOUDINOT, LL. D.
Born

On the 2d day of May, A. D. 1746.

He died

On the 24th day of October, A. D. 1821.

HIS LIFE

Was an exhibition of fervent piety,

Of useful talent,

And of extensive benevolence:

HIS DEATH

Was the triumph of Christian Faith,

The consummation of Hope,

The dawn, and the pledge

Of endless felicity.

"To those who knew him not, no words can paint;
And those who knew him, know all words are faint."

"Mark the perfect man, and behold the upright,
for the end of that man is PEACE."

REMARKS.

We are not disposed to detract from the *real merits* of Elias Boudinot; whatever excellencies were found in his composition, may grow ad infinitum, and bloom and shed their fragrance over all the earth, if such production can be possible, and we shall say, Amen! We merely ask, Can the eulogium contained in the above epitaph, *possibly* be applicable to any of Adam's wayward children? The declaration,

"To those who knew him not, no words can paint,
And those who knew him, know all words are faint,"

Although not a paraphrase of an inspired apostle's declaration of the perfections of the great JEHOVAH, contain the sentiment. Paul says, Rom. xi. 33, 34. "O the depth of the riches both of the wisdom and knowledge of God: how unsearchable are his judgments, and his ways past finding out: for who hath known the mind of the Lord, or who hath been his counsellor?"

Now we are decidedly of opinion, that we can produce words, which, so far from *fainting* in their extreme and agonizing exertions to portray the wonderful attributes and perfections of Elias Boudinot, shall make *him faint*, and dwindle to the insignificance from which his idolatrous flatterers have raised him! "There is none *good* but one, and that is *God*;" was the declaration of a wiser tongue than the partizans of Elias Boudinot. Compared to very *bad* men, Mr. B. might, in a *qualified* sense, be called *good*. But, compared to *God*, who *is* good, Mr. B. would be *very bad*!

It is possible the above remarks may be *treason* or *sacrilege*, in the estimation of many modern

Pharisees. But the honest man, of every sect, will say, *Amen!*

One remark more, and we are done. The Epitaph declares, of Mr. B. "His death was the *pledge of endless felicity.*" That old unfashionable Paul, considered the resurrection of *Christ* from the dead, as "the *pledge of endless felicity!*" See 1 Cor. xv.

ANECDOTE.

In the town of P—, in which there has been a recent revival, at one of their female prayer meetings, when she, who was mouth piece for the assembly, was zealously engaged in praying, and beseeching God to "confound these Universalists," a pious sister, in the expression of her approbation, responded, "DAMN THEM."

The piety of this dear lady reminds us of a prayer made by a very religious elderly gentleman, who, hearing that a Universalist was to preach that day in the town in which he lived, and that it was expected he would come in the stage, prayed that God would upset the stage, and **BREAK HIS NECK.**

This is what, in these days, passes for **PIETY**, and a great regard for religion. The bitterness that is indulged toward Universalists, is truly astonishing. What would that spirit do if it had the power, that can thus pray to God to break the necks of, and damp Universalists? It is indeed surprising, that instead of supplicating God to have mercy upon us, to enlighten our minds, convince us of our errors, and bring us to the saving knowledge of the **TRUTH**, they, with feelings which they call pious and religious, would send us out of the world, with all the sins of which they suppose us guilty upon our heads; and throw us down headlong to the regions of never-ending despair. From such a spirit as this, we pray God ever to deliver us. To those who possess it, we say, as Jesus did to his disciples, when they desired leave to call down fire from heaven, "Ye know not what manner of spirit ye are of." And we humbly supplicate the throne of Divine Mercy, that we may always be able, in godly sincerity, to use that prayer, which was taught us on the cross, by the crucified Redeemer,—"**Father, forgive them, for they know not what they do.**"

Hart. Rel. Inq.

GOOD FRIDAY, AT BAHIA, BRAZIL.

Good Friday is an important day in the Romish calendar. It is the anniversary of the crucifixion of Jesus Christ. On this day a perfect silence reigned in the city of Bahia. Not a bell was heard, the shops were shut, and the whole city seemed sunk in the profound sleep of death. In the middle of the day I visited the principal church of the place, and found the history of the crucifixion in representation. A human figure was nailed to the cross—and after hanging two or three hours, was taken down, and a procession formed for the burial. The standard of the cross was borne by three priests in a horizontal position. A multitude followed, dressed in silk robes, bearing lighted candles. Then came the Virgin, exalted in a car, borne by four priests. The grief depicted in her countenance was

expressive; and the image, upon the whole, well executed. She bore in her hand the head of Jesus, painted upon a piece of silk. Behind, went two females with dishevelled hair, and garments that bespoke grief and distraction. A company of boys, dressed with splendid robes of silvered muslin, and having wings of beautiful feathers, attended, representing angels. Then a regiment of soldiers finished the procession. After passing through various streets, the whole returned to the church. During the crucifixion, and the descent from the cross, an orator ascended the pulpit, and delivered an harangue in explanation of the exhibition. He was vehement in his oratory, which referred to the actual transaction. The church was crowded almost to suffocation.

The next day a scene better adapted to the vulgar, took place. In the morning was to be seen from the yard-arms of the vessels in the harbour, and from many places on shore, the effigy of a man hung by the neck. This was Judas. At 11 o'clock the bells rang a peal, and the images were let down to the rage of the multitude, who stood eagerly waiting to spend their rage upon this figure. The sailors got their axes and clubs ready, and cut and beat the image as soon as it came within their reach; and what I thought was very hard for poor Judas, after hanging him, they beat him and threw him into the sea, when two sailors stood ready to jump overboard and drown him. On shore, the farce was more general: one might see hundreds of these figures dragged through the streets by the multitude, some with clubs and others with knives, beating and cutting them to pieces. The remains of these figures were finally left in the gutters of the streets.

Lad. Lit. Cab

HYMN.

Jehovah spake! wide Chaos heard,
And bowing to his sovereign word,
Confusion, darkness fled;
While from the deep, the void profound,
Celestial splendors shone around
And new-born beauties spread.
Up rose the Sun in cloudless light,
And at meridian strength and height
Beam'd from his radiant throne;
The Moon was rob'd in silver rays,
And mild reflecting solar blaze;
Bright gem'd the starry zone.
The morning Star less lucid still,
Was orient seen above the hill,
And led the van of day;
While twice ten thousand worlds of light
Wide round the gloom of ancient night,
Shed Wisdom's mildest ray.
"Let these be signs!" Jehovah said;
From pole to pole the signs were spread,
And mortals bade them hail!
For Wisdom, Love, and Power shall be.
Thy signs, O Lord, and lead to Thee,
Beyond Death's cloudy vale.

Richards altered.

NOTICE.

The "Society for the Investigation and Establishment of Gospel Truth," will meet at Mr. Tolerton's Academy, 63 Chrystie-street, on Tuesday Evening next, at six o'clock. Subject for Discussion, Col. i. 19, 20.

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW YORK, SATURDAY, JANUARY 25, 1823.

NO. XXXVII.

From the New-York Evening Post.

The following communication of somewhat a particular nature, is inserted at the request of the writer, on paying the ordinary price for an advertisement, and leaving his name to be given up, if properly requested.

New-York, 27th Dec. 1822.

Rev. S. — H. C. —

Sir,—I have understood that on the fast day that was observed in October last, in consequence of the yellow fever that afflicted our city, you did in your sermon enumerate, among the signs for which God had afflicted us, that Universalism was in its meridian in New-York; that there were thousands who believed it, but would not avow it; that the preachers were the murderers of men's souls; made men the most profligate while living, and the most desperate sinners when they came to die; or words to this effect. This I learn from a person who heard you, and whom I believe, (for I was not present.) Hoping you had no intention of deceiving your hearers, and presuming, when you spoke against Universalists and their preachers, you must have had special reference to the only Society which was then in this place, of which Mr. Edward Mitchell is their speaker, I am induced to enclose you one of his sermons, published by our Society, which contains the outlines of the doctrine which we contend for, to which I solicit your particular attention. And should you find any thing inculcated therein, which you may think is calculated to draw down the wrath of God on our city, I request you would point it out to my friend, Mr. Mitchell, who I doubt not would be much obliged to you, as I assure you I would. Should you find nothing in our doctrine calculated to draw down the wrath of God on us, will you not then have been deceiving your hearers? And permit me to add, as you profess to be a servant of the God of Truth, does not that God require you should undeceive them as much as in you lies? I hope you will receive this communication in friendship, as I think I have done no more than what I should wish to have done to myself, under similar circumstances.

I am respectfully,

W. T.

The above letter, and the sermon alluded to enclosed, I forwarded to the Reverend Mr. C. through the post-office, and on the 4th inst. they were returned to me through the same channel. The letter he probably read; the sermon I think he could not have read, as the leaves were not cut: the letter and sermon were enclosed to me in the same envelope I forwarded them, and in said envelope was written, "*procul, O procul, este profani.*" This, I

presume, was intended by the Reverend Mr. C. as an answer; but as I was not blessed with a knowledge of Latin, I was obliged to apply to a friend who was, to know what was meant, and if my memory is correct, he said the literal translation was, "At a distance, O! At a distance, ye profane." This, I thought, might be re-translated, and read thus—"Stand by thyself; come not near to me, for I am holier than thou." Every candid reader of my letter, I think, must understand its meaning; for surely if what he preached be a truth, that God has afflicted this city with that tremendous evil, the yellow fever, in consequence of Universalism; and that men become such great sinners by embracing the doctrine, surely every citizen ought to know it; if not a truth, it is surely desirable that all who believe so, may be undeceived. Should it be asked why I bring this subject before the public, and if I do not wish to injure the Rev. Mr. C.? I answer, The good sense of mankind has decided that it is of great importance to know the qualifications of those they appoint to office, either executive or judicial, as respects their knowledge and integrity, then surely it is of greater importance to know whether those who have taken upon themselves the character of the servants of the God of Love and Wisdom, are qualified for their stations. As respects injuring the Rev. Mr. C. I think I have no desire; for should I be the cause of his congregation's investigating what he has preached, and find it an untruth, and he a false witness, and be compelled to abandon his present calling, and have to pursue some other business for a living, I do think it would be a blessing even to himself. Should these observations be read by him, I hope he will reflect upon his own conduct, and endeavour to think others may have as pure motives as himself; and I do hope he may see the error of his ways, and come to the true knowledge of God in creation, preservation and redemption; then will he see that God loves all the human family, but hates their sins, because it makes them miserable; he will then love me, but not my sins, and hail me a brother. W.

Note.—The clergyman alluded to, we presume, is the Rev. Mr. Cox, pastor of the Presbyterian Church in Spring-street, recently somewhat celebrated for his *economical* sermon on church-building. The *pious* folks will, as in duty bound, take sides with Mr. Cox. It was most certainly presumption for a "profligate Universalist" and "desperate sinner," to approach this reverend, holy, and economical gentleman, with the unreasonable expectation of his holiness condescending to notice him. Mr. Cox is a gentleman of too high standing in his own

opinion, and that of the world, to have any intercourse with publicans and sinners. This disgraceful practice was never known to be adopted by any except Jesus Christ and his disciples!!—Ed. G. H.

From the Commercial Advertiser.

TO THE EDITORS OF THE COM. ADVERTISER.

The editor of the Post has thought proper to permit his columns to be occupied latterly with critical remarks upon the sacred exercises of the pulpit, which ought to be secured from newspaper attacks, as well as the holy men who are "ordained to be an example to the flock." If all are to be denounced who refuse to "cry peace when there is no peace;" or who, in the course of their ministrations, deem it their duty to point out the prominent evils or vices of the city, and thus indicate the causes of pestilence, where shall we look for a succession of spiritual teachers, who will be willing to be held up as spectacles for vulgar ridicule, or infidel scorn? The letters addressed to the Rev. Mr. Cox last evening in the Post, charges him with anathematizing an odious heresy, which the orthodox of all denominations of Christians believe fraught with awful consequences. Shall a learned and pious clergyman be haled before the public for telling the truth? Shall plainness of speech be deemed an infringement of a pastor's right? Is a bold and zealous defender of the "faith once delivered to the saints," to have his feelings lacerated by every or any individual, whose crimes or infidelity may be publicly testified against, as workers of evil, or gainsayers of the truth? No, I trust there is virtue enough extant to put down this malicious spirit, which, while it promises peace to all in heaven, scatters darkness and discord over the earth. The friends of Mr. Cox know him too well to require an explanation. Strangers may imagine the rebuke pressed upon his ignorant assailant as too severe; they would do well to remember, and profit by the example, that it was an unaffected expression of horror at the thought of coming in contact with a laboured defence of principles, which found an early and successful advocate in him, who first taught "Thou shalt not surely die."

VINDICATOR.

REMARKS.

We are astonished how any honest, liberal man can read the above, and not mourn the lamentable slavery which the public mind labours under, and which for so long a time has been forged in chains ignoble and wicked, by proud, hypocritical and designing men, who screen themselves beneath the garb of *pretended* sanctity. Fellow-citizens, at this moment there is not an editor of a newspaper in the great and enlightened city of New-York, who, whatever may be his *own* feelings and sentiments, dares stand bolt upright in the presence of a clergyman or his satellites, and tell the plain unvarnished truth! There is a *triple* cord, fastened to his *pocket, head, and press*, which vibrates in humble unison with the *nod* and *fingering* of a race of men, whose impositions and pretences work like magic upon the multitude, and whose *riotous living*

consumes the provision which belongs to the *widow* and the *fatherless*. Is a clergyman to be *pampered*, every newspaper press in the city is at his service, to *cater* for his *benefit*! Is a clergyman's gall overflowing, every newspaper is open to his *scurrility*, and he, after a whining and pharisaical exordium has sanctified his motive, may stigmatize as infidels, criminals, and ignoramuses, every sect or party against whom his *holy* spleen may be excited.

We repeat it, The newspaper presses in the city of New-York, have been the disgraceful panders of clerical imposition, and have servilely catered for their arrogance, pride, and luxury! "Pure and undefiled religion," which is "to visit the *fatherless* and *widows* in their affliction," &c. has been made a mere scape-goat, to carry away the pretensions of those, whose luxury and extravagance, the "treasure where the *heart* is," has fumed their heads with notions of pre-eminence little short of demigods. Men, *fond of titles, avaricious* in their demands and wishes, and *profligate* in their expenditures—men who would lord and tyrannize over the minds of others,—men who are continually prowling for *large salaries*, loaves and fishes,—and the men whom Christ selected for apostles, have no more affinity than *hell* and *heaven*!

But—it is "*the holy men*!"—"The learned and pious Mr. Cox!"—It is "*a pastor's right*!"—It is the "*lacerating of feelings*!"—"The sacred exercises of the pulpit!"—It is— but, enough. Mercy defend us! What! Where, we ask, is the *holiness of falsehood*? Where the *pastor's right*, which licenses *slander*? And whose feelings are outraged? the wanton accuser, or the injured, who is denied, in a Christian land, and free country, the privilege of reply? How *sacred* are the exercises which vomit anathemas, and criminate, with the visage of a fury, men, whom the accuser *dares not face* in judgment?

There is a "*malicious spirit*." Where? Why, Universalists have a malicious spirit. This is abroad. "There is *virtue* enough to put it down." We presume by *virtue*, is meant the spirit and exertions of the Rev. Mr. Cox and his compeers. *Let them try*. Our only weapon is *Truth*. It is *sharp*. Let them beware of its *point*!

CHRIST'S CLERGY.

"Sirs, why do ye these things? we also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God," &c. Acts xiv. 15.

Paul, whose declaration we have quoted, was the apostle of Jesus Christ. Of that Jesus who condescended to eat with publicans and sinners! Paul's pre-eminence consisted in *hungering and thirsting*, in *watchings and fastings*, and in *perils*. Well may a humble sincere man of this description, exclaim, "We also are men of *like passions with you*." Paul could lose nothing by this concession. There were no newspapers in Paul's day, devoted to *timeserving*, to puff him, and tell of the "*sacred exercises*," the "*holy men*,"—their "*learning and piety*," and stigmatize all who would not bow to them, as "*infidels, ignoramuses, and criminals*!"

Paul, thou wert ill-accommodated in thy time. Thy vanity, if thou hadst any, had no gardener, and faded and drooped in the shade of seclusion, unwatered with so much as one drop of modern preferment!—Paul, the old unfashionable Paul, cared for nothing, save his Master's cause. Consequently, he told the plain truth, and like a servant followed his true Lord, unconscious of the remarks of by-standers, unless, as was the case at Lystra, the honour that belonged to his *Master*, was given to *himself*.

Never did I feel my incapacity more than at this moment. Were I painter, I would sketch the outlines, and give them to the reader, of an ancient *servant*, and a modern *gentleman*.

Unaffected, but by the spirit which inspired him, and unadorned, save by the *stripes* and *bruises* which he received in his numerous perils, Paul appeared in the streets of Lystra, the humble and determined advocate of a despised and rejected cause and Master. "*Like master, like servant*," vulgar as the proverb is, was as true in Paul's day, as in any day or generation. The Master of Paul, was the ostensible son of a *carpenter*; laboured at the vocation until his ministerial duties called him from the axe and the hammer, and deprived him of a place to lay his head! I see this dejected man in the back ground of the picture. He, too, has a pre-eminence, but it is an excess of suffering and abuse, over all that came before, or that have followed after him! I want no guide to point me out the man, and tell, *who* are the servants and followers of one so disgraced and despised. Paul, surely, thou art one of them; I see no difference between thee and thy Lord, save the crown of thorns, which was the just emblem of the charity of the world who platted them, and the spittle on his face and beard, the last and most shameful effort, save the blow of death, of the *holy Pharisees*.

My God! Is this thy Son's retinue! Where is the gilded chariot—the liveried lackey—the mitred head—the costly equipage? When didst thou alter the *regime*, and decorate, as we now see, the professed followers and imitators of thy humble Son? The crown of thorns is exchanged for *diplomas*! The head reposes beneath the lofty canopy! No stripes are seen, save those, which are inflicted by the follower! *They strike*, but are not stricken! Watchings give place to banquetings, and hunger to *surfeiting*. Perils, save those from abundance, are exchanged for repose, and nakedness for costly apparel. "*The world loves its own*," and none are despised, save those who appear in the ancient dishonourable garb and profession of Jesus Christ and his apostles.

Paul, how wouldest thou appear, in thy rustic garb, with thy stripes and rags, in the parlour of a New-York clergyman, who, besides being a *Reverend* gentleman, is a *Doctor* of Divinity? Methinks I see thee ushered into the *great* man's presence. I witness thy astonishment. For the first time in thy life, thou art *confused*. Art thou the Paul that spoke at Lystra? Where is thy assurance gone? I saw thee before Festus and Agrippa—There thy arm was stretched out—Thy eloquence, like thun-

der, echoed through the vaulted hall, and trembling seized the hearts of thy pampered auditors! But now—thou art mute. Thy arm hangs listless. Thy tongue is silent—But, I see the fire of thine eye kindling. What! See! He raises his hand—He speaks! Harken! He reasons of *righteousness—temperance—judgment*—"Paul, thou art beside thyself!"

From the Unitarian Miscellany.

ESTABLISHED CHURCH OF ENGLAND.

It has been a darling object with many persons, both at home and abroad, to extend the blessings of the established church of England to the United States. But, as we covet neither episcopal jurisdiction, hierarchical despotism, unscriptural rites, non-resident clergy, nor *formal* worship, we have ever declined the proffered kindness, which would establish them in our land. Such refusal has called down reproaches on our heads. Our aversion to an establishment has been mistaken for enmity to religion. It has been branded as a sign of the times, a proof that infidelity is chilling our hearts, desolating our churches, and corrupting society. In the bitter spirit of objurgation a writer in the London Quarterly Review for October last, attempts to show that religion has few altars and no home in the United States. For this purpose he cites Mr. Bristed, and on his authority the late President Dwight. The former, premising that we have "no system of tythes, no lay-patronage, no established national church," adds, "in consequence of this entire indifference on the part of the state government, full *one third* of our whole population are destitute of all religious ordinances." This is an exaggeration; yet it is but too true, that very many are destitute of proper religious instruction; and many others are instructed more carefully in unprofitable doctrines and bewildering mysteries, than in the practical Christian duties. We would gladly adopt some means to remedy this evil, to make the religious instruction more edifying; to diffuse correct views of gospel truths; but we cannot think with Mr. Bristed, that a system of tithes, lay-patronage, and an established national church would abate this evil. For let us ask, if the evil is not as great, nay, if it is not much greater, within the jurisdiction of the established church of England? This question we shall answer by some statements, taken from the review above mentioned, and leave others to draw their conclusion, either for or against a church establishment.*

"In the metropolis," (of Great Britain) observes the reviewer, "there are *seven* parishes, each containing from twenty to thirty thousand inhabitants more than their respective places of worship can contain; *six* in which the excess is from thirty to forty thousand; *two* in which it is from forty to fifty thousand; and *one* parish, that of Mary-le-bone, which, with a population of seventy-five thousand, has room in its church and chapels for only nine thousand. Nor is this deficiency confined to the

* These statements will be found in the London Quarterly Review, Vol. 23, Art. New Churches.

metropolis. Liverpool, having a population of ninety-four thousand, can accommodate in the churches only twenty-one thousand; Manchester, with seventy-nine thousand inhabitants, has churches only for eleven thousand. In the diocese of Winchester,† accommodation is wanting for two hundred and sixty-five thousand persons, more than *four fifths* of its whole population; in that of York,‡ it is wanting for five hundred and eighty thousand; and in that of Chester, for *one million* and forty thousand. This deficiency is greatest in growing towns and cities, the very places where religious instruction is more peculiarly required." "It appears from the official documents which he (Mr. Yates) has collected and compared, that within the small circle of *ten miles* around London,§ *nine hundred and seventy-seven thousand* souls are cut out from the common pastoral offices of the national religion."

Such are the alarming statements of the reviewer, who is himself a stanch churchman, and who elsewhere says, "the Americans will find, at no very remote time, the want of an *adequate provision for the moral and religious instruction of the people*, that is to say, *the want of an established church*—a circumstance of which their short-sighted admirers have boasted as their peculiar happiness, will bring upon them in its inevitable effects, worse evils than have ever been produced even by superstition itself!" But we must not attribute this deficiency of churches, and consequently of "moral and religious instruction," to any want of tithes, or of lay-patronage; for Englishmen, even in the bosom of the church, are taxed to their hearts' content, both for church and state. In fact, the revenues of the church would have been sufficient to build houses enough for worship, and support religious teachers for all the classes of society, if they had not been diverted into other channels, and given for the aggrandizement of a few. While, however, a selected number are permitted to enjoy princely incomes|| from these revenues, and the great body of the clergy are compelled to wear out their lives in poverty; while a bishop may keep his palace, and the curate must be contented with an humble cottage; the people will call in vain for new churches and religious instruction.

We have no such cumbrances and mockery of correct institutions in America; and we venture to say, the time will never come, when so deplorable a picture of the deficiency of religious instruction, as that exhibited in the passage just quoted, will be found in any part of the United States. We hope

† It may surprise some readers to hear, that notwithstanding this dearth of churches and religious instruction, the prelates receive incomes sufficient to supply this deficiency, if properly employed. The bishop of Winchester, Dr. Brownlow North, has from his bishoprick eighteen thousand pounds per annum.

‡ The Archbishop of York, Dr. Edward V. Vernon, has from his see fourteen thousand pounds per annum.

§ The bishop of London, Dr. William Howley, has nine thousand pounds per annum.

|| The bishop of Durham, Dr. Shute Barrington, derives from his see, twenty-four thousand pounds per annum. Yet many a curate in his diocese, is necessitated to support himself on the scanty pittance of forty pounds a year.

ever to look to a higher source for the support of our religious institutions, than to an overbearing aristocracy, or the tyranny of a beneficed clergy. We think our religious concerns quite safe in the hands of the great Head of the church, and we do not believe any aid is required from an earthly tribunal of aspiring men. We have no desire to build palaces for domineering ecclesiastics, nor any passion for paying taxes to give them salaries four times as large as that of the President of the United States. Englishmen may do this, and then complain, that millions among them are without the means of religious instruction. But we will hold fast the simplicity and equality of our religious institutions, and rejoice to see the light of Christian truth, and the power of Christian principles, extending to every corner of our immense empire.

We put no reliance on the information of Dr. Dwight, who "declared in 1812, that there were *three millions* of souls in the United States, entirely destitute of all religious ordinances and worship;" nor in that of the framers of the report to the Connecticut Society, who would have it appear, that "*five millions* of the people in the United States are destitute of competent religious instruction." These reports are totally unsupported by facts. We have not room to enlarge, and therefore we will instance only two states, one in the eastern part of the Union, and the other in the western. Together, these may be considered as affording a fair medium for all the others.

In Massachusetts there are about five hundred and twenty thousand inhabitants, and seven hundred regularly organized religious congregations; making seven hundred and forty persons to each congregation. In Kentucky the number of inhabitants amount to five hundred and sixty-four thousand. In that state, in the year 1817, there were four hundred and thirty-one Baptist congregations. We have seen no returns of other denominations, but it is reasonable to suppose, that all the others together make at least as many as the Baptists. We presume it is not to be credited, that in any one of the states, a single sect of any persuasion is more numerous than all the others.

This would make in Kentucky somewhat less than six hundred and fifty-six persons to each congregation. And the average, according to this calculation, in Massachusetts and Kentucky, will be, for each congregation, six hundred and ninety-five. This, we think, may be considered a fair allowance for all the states when taken together. This calculation embraces, we are to understand, persons of all ages and conditions. We know not by what ratio the report above quoted was made out, but we do not suppose, that under any circumstances it would be thought necessary, or even expedient, to have more than one religious teacher in a parish consisting of only six hundred and ninety-five inhabitants. And although there may not be a stated preacher in every congregation, yet a liberal allowance for vacancies will leave the ratio so small, as not essentially to effect the general results. Our argument is rather strengthened than weakened, by

admitting the number of organized congregations greatly to exceed the number of preachers; for this fact shows, that the religious spirit and zeal of the people prompt them to unite in advancing the purposes of religious worship, even under the most unfavourable circumstances.

That there are deficiencies in the means of religious instruction in many parts of our country, is not to be doubted. This is necessary in all new countries, which are rapidly settling, and where the population is scattered. But to attribute this to any defect in our institutions, to a prevalence of irreligion among the people, or even to any growing indifference on this subject, shows as much weakness as ignorance. In the well settled parts of this country, and in every part, where local circumstances will permit the people to form societies for public worship, there is as much regard for the institutions and ordinances of religion, we do not hesitate to say, as in any Christian country on earth. And we are mortified and ashamed, that any should be found among us giving such distorted views of this subject, as to put into the hands of captious and cavilling foreigners the weapons of abuse and misrepresentation, for which they triumphantly quote our own authority. Till we know ourselves and speak truth, we can have no claims to the respect of others.

In Number 34, p. 267, we published an extract from a Sermon by a clergyman of the Church of England. The following is extracted from the same Sermon; a friend having accommodated us with the book.

"But all the promises of good things, and all the declarations of good things given to us, without any thing required of us, as the condition of our title, whether found in the Old Testament or in the New, are the gospel of the grace of God; they are gifts by grace and not of debt; for the gift of God is eternal life, in Christ Jesus our Lord: and the gifts and callings of God are without repentance, without any conditions required of us, the gospel is the covenant of God's peace—it is good tidings of great joy, which shall be to all people; for the Head of every man is Christ—He is the Saviour of the body, the Saviour of all men, we are expressly told by the words of truth. But methinks I hear an objector to this purpose—How comes it to pass that of all the clergy of the Church of England, you are the only one that ever found out that is the doctrine of the Bible, that all men have a title in Christ to eternal life; that all men will finally be saved? And how does it become you as a clergyman of the Church of England, to teach a doctrine so contrary to what is, and ever has been taught by that church, so no difference to be paid to any of her bishops, or the judgment or opinion of any other of her great and learned men, nor indeed to the opinion of the whole Christian church, for seventeen hundred years? I answer, I am not the only one of all the clergy of the Church of England that has found this doctrine in the Bible; and if I was the only one, surely I have a right to preach the gospel, even as it

is in Jesus, if I find it, whether I agree with another man or not, unless the authority of men is greater than the authority of God. Certainly I have no right to preach what I think to be inconsistent with the truth; however, as a clergyman of the Church of England, I have a right to judge for myself of the promises of God: for the Church of England, in the close of her seventeenth article of religion, directs thus, even these very words, "We must receive God's promises, in such wise as they be generally set forth in the Holy Scriptures." But as she has not told in her Articles how God's promises are to be understood, except as they are generally set forth in the Holy Scriptures, she certainly leaves it to me to judge for myself of these promises; and I do judge them to be promises of eternal life to all mankind without exception, in our Lord Jesus Christ. And the Articles of the Church of England, as I have heretofore taken notice, do set forth the offering of Christ once made, as a perfect redemption, propitiation, and sanctification for all the sins of the whole world, both original and actual. Now I ask, if there is perfect satisfaction made by Christ for every sin of the world, how justice can ever condemn, or execute the sentence of the law for sin, upon any one individual of the human race? When a perfect satisfaction is already made to God for all the sins of men, to demand the payment over again is evidently the highest injustice; as great injustice as it would have been to have punished all mankind with everlasting misery, if no one of them had ever sinned. If every sin of the whole world is satisfied for, it is plain and evident that every man must be saved; for what can condemn any man, if the sins of all are satisfied for? If they are not saved, it is plain they cannot be punished. But there is no middle way between salvation and damnation; so that you must see the Church of England has, in her Articles, taught the salvation of all men, at least implicitly; and I am to be condemned for differing from all the Church clergy in doctrine, because I preach up the doctrine of the 39th Article? Is this a crime to preach up the doctrine contained in the Articles of the Church of England, because it is said none of the rest of the clergy teach so, but the contrary? Will the preaching up the doctrine of the Church of England contradict the doctrine of her clergy? This would be a sad thing indeed. Can preaching the doctrine of the Church of England be showing disrespect to her bishops, or great writers, or clergy, who composed the 39 Articles? Was it not the bishops and clergy of the church of England, and was it their doctrine, or did they set forth a doctrine for the Church of England, different from their own doctrine?"

From the (Philadelphia) Reformer.
SERAMPORE MISSIONARIES.

Mrs. Judson, from Rangoon, is now in this country, and we hope the friends of Mr. Ward and Co. will avail themselves of the opportunity afforded them of ascertaining the particulars relative to the proceedings of the missionaries at Serampore, and inform the public whether we have borne false wit-

ness respecting them, or not. On our part we need no confirmation of the facts we have stated; but as the most abusive epithets have been lavished upon us, it is but justice to exonerate us from deserving such aspersions, if the charges be well founded. Had we published any thing false, we should have felt ourselves bound to make known, as extensively as possible, the incorrectness of our statements.

A letter from Mr. Ward, published in the *New-York Commercial Advertiser*, of November 23, will furnish additional evidence to the public, that the three Serampore missionaries, contrary to a positive engagement, have wholly disconnected themselves from the other Baptist missionaries in the management of their temporal concerns, and are acting on their own footing. Several other things in this letter of Mr. Ward, to his friend in New-York, are worthy of notice. He tells us, under date of February 5, 1822, that on his return to Serampore, "the College premises had made a progress, considering the largeness of the pile, which could not have been expected;" that "the principal building forms one of the finest modern pieces of architecture in India;" that the *College is built from the proceeds of their own labours*; that they *have at present no students for the ministry*, and have not a *divinity tutor*; that the number of youths and children at the College, engaged in other studies, amount to between thirty and forty, and that there are at Serampore *only about sixty native members*! How few, indeed, considering the long standing of the Mission, and the vast amount of money expended at the place. From statements of their own, too, some few years back, it would seem their converts in general are nothing to boast of. One of the missionaries at Serampore, writes thus,— "There are now living at this place one hundred and sixteen persons, drawn from idolatry and the delusions of Mahomet; we would call them Christians: some of them are indeed our joy, and we hope will be our crown of rejoicing; while, respecting others, we confess that we have been disappointed; by their evil conduct they have been the enemies of the cross of Christ." So much for the statement of one of the three Serampore missionaries himself, published, we believe, in the Baptist *Latter Day Luminary*. Another Baptist missionary now in India, in a letter to a person in this city, states that an aged Hindoo, by the name of *Brindaban*, "is the only man among the natives converted to Christianity, who has preserved a Christian character."

The reader will notice a very surprising fact brought to light by Mr. Ward's late letter, viz. that the native converts at Serampore, instead of increasing, have diminished nearly one half in the course of five or six years. The public has already been apprized that "Doctor" Carey's eldest son, Felix, who was some time a missionary, and founded the mission at Rangoon, has turned *heathen*. And indeed the way that things are conducted at Serampore, we think is calculated to turn more to be heathen, or confirm those who are *heathen in heathenism*.

In concluding these remarks, we would observe: It appears, then, after all the ado of Mr. Ward in this country, to raise money to educate native youth to preach the gospel, not a single one is preparing in their famous College. If this be not a *hoax* on the people of these United States, we are ignorant of the meaning of the term.

The following, from a thorough-going religious publication, is certainly a rare piece. The poor Hopkinsians are rather more than hinted at by their orthodox Calvinistic brethren. It appears that a convert, made a-la-mode John Calvin, i. e. "*doctrinally, experimentally, and practically*, will not crumble away like *mushrooms*," alias Hopkinsians. We take the liberty to add, that by "pungent, close, searching, and ardent" sermons, we suppose is meant a close application of fire and brimstone, and John Calvin's reprobation and damnation, &c.

From the (Philadelphia) Religious Remembrancer.

REVIVAL OF RELIGION IN BASKING-RIDGE.

A letter from the Rev. Wm. C. Brownlee, to one of the clergymen of this city, states, that on the first Sabbath in the present month, *one hundred and six* persons were to be received to the full communion of the Presbyterian Church in Basking-Ridge, New-Jersey, on examination before the Session. In performing this duty the elders and pastor of the Church were four days in session; and the candidates were minutely inquired of concerning their religious experience, doctrinal knowledge, and views of the sacraments of the New Testament. It is estimated that there are at least one hundred more persons in the same congregation who are diligently seeking the Lord.

During this serious attention in the parish of an old-fashioned Calvinist, (which should silence all who boast, that *the new divinity* of the Hopkinsian school is the prolific source of the wonderful revivals of the present age;) three stated conferences have been held weekly, and the preaching has been *doctrinal*, chiefly. In the application of his sermons, however, the pastor has been close, searching, pungent, and ardent. Public preaching and pastoral visitation seem to have been the honoured means of this great awakening and ingathering of souls.

On the same Sabbath *thirty-nine* adults, and many infants, were to be baptized. Among the hopeful converts were several interesting cases of *reformation* in the lives of persons who had been drunk and profane.

Bible Classes and Sabbath Schools have been unusually blessed in this time of refreshing from on high.

In all this work the pastor remarks, that no art, no trick, and no unauthorized means of grace of human invention have been employed. The transforming influences of the Holy Spirit have been experienced without any other noise than that of involuntary sobbing; without tumult, and without much exhibition of merely animal feelings.

Blessed be the Lord for all such revivals: for when converts are made *doctrinally, experimentally*

and *practically* Christians, through the *truth*, brought home by the word and Spirit of the living God, they will not crumble away like mushrooms under the first rude pressure of temptation and adversity.

In seasons of religious awakening, some quacks in theology have feared and avoided doctrinal preaching, and have expected their hearers to be converted through pious declamation about the objects of passion and affection; but in Basking-Ridge *the truth has made men free* from the bondage of sin and the second death.

DEDICATIONS.

On Wednesday the 11th of December, the new Universalist Meeting-house in Western, (Ms.) was dedicated to the worship of Almighty God. The services were as follows:

Select portions of the Scriptures were read by Br. J. Flagg.

Introductory and consecrating prayer, by Br. H. Ballou, of Boston.

Sermon, by Br. R. Carrique of Hartford, from Rom. x. 13.

Concluding prayer, by Br. T. Whittemore, of Cambridgeport.

An excellent choir of singers gave animation to the services; and a numerous audience evinced their satisfaction by the most solemn attention through the whole of the services.

The meeting-house which has been erected during the past season by the Universalist Society, in Cambridgeport, was dedicated to the worship of the Supreme God, on Wednesday last.

The services were as follows:

Select portions of Scripture were read by Br. Hosea Ballou, 2d. of Roxbury.

An introductory anthem was then performed by the choir, whose services on the occasion were duly appreciated by every lover of sacred music.

The introductory prayer was offered by Br. Thomas Whittemore.

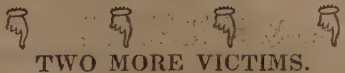
Dr. Madan's celebrated "Magdelane Ode" was then performed.

Br. Thomas Jones, of Gloucester, then offered the consecrating prayer, which was followed by the singing of a hymn.

Br. Hosea Ballou, of Boston, delivered the sermon, from Deut. xiv. 23. "And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tythe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds, and of thy flocks; that thou mayest learn to fear the Lord thy God always."

The concluding prayer by Br. Jacob Frieze. After which an anthem was performed, and then the benediction closed the services.

Rel. Inq.



TWO MORE VICTIMS.

We extract the following from "THE BROCKVILLE RECORDER," of Dec. 31st, printed at Brockville, Upper Canada. Since the horrible transac-

tion in Ohio, where *three infants* were offered, at once, on the altar of the modern Moloch, this is the most lamentable tragedy which has appeared on the boards of the orthodox theatre. With such tremendous consequences flowing from the abominable doctrines of *endless torture*, staring us in the face, we are asked, "If the doctrine of the restitution of *all* things is *true*, where is the *use* of preaching it?" When the infernal systems of men and devils are driving thousands to insanity and suicide, is there no occasion, no need of a remedy? How shall we measure that evil, whose present consequences overwhelm the brain with terrific horrors, drive the parent to court death itself, that "friend to the wretch whom every friend forsakes," and in the gloom of a *grave*, to hide the record of a diseased mind, blind to the light of Heaven, and poisoned with suspicions, unhallowed, save by the incense of the blood of innocents, and the curses of Pharisees and hypocrites! To offer arguments, when such *facts* rise and present a front and aspect dripping with human gore, and studded with the skeletons of *Christian* victims, would be playing with the subject, and opening a door for apologies, for doctrines and practices, coloured with the blackest horrors of superstition's hell! How would a scene like this, a father's hand precipitating, in the moment of distraction, when nature rose in terrific grandeur, asserting her right to protect herself from a demon's rage, the children of his affection from his bosom, spurned in despair from the heart which could pity, but not preserve, to the frozen embrace of a watery grave—How would this be viewed by the messengers of light, who quieted the fears of the afflicted shepherds, with songs of—*peace*, from Heaven?

Reader, "They have *no rest*, day nor night, who worship the *beast* and his image."

"At Ogdensburg, on Wednesday last, a man of the name of William Kerby, said to have emigrated lately from Ireland, took two of his children, one of which was two, the other four years old, from the house under pretence of taking a walk, and upon arriving at the bridge, threw them into the river. As they were immediately carried beneath the ice by the current, all attempts to save their lives or even to recover their bodies have proved abortive. The father appears not to have been actuated by any malicious motives, but by the enthusiastic opinion that he was ensuring their future happiness, by putting a period to their existence before they were capable of meriting *everlasting punishment*. He immediately surrendered himself to a magistrate, and seems perfectly willing to satisfy the law by resigning his *life* as an atonement for his crime. We understand that he has a wife and remaining child."

TO THE EDITOR OF THE GOSPEL HERALD.

Sir—A few days since, I happened to take up the Gospel Herald of Saturday, Dec. 14th. I read the conclusion of the "Contrast," &c. after which, your remarks on the same, and although I think you have the upper hand of Mr. Kelsey, I wish you

would answer me a question, as follows—If you prove that the *threats* of God, were meant for the age or generation in which they were uttered, how can you prove that the *promises* of God, that “all men should be saved,” &c. were meant for any other age or generation, than that in which they were uttered? The above may appear to you as foolish, if so, you can pass it over: If you think it worth an answer, you will much oblige an inquirer, by giving it. Yours, &c. L. M.

New-York, Jan. 16, 1823.

ANSWER.

The promise of God is, that in Christ all the families of the earth shall be blessed. That every knee shall bow, every tongue shall swear, surely shall say, In the Lord have I righteousness and strength, to him shall come, &c. L. M. we presume will admit, that there are no threatenings but those of the law. Paul says, “The covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.” Gal. iii. 17.

Note. Will L. M. recollect, that the testimony declares, Luke xxi. 22, 23. “For these be the days of vengeance; that all things which are written may be fulfilled. Verily I say unto you, This generation shall not pass away, till all be fulfilled.”

Does L. M. wish for more testimony? Here it is. Isa. li. 8. “My righteousness shall be for ever, and my salvation from generation to generation.”

RELIGIOUS PUFFING AGAIN.

An article in the “*Zion's Herald*,” published at Boston, praising the Rev. Mr. Summerfield, and extolling his wonderful powers, says, “He can even draw a *smile* from a scorn, make it [the *smile*] proudly wave the veteran of the forest until we see beauty in an oak we never saw before! He can take a *blown thistle*, fan it by the breeze of heaven, and light it where *he pleases*—and in a *smile*, make it appear to us more lovely than the blushing rose!” If we saw the above in the play bill of some juggler, we should not be surprised; but to see such trumpery introduced for praise; or extolling the faculties of a pretended preacher of the Gospel, and in a country, too, where people pretend to have common sense, is passing strange. The analogy between the “*smile* and the oak,” would, we humbly think, require an orator of Mr. Summerfield's stamp, to point it out, and descant upon the beautiful harmony of the figure. Addison's notion of *whipcords* dropping from a pen, in his satirical remarks, is all in the back ground. Surely it is a great pity that these modern puffers cannot sometimes blunder upon correctness, and write oratory, alias *bombast*!

Reader, we are assured, of the Rev. Mr. Summerfield, that “*he smiles beautiful and sublime!!!*” O! O! O!

READ THIS.

“What is to become of those who lie down in *unbelief*?” How often is this question asked! Let God speak. Ezek. xxxvii. “And ye shall know

that I am the Lord, when [not before it seems,] I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live.”

“There is no change after death—as the tree falls, so it lies—as death leaves us, judgment will find us.” Stop, friend, you go too fast. There is not a word of all you have said, to be found in the Scriptures, as you have stated. Read Ezekiel. He was a prophet. What does he say? Were they dead, whom he speaks of? Surely he speaks of a great change. From ignorance to knowledge! Receiving the Spirit of God, and living! Did not they “lie down in unbelief?” What became of them? Ezekiel informs you. Reader, think of these things. Is not God's prophet entitled to as much credit as the Rev. Doctors Spring, and Van Velsan?

ELECT AND CHOSEN.

Universalist. Do you believe the *chosen* are the *elect*?

Calvinist. Yes.

Univer. Do you believe the *elect* or *chosen* will all be saved?

Cal. Certainly.

Univer. You will stick to that, then?

Cal. Yes, I will.

Univer. Well then, we read, “Have not I *chosen* you twelve? and one of you is a *devil*.” (John vi. 70.) You believe the *chosen* are the *elect*, the *elect* or *chosen* will all be saved!

It appears from the above dialogue, which recently took place in this city, that the Calvinists are strong advocates for the salvation of Judas.

ANOTHER CONVERSION.

A clergyman, a Mr. Thompson, of the Methodist persuasion, recently arrived in Philadelphia, from England. The Methodists brought him forward as their champion, to confute the Universalists in their discussions in the Berean Society, where Mr. Thompson was convinced of the error, and acknowledged the truth. He is now preaching the doctrine of the “restitution of all things.”

NOTICE.

The house in the Village, formerly occupied by St. Luke's Church, will be opened for worship every Sabbath, at 3 o'clock in the afternoon; and every Thursday evening, at half-past 6 o'clock.

“SALVATION OF JUDAS ISCARIOT.”

“A Discourse delivered at the Universalist Church, in the city of Hudson, on Sabbath evening, October 6th, 1822, by David Pickering; is For Sale at this Office—Price, one shilling.

ALSO,

Br. Pickering's Sermon in answer to Dr. Amos Carpenter, a respectable preacher of the Society of Friends, &c. Price, two shillings.

NOTICE.

The “Society for the Investigation and Establishment of Gospel Truth,” will meet at Mr. Tolerton's Academy, 63 Chrystie-street, on Friday Evening next, at half-past six o'clock. Subject for Discussion, Rom. v. 10, 11.

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW YORK, SATURDAY, FEBRUARY 1, 1823.

NO. XXXVIII.

From the (Boston) Universalist Magazine.

ON THE INJURIOUS EFFECTS OF THE DOCTRINE OF CALVINISM UPON THE MIND.

The following remarks are not made by way of retaliation for the repeated assertion that the doctrine of Universalism is of licentious tendency; but as the result of a free and candid examination into the influence of religious opinions. If there ever was a time when these assertions would excite a retaliating spirit, or create a little vexation, it has now passed away. The rapid progress of liberal principles, and the pleasing prospects that open to view, must ere this have healed us of every disagreeable sensation, if any ever existed, and prepared our minds to act with honest freedom and unbiassed feelings.

It is well known that many have contended, that God, before he created man, fixed his fate by an irrevocable decree; that he elected some of the human race to his favour, and the enjoyment of eternal life, and reprobated all the rest to the endurance of his wrath and unspeakable torment for ever. It has been objected to this doctrine, that it makes God partial and unjust; that it represents him as exercising cruelty without provocation, or that it makes him revengeful. The advocates for the system contend against this. They say, that God is neither partial, unjust, cruel nor revengeful, in conducting in this manner. Many have supposed that this conduct is the perfection of moral rectitude; and that it will call forth the praises of all good men for ever. They regard an opposition to these sentiments as an evidence of an evil spirit, and a sure token of impenitence and hardness of heart. That we have not departed from the strict rules of propriety in these remarks, will be perfectly evident to any one who is conversant with the controversies which have agitated the Christian world. Now we wish to consider them as data, from which we shall argue the injurious effects of the doctrine of *Calvinism* upon the mind.

Those that are favourable to the doctrine which we have named contend, that it would be sinful for God to be partial, but that the divine conduct is not partiality; that it would be sinful for God to be unjust, but that his conduct is not injustice; and in their arguments to prove this, they oftener endeavour to accommodate the principles of justice to this conduct, than by a reference to these principles to maintain its rectitude. They contend that God has done so; and, therefore, that it must be just; and the nature of justice is determined from this conduct, instead of the rectitude of the conduct from the principles of justice. This is the way our

mouths must be closed. We must say nothing about such conduct, for whatever God does is right, however it may appear to us, and right because he does it. Now the laws of charity demand that we should think that our opponents sincerely believe what they say. They think the arguments they use are correct, and the doctrine which they are designed to support, scriptural. And furthermore, we must suppose that it is their ruling desire to be just, impartial, and not revengeful.

Now we must inquire what they consider justice and impartiality to be, and we hope to be excused, if our remarks appear a little tautological. They think that it is just for God to elect some and reject others—to make some endlessly happy and others eternally miserable. This they call impartiality and the perfection of moral rectitude. Now what must the actions of that man be, who believes this sentiment, and permits it to have its natural effect upon his mind? If he wishes to be just, he must torment those over whom he is placed without any mixture of mercy; if he wishes to be impartial, he must select some as the objects of his favour, and reprobate the rest as the vessels of his wrath; and if he wishes to be free from all revenge, malice and malignity, he must continue to make them as miserable as he can for the smallest of offences, unintentional perhaps on their part, and not injurious to himself.

It is a truth that cannot with propriety be disputed, that it is right for man to copy from the actions of his Maker. Whatever is right in God, would be right in man, and whatever is wrong in man, would be wrong in God. That action that would stain the moral character of man, would appear, if possible, infinitely blacker in the spotless character of Jehovah. Hence if it be wrong for man to be revengeful and partial, it would be wrong for the Deity to be so; and the same actions that make man so, would make him so.

Who now can help seeing the injurious effects of Calvinism upon the human mind! It represents the Almighty as infuriate with malignity, cruelty, and revenge, delighting in the misery of his creatures, whose external portion is his wrath, who are forever to endure his infinite and unchanging displeasure. As seated upon the throne of the Universe sullenly to declare that this is all right, and to torment all those who doubt it with the awful apprehensions of their eternal doom.

Many, until they believe such doctrines as these, love their Maker, and worship him in spirit and in truth. They look to him, and believe him to be their Father and Friend. They realize some en-

joyment from their existence, and the hopes of immortality. But this doctrine cuts the connexion which unites them to God, destroys their peace and happiness, plunges them into a state of long and intense despair, deprives them of the pleasures of reflection, friendship, and social intercourse, weans them from any attachment to the character of Jehovah, and unfits them for every thing but the working of evil, the deploring of their existence, and the cursing of God.

If it be necessary that man should know that his Maker loves him, (and if it be not, why did Jesus commend the love of God to sinners?) every thing must be injurious to the moral condition of man, that in any way prevents him from knowing and feeling his Maker's love. But how does the doctrine against which we are writing tend to convince man that God loves him? In no way; it teaches that he hates many of us with a perfect hatred, it teaches that it is a sin for some of us even to presume that he loves us. And this is not all, for it has a tendency to subvert the benevolent affections of our hearts. God created mankind to love one another, and it is natural for them to do this. These heavenly affections are subverted by the doctrine under consideration. A man who feels that he is one of the elect, must necessarily hate those whom he considers the non-elect, for if he does not, according to his principles of rectitude, he is a criminal. He must rejoice at their miseries, and anticipate with pleasure their eternal torment; for, if he does not, he is not reconciled to the dispensations of his God. He must not labour for their salvation; this would be an attempt to counteract the purposes of Deity. He must not pray for their salvation; this would be trifling with the infinite Jehovah, an attempt to divert him from his eternal designs. He cannot consistently love his children, until he knows that they are the objects of his Maker's love, nor labour for their good, before he is confident that they are of the elect—for God trains up the non-elect to eternal woe. This, and much more of the same kind, is the natural fruits of Calvinism.

There is no greater evidence of the falsity of this doctrine than that mankind in general are ashamed to be governed by its principles. Those that are its most zealous advocates will not treat their children as they say God does his. There are but few instances in which men have not been able to withstand some of its worst influences; but there are some. The notorious defender of it, Calvin, has left one on record, which abundantly proves its injurious effects upon the human mind. Almost every person will know the circumstance to which we allude—it is that of the burning of *Michael Servetus*. Had Calvin's doctrine taught him that God hath compassion on the ignorant and those that are out of the way, his conduct, in all probability, would have been different. But Servetus and his enemy have both gone to the grave. Let us weep for the intolerant spirit of one and the misfortunes of the other. This transaction of Calvin we mention that men in future may take warning, and guard them-

selves against a doctrine which produces such direful consequences.*

May the love of God, manifested in the Redeemer, be felt by every soul, and men knowing that God loveth them learn to love one another.

* Some are disposed to dispute that Calvin was the means of Servetus' death. The following quotations are therefore made. Dr. Lampriere, in his life of Calvin, says, "The reformer who so loudly exclaimed against the tyranny of Rome, directed the whole torrent of his persecution against Servetus, a physician, who had, in an ambiguous style, written upon the trinity, and his vengeance was not appeased till the unfortunate heretic had expired in the flames." Dr. Gregory, speaking of Servetus, says, "He was arrested by his old enemy, Calvin," and again, "He was committed to the flames on the 27th October, 1553, as an obstinate heretic, by the very persons who had themselves escaped, and were now contending against the unlawfulness of persecution." Dr. Priestly says, "Calvin himself, to procure the condemnation of Servetus, sent to Vienna above twenty letters." Dr. Lampriere, in his Universal Biography says, "The magistrates at last yielding to the loud representations of the ministers of Basil, Berne, Zurich, and especially of Calvin, who demanded the punishment of a profane heretic, ordered the unhappy man to be burnt." Dr. Gregory asserts of Servetus, that he settled at Vienna, and then adds, "The enthusiasm of reformation, however, invaded his tranquility in this situation, and he was engaged by some means or other to enter into a controversy with Calvin, in which there is reason to believe the latter was defeated, since he declared in a confidential letter to one of his friends, that, *'If Servetus should ever fall into his hands, he should never go out of them alive.'*" (Vide Cal. ad Farel. Epist.) Calvin in one of his letters to Sulcer, says, "One of the Syndics, at my request, ordered him to be committed to prison."

MINUTES

OF THE SOUTHERN ASSOCIATION OF UNIVERSALISTS.

On Tuesday evening, December 10, 1822, the ministers composing the Southern Association of Universalists assembled according to adjournment at the house of Br. Francis O. Clark, in Brookfield, Mass. and opened the business of the Association by solemn and fervent prayer by Br. Jacob Frieze.

They then chose Br. Hosea Ballou, of Boston, Moderator, and Br. Richard Carrique, of Hartford, Clerk.

Voted that Brs. J. Flagg, J. Bisbe, and H. Ballou, 2d. be a committee to receive requests for ordination, or letters of fellowship, and report thereon.

Adjourned to the hall of Br. Pardon Allen, in Western, there to meet at nine o'clock on Wednesday morning.

Met according to adjournment, at the house of Br. P. Allen.

Prayer by Br. J. Flagg.

Voted that in future, during the session of the

Southern Association, that portion of time not taken up in attending to the arrangement and performance of public services, or subjects of a general nature, relating to the concerns of the societies in fellowship with this Association, shall be devoted to the discussion of questions of a religious nature; that the subject be proposed at a previous session of the Association, so that each brother may have an opportunity of examining the subject, and of preparing his mind for the investigation.

Voted that Brs. J. Bisbe, H. Ballou, 2d. and R. Carrique be a committee to select and propose suitable questions for examination and solution.

Order of the Morning Service for Wednesday.

Introductory prayer, Br. John Bisbe.

Sermon, by Br. Hosea Ballou, 2d. from Isa. lv. 2. "Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

Concluding prayer, by Br. Thomas G. Farnsworth.

Dedication Service for Wednesday Afternoon.

Reading select portions of Scripture, by Br. Joshua Flag.

Consecrating prayer, by Br. Hosea Ballou.

Sermon by Br. Richard Carrique, from Rom. x. 13. "For whosoever shall call upon the name of the Lord shall be saved."

Concluding prayer by Br. Thomas Whittemore.

Evening Service for Wednesday.

Introductory prayer, by Br. Joshua Flag.

Sermon, by Br. Joseph Frieze, from Rom. xiv. 23. "For whatsoever is not of faith is sin."

Concluding prayer by Br. Hiram B. Clark.

Thursday morning assembled according to adjournment.

Prayer by Br. Thomas G. Farnsworth.

Attended to the report of the committee appointed to receive requests for ordination, or letters of fellowship; they reported in favour of ordaining Brs. T. G. Farnsworth and Jacob Frieze, and of granting a letter of fellowship to Br. Adin Ballou.

Order of the Morning Service for Thursday.

Introductory prayer, by Br. J. Bisbe.

Sermon, by Br. Thomas Whittemore, from Rom. viii. 9. "Now, if any man have not the Spirit of Christ, he is none of his."

Concluding prayer, by Br. J. Frieze.

Ordination Service for Thursday Afternoon.

Introductory prayer, by Br. H. Ballou, 2d.

Sermon, by Br. H. Ballou, from 1 Pet. iv. 11. "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Christ Jesus: to whom be praise and dominion for ever and ever. Amen."

Ordination prayer, by Br. J. Flag.

Charge, by Br. R. Carrique.

Right hand of fellowship, by Br. Thomas Whittemore.

Concluding prayer, by Br. R. Carrique.

It was moved by Br. John Bisbe, that this Associ-

ation strongly recommend to the General Convention the adoption of a rule, whereby the inconveniences they have in some instances already experienced from granting letters of fellowship to brethren in the ministry, may be prevented; and that a committee be appointed to lay the same before the General Convention at their next session.

Voted that Brs. J. Bisbe, J. Flag, and H. Ballou, be the above committee.

The committee appointed to prepare subjects for discussion, make report of the following:

1. What is Paul's meaning in Rom. v. from the 11th to the 19th verses?

2. As Christians in general assert that man's moral character is unnaturally fixed at death, and that each man died a sinner, if this be true, how can any be saved?

Voted that Br. Bisbe prepare the Minutes, and accompany them with a Circular Letter, and request their publication in some periodical paper.

This Association adjourned to meet again in Stafford, Conn. on the second Wednesday in June, 1823.

R. CARRIQUE, Clerk.

CIRCULAR LETTER.

Christian Brethren.—Under the smile of an indulgent and protecting God, we have enjoyed the happiness of another half-yearly meeting, and realized much satisfaction in finding the empire of the Redeemer extending in the earth, producing peace and good will in the hearts of men, and causing the disciples of Jesus to be diligent, and to rejoice. We met in a section of the country where efforts have been made for many years to promote the doctrine of God's eternal love to each soul of man; and we joy to say, that though the early patrons of the cause went forth weeping in fearfulness and dismay, they have received an hundred fold for all their toil and labour of love. In this region our ancient brethren, Winchester, Murray and Richards, preached the gospel, and many who sat in the shadow of death saw a great light, and many who bewailed the wretchedness of their condition, distrusting the mercy of God, and the faithfulness of Jesus in ransoming from death and sin, arose from the dust, and sang unto the Lord the hymn of gratitude and deliverance. Our aged brethren, who for thirty years have endeavoured to erect a house, and stately to enjoy the blessings of a preached gospel, now see their efforts crowned with success, and learn that he who waiteth on God in the sincerity of his soul, shall be abundantly recompensed in the consummation of his hopes. Though they had to labour as those who builded Jerusalem after the captivity, yet, trusting in God, they have persevered, and now enjoy the answer of their prayers. So deeply were they impressed with the guardian care and unpurchased favour of Heaven, that, witnessing the collection of a society, the erection and dedication of a house, and the settlement of a minister, they could almost adopt the language of Simeon, while holding the infant Jesus in his arms, and exclaim, "O Lord,

now lettest thou thy servants depart in peace, for our eyes have seen thy salvation.

The number of ministering brethren was considerable, and much delight was experienced in the harmony of their consultations, and in their unanimity in adopting measures for the spread of the truth, and the consequent liberation of man from ignorance and error. The information they gave concerning the advance of light and freedom gladdened our souls, and induced us to be doubly engaged in the cause which the God of heaven is prospering in a wonderful manner. We fervently pray, that the reception of two new brethren in our fellowship, may not only increase our number, but strengthen our hands, and influence us to exert all the powers of our understanding and all the charities of our heart, to win others from the doctrines of misery, to the gospel of life.

Brethren, we earnestly recommend to you the reading and study of the Scriptures, that you may be ready, in meekness and fear, to give all inquirers a reason of the hope that is in you; and thoroughly prepared, by this rule of faith and practice, for every good word and work. Let each one remember, that a bare avowal of Universalism is no better than a profession of Paganism, and that the superiority of Christianity over every system of human invention, is to be manifested in a purity of heart and uprightness of life, which are unobtainable in any other religion. Be cautious in adopting the speculations of men, who appear to reason conclusively, but who do not seem to feel in their hearts, nor to regard in their lives, the doctrines they inculcate. Forsake not the assembling of yourselves together, as the manner of some is, but constantly attend on the ministration of the word, that your public servants may come to you in the fulness of the blessing of the gospel of Christ. Adorn the doctrine of God your Saviour by well ordered lives, and conversation tempered with kindness and wisdom, that, if you belong to a sect that is every where spoken against, you may remember, that blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for Christ's sake; and that you ought to rejoice, and to be exceeding glad, for great is your reward in heaven. Let your light shine; the fruits of the Spirit be manifest; the deeds of darkness renounced, and brotherly love abound. These things do, and Zion's cords shall be lengthened, the gospel enlighten the whole earth, and God shall be worshipped in spirit and in truth, from the rising to the setting sun.

Brethren in the ministry, though our cause had few advocates, and was zealously opposed in most parts of the country a short time since, by the protection of God in defending the lives and health of its preachers, and in opening the understandings and warming the hearts of the people, it has obtained great accessions of talents and numbers, and induced its opposers to say, that, though "the scheme of Universal Restoration was adopted by Origen, one of the distinguished fathers of the Christian church, who lived in the third century, it has been embraced by numbers in every subsequent age;

and, many who adopt it at the present day, give evidence by their lives that they possess the spirit of the gospel." To manifest becoming gratitude for the unexampled diffusion of light experienced at this time, and for the liberty of inquiry and private judgment, which we really possess, and of which Protestants have vainly boasted, let us be instant in season and out of season in preaching the word, in testifying to every man the gospel of the grace of God, and in persuading to deny ungodliness and worldly lusts, and to live soberly, righteously and godly, in this present world. Let us remember the afflictions and persecutions the first Christians endured; that they were stoned, were sawn asunder, were tempted, were slain with the sword; that they wandered about in sheep-skins and goat-skins, being destitute, afflicted and tormented. Let us call to mind the danger through which our fathers passed for the enjoyment of the religion of Jesus, and the freedom we now possess, and resolve, that no reformation of Pagan idolatry, Papal apostacy, or Protestant bigotry, shall surpass us in zeal, charity, or perseverance. For our consolation and encouragement let us consider, that if this be the cause of truth, as we heartily believe, nothing can prevail against it; and that in defending it, we are vindicating the character of God, and promoting the happiness of our race. The history of past ages, written in letters of blood and fire, abundantly proves the absence of that charity which beareth all things, hopeth all things, endureth all things, and never faileth. Having the experience of five thousand years for our guide, and having seen the unchangeableness and intolerance of seceders towards each other, and the ruinous consequences which have followed, let us be careful that we fall not out by the way, that we have no discord among brethren, and that no root of bitterness springing up trouble us, and thereby many be defiled. We are men of like passions with Paul, Barnabas, and Peter, and consequently need the gentle and friendly admonition, walk in love and unity. May we preach more powerfully with our lives than our lips, and be an example to others in word, in conversation, in charity, in spirit, in faith, in purity. May the doctrines we teach have such influence on our conduct, and be communicated in such strength and sincerity, that all may be satisfied that we are honest, even if they are not convinced that our sentiments are deductions from Scripture and reason. And let it be our constant endeavour to make people the disciples of Jesus, rather than defenders of any belief. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

Per Order, JOHN BISBE.

"ANTI-UNIVERSALISM."

PART I.

(Continued from p. 286.)

2dly. Those passages of Scripture in which the future state of the wicked is contrasted with that of the righteous, show that both are final: such as—"The hope of the righteous shall be gladness, but

the expectation of the wicked shall perish." Prov. x. 28. "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried, and in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom; and he cried and said, Father Abraham, have mercy on me!—but Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is an impassable gulph; so that they which would go from hence to you cannot, neither can they pass to us that would come from thence." Luke xvi. "O Lord, deliver my soul from the wicked, thy sword; from the men of the world who have their portion in *this life*. As for me, I shall behold thy face in righteousness; I shall be satisfied *when I awake in thy likeness*." Psa. xvii. "Well done, good and faithful servant, enter thou into the joy of thy Lord: but cast ye out the unprofitable servant into outer darkness, where shall be weeping and gnashing of teeth." Matt. xxv. 23, 30. "And these" (on the left hand of the Judge,) "shall go away into everlasting punishment, but the righteous into life eternal." In the last sentence we have an example of the very same word being used to specify the punishment of the wicked, that is used to designate the bliss of the righteous. No one questions the meaning of it as it respects the latter; nor is it possible for mere *human reason* to do so, as it regards those whose hope "shall perish;" who have their portion in *this life*; who shall be "cast into outer darkness;" and who shall be "tormented," while the righteous, who had received "evil things," shall be "comforted." May it not be said, respecting those, as Jesus said respecting Judas, "It had been better for them that they had never been born?"

REMARKS.

Mr. W. R. T. has committed himself, and uttered a something which is sometimes called by a vulgar name, as follows—"Those passages of Scripture in which the *future* state of the wicked is contrasted with that of the righteous, show, that both are *final*: such as,—'The hope of the righteous shall be gladness; but the *expectation* of the wicked shall *perish*.'" Prov. x. 28. Pray, is the *present expectation* of the wicked his *future* state? For it is the *expectation* of the wicked which is to perish! Quere. Would it not be advisable for Mr. T. to employ some intelligent friend in future, to inspect his manuscript, before he sends it to the printer "with all its imperfections on its head?" Note. There is not a word in this passage about a *future* state. Mr. T. invented this much.

Mr. W. R. T. next quotes, and *alters* Luke xvi. Luke says, "a *great gulph*." Mr. T. not relishing Luke's account, says, "an *impassable gulph*!" If a wicked Universalist altered this passage, in this

manner, a great hue and cry would be made; but the *pious* Mr. R. W. Tweedale, Tract writer for the "Albany Religious Tract Society," has a license, we presume! Pray, where did you get it, Sir? Now we have so often expatiated upon this parable, that our constant readers would be displeased with a repetition. Suffice it, therefore, to say, that the parable teaches the temporal dispersion, blindness, and casting off of the Jews, and the reception of the Gentiles to the faith of Abraham. Abraham's bosom is not the heaven where Christ has appeared for us. Neither is the hell, the final state of the rich man, or Jews, as Rom. xi. 25—32. Hosea xiii. 14. abundantly proves. Note. The word, in the original, rendered hell in Luke xvi. 23, is the same that is translated *grave* in 1 Cor. xv. 55. "O *grave*, where *is* thy *victory*?" We shall leave it for Mr. T. to tell, where the victory of hell or the grave (spoken of in these passages,) is! Read this, "And ye shall know that I *am* the Lord, when I have opened your *graves*, O my people, and brought you up out of your *graves*, and shall put my Spirit in you, and ye shall live," &c. Ezek. xxxvii. 13, 14. Will Mr. T. recollect, that the people spoken of are in the very hell of his quotation from Luke? That when they went into it, they were *ignorant* of God, had *not* his Spirit, and were *dead*. But they are to *come out*,—*know* God,—*have his Spirit*, and *live*! What do you think of this, Sir? Is not your "*impassable gulph*" removed? What has become of your "*adroitness*?" Is not this final? We think it is.

Mr. T. quotes, and *alters as usual*, Psa. xvii. parts of sentences, &c. We shall quote it as it is written; leaving out the supply, in *italics*, (by the translators.) Psa. xvii. 13—15. "Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, thy sword: from men thy hand, O Lord, from men of the world, their portion in life, and whose belly thou fillest with thy hid: they are full of children, and leave the rest of their to their babes. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Mr. T. must prove the ellipsis to be properly filled. Now there is not a word said of a *future* state. Mr. T., however, to give a colouring to his declaration, altered the passage, and substituted the word *in* for *with*. To read, "*in* thy likeness," instead of "*with* thy likeness." This alters the case materially. We advise the "Albany Religious Tract Society" to have an eye upon their Tract writer, or he will make strange work for them! What authority this man has, for thus unblushingly perverting the Scriptures, we know not. Put the *impiety* of the thing out of the question, it is dishonest and shameful, under the countenance of this Society, thus to impose upon the young, the credulous, and the unwary! We think it is the duty of all honest men, without regard to sect or denomination, to express, in loud and determined accents, their disapprobation of this wicked proceeding! Nay, more than this—We call upon them to do this. It is a duty they owe to their God, their country, their children, and to society at large. Ev-

* For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. But if ye be without chastisement, then are ye bastards, and not sons. Heb. xii. 6—8.

every honest clergyman should proclaim this shameful dereliction from the pulpit, without regard to sect, and lift his voice against it. Surely, things are coming to a strange pass! Is the Bible to be altered to suit the purposes of the "Albany Religious Tract Society?" Are the inventions of W. R. Tweedale to be palmed upon the world for a *revelation of God's word and will*? Shall this be tolerated? **GOD FORBID!**

The Psalm from which the quotation is made, is a prayer, probably (see ver. 3.) an evening prayer. The prophet says, "I shall be satisfied when I awake (with what? Ans.) thy likeness." There is nothing said of men who shall receive their portion in *this* life, and in another and *future* world, be unmercifully tormented without end. It was left for Mr. T. to find this out! If Mr. T. had read five verses farther, in the next Psalm, he would have read that "the sorrows of *hell* compassed me [the prophet] about." How could the sorrows of a *future* hell compass the prophet in the *present* mode of being? Mr. T. may answer this question.

Mr. T. next quotes Matt. xxv. 30, and again *alters*! Substituting the words "*outer*" and "*where*," for "*utter*" and "*there*." Nothing said here about a *future* final punishment, Mr. T.

Mr. T. then introduces these words—"And these (on the left hand of the Judge,) shall go away into everlasting punishment, but the righteous into life eternal;" and adds, "In the last sentence we have an example of the very same word being used to specify the punishment of the wicked, that is used to designate the bliss of the righteous. No one," says Mr. T., "questions the meaning of it as it respects the latter; nor is it possible for mere *human reason* to do so, as it regards those whose *hope* 'shall perish;' who have their portion in *this* life; who shall be '*cast into outer darkness*;' and who shall be '*tormented*;' while the righteous, who had received '*evil things,** shall be comforted.'" At the word *things* is an asterisk, referring to a note in the margin, where a passage in Hebrews is *pretended* to be quoted, and as *usual*, is perverted! The words, "whereof *all* are partakers," Mr. T. left out! He had a reason for this. It would have spoiled his logic. This trifling is wicked and pitiful to the last extreme. But this man belongs to the "Albany Religious Tract Society!" Is unquestionably very pious. What a *salvo* this is! Gracious God! Whatever thy providence may design me, keep me from wilfully perverting the revelation of thy word and will, and increasing the now almost impenetrable veil, which hides, from the vision of millions, thy glorious character and purposes.

Mr. T., alluding to those whom he consigns to his hell, says, "May it not be said, respecting those, *as Jesus said* respecting Judas, 'It had been *better* for them that they had *never* been born?'" This is the emphasis, "*As Jesus said*!" But Jesus never said this. Mr. T. invented this, and *adroitly* palmed it upon the reader!!! How pious!—how good!—how religious and holy, Mr. W. R. Tweedale is! Excellent man. He can do just as he pleases, and pervert the Scriptures with impunity.

Surely, this must be an exclusive privilege. Was it granted by the "Albany Religious Tract Society?" There is no harm then, for Mr. T. to take from, and add to the Book, when *he* can do it *adroitly*!

In our next Number we shall question Mr. T.'s meaning of Matt. xxv. 46. Our columns, however, shall be free for a reply.

(To be continued.)

From the (Canandaigua) Plain Truth.

Mr. Willis, of the *Boston Recorder*, in the Number of that paper for December 7th, has published an extract under the head, "*Requisites to the labour of converting sinners*," containing the following: "Do you ever feel anxious for his [a friend's] soul, that though it is an *emanation of the eternal mind*,—the brother of angels,—though its capacities for pleasure and endurance are boundless,—though immortality is interwoven in its very being, and the fields of its action and enjoyment occupy immensity and eternity,—and though it HAS BEEN REDEEMED by the blood of the Son of God, is yet in *danger of being lost*? of becoming an ACCURSED thing in God's Kingdom?"!!!—Here is what is called "*orthodoxy*," and we should really like to hear the author's answer to the question, What does this language of yours mean? He says that after a soul *has been redeemed*, it is in *danger* of being lost, and of becoming an *accursed* thing in God's Kingdom? Suppose this piece of a sermon were sent to the missionaries at Brainerd, and by them preached to the Indians; what would they make of it? Would they not ask, "If a soul is in danger of being lost, after it has been redeemed by the blood of the Son of God, does not that soul stand in need of another redemption?" And they might add to this, How is it to be a second time redeemed? Is the Son of God again to die upon the cross, or is it left for some missionary to effect what the death of our Saviour could not? Strange as it may seem, just such senseless prating as this has taken many thousands of dollars from needy and suffering families, and transferred them to missionary coffers.

DR. BUCHANAN'S ACCOUNT OF JUGGERNAUT.

The Rev. Claudius Buchanan, D. D. a very excellent and celebrated writer, went to see the temple of Juggernaut, in Orissa, a large province in India.

When in sight of the temple, (he says) at nine o'clock this morning, the temple of Juggernaut appeared in view, at a distance. When the multitude saw it they gave a shout, and fell to the ground and worshipped. I have heard nothing to-day but shouts and acclamations, by the successive bodies of pilgrims. From the place where I now stand, I have a view of a host of people, like an army encamped at the outer gate of the town of Juggernaut. I passed a devotee to-day, who laid himself down at every step, measuring the road to Juggernaut by the length of his body, as a penance of merit to please the god.

Dr. Buchanan afterwards says: I have seen Juggernaut. No record of ancient or modern history can give, I think, an adequate idea of this valley of death: It may be truly compared with the valley of Hinnom. The idol called Juggernaut, has been considered as the Moloch of the present age, and he is justly so named; for the sacrifices offered up to him, by self-devotement are not less criminal, perhaps, nor less numerous, than those recorded of the Moloch of Canaan.

Two other idols accompany Juggernaut, namely, Boloram and Shubudra, his brother and sister, for there are *three* deities worshipped here. They receive *equal* adoration, and sit on thrones of nearly equal height.*

Temple of Juggernaut.

This morning (says Dr. Buchanan) I viewed the temple, a stupendous fabric, and truly commensurate with the extensive sway of the "horrid king." As other temples are usually adorned with figures emblematical of their religion, so Juggernaut has representations, numerous and various, of that vice which constitutes the essence of his worship. The walls and gates are covered with indecent emblems, in massive and durable sculpture.

The Car and the Idols.

The throne of the idol was placed on a stupendous car or tower, about sixty feet in height, resting on wheels which indented the ground deeply as they turned slowly under the ponderous machine. Attached to it are six cables, of the size and length of a ship's cable, by which the people drew her along. Upon the tower were the priests and satellites of the idol, surrounding the throne.

The idol is a block of wood, having a frightful visage painted black, with a distended mouth of a bloody colour. His arms are gold, and he is dressed in gorgeous apparel. The other two idols are of a white and yellow colour. Five elephants preceded the three towers, bearing towering flags, dressed in crimson caparisons, and having bells hanging to them, which sounded musically as they moved.

Dr. Buchanan himself saw, and thus describes

The Procession.

I returned home from witnessing a scene which I shall never forget. At twelve o'clock, this day, June 18th, being the great day of the feast, the Moloch of Hindoostan was brought out of his temple, amidst the acclamations of hundreds of thousands of his worshippers. When the idol was placed on his throne, a shout was raised by the multitude, such as I had never heard before. It continued equable for a few minutes, and then gradually died away. After a short interval of silence, a murmur was heard at a distance; all eyes turned towards the place; and behold, a GROVE advancing! A body of men having green bushes, or palms in their hands, approached with great celerity. The people opened a way for them, and when they had come up to the throne, they fell down before him that sat thereon, and worshipped; and the multitude again sent forth a voice, like the sound of a great thunder. But the

voices which I now heard were not those of melody or of joyful acclamations; for there is no harmony in the praise of Moloch's worshippers. Their number indeed, brought to my mind the countless multitude of the Revelations; but their voices gave no tuneful hosannah or hallelujah; but rather a yell of approbation, united with a kind of hissing applause.

A disgusting and wicked scene followed, which made Dr. Buchanan say, I felt a consciousness of doing wrong in witnessing it.

After the tower had proceeded some way, a pilgrim announced that he was ready to offer himself a sacrifice to the idol. He laid himself down in the road, before the tower as it was moving along, lying on his face with his arms stretched forward. The multitude passed round him, leaving the space clear, and he was crushed to death by the wheels of the tower. A shout of joy was raised to the god. He is said to SMILE when the libation of blood is made!

After relating the remainder of this, and other scenes of horrid cruelty at Juggernaut, Dr. Buchanan observes: Ruminating long on the wide and extended empire of Moloch in the heathen world, I cherish in my thought the design of some Christian institution, which, being fostered by Britain, my Christian country, might gradually undermine this baneful idolatry, and put out the memory for ever.

A PORTRAIT.

MATTHEW XXIII. 4-11.

"For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders, but they *themselves* will not move them with one of their fingers. But all their works they do, for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments. And love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi, for one is your Master, *even* Christ, and all ye are brethren. And call no *man* your father upon the earth: for one is your Father which is in heaven. Neither be ye called masters: for one is your Master, *even* Christ. But he that is greatest among you, shall be your servant."

Reader, the above portrait was taken of the ancient Pharisees. The colours are bright as when first painted. How would it liken the modern Pharisees? The would-be clerical *gentlemen*, who love greetings, and to be called *Rabbi!* (*Reverend!*) "But be not ye called Rabbi; for one is your Master, Christ; and all ye are brethren."

From the Commercial Advertiser. (BY REQUEST.)

TO THE EDITOR OF THE COM. ADVERTISER.

On observing in your paper of Thursday last, a communication signed Vindicator, relative to letters addressed to the Rev. S. H. Cox, by W. T. I was induced to refer to said letters published in the Evening Post, to see if the writer did really merit the foul character so copiously poured upon him by Vindicator; but, to my utter astonishment, I found the letters to be written in a mild and Christian

* This is the modern doctrine of the Trinity, to perfection. Excellent evidence this, for Trinitarians! Ed.

spirit, humbly requesting the Rev. Mr. Cox to examine a sermon, wherein was contained the doctrines espoused by the people called Universalists, and if he should find any thing therein calculated to draw down the wrath of God on this city, to point it out.

And now, Messrs. Editors, I appeal to you, and to the Christian public, whether or no Vindicator does not write as though he was on his way to Damascus? Is it true, as Vindicator has stated, that W. T. and all who with him believe in the doctrine of Universal Salvation, are so wicked that their crimes, infidelity, and evil works, have become so notorious, that it is necessary to declaim against them from the sacred desk? And that the doctrine is fraught with awful consequences, destroying men's souls, scattering darkness and discord over the earth, and even causing the yellow fever to exist in our city? And if true, was it not the duty of the Rev. Mr. Cox to inform his ignorant assailant, as Vindicator is pleased to call him, and thereby save him from ruin? Such a course would have exhibited the Christian spirit, which, instead of saying, "At a distance—O! at a distance, ye profane;" says, "Come, and let us reason together: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." And, I ask, could Vindicator have written his communication under the influence of that advice given by St. Paul to his brethren, the Ephesians, saying—"Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from among you; and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." This, I conceive, ought to be the practice of all those who call themselves Christians; and it will be well for all to recollect that "where persecution begins, Christianity ends," and that "the wrath of man worketh not the righteousness of God."

AN OBSERVER.

From the Commercial Advertiser.

We inserted in our paper of the 21st instant, an advertisement signed "*An Observer*," consisting of remarks respecting a communication published a few days previous, signed "*Vindicator*," in answer to a piece which appeared in the Evening Post, under the signature of "W. T."—all having reference to a sermon preached some months since by the Rev. Mr. Cox. The article was first handed to us as a communication; but on these terms, being principled against the doctrines it was intended to support, we declined the application. The author then resorted to the principle of advertising, (upon which, in most cases, on the plighted responsibility of the advertiser, it is the known and common law of the profession to admit almost every thing not slanderous or blasphemous) claiming, what we did not think proper to refuse as his right, to have it inserted, and paying for its admission at the ordinary rate. But in recognizing his right, we do not forego our own, of commenting, as the case may require. We have no disposition to interfere in mat-

ters of religious controversy; but when respectable ministers of the Gospel are attacked, and their public characters misrepresented by anonymous writers, it is the duty of those who have the guardianship of the press, to see that justice be done, as far as it is possible. We have therefore ascertained to our entire satisfaction the following facts:

1. That Mr. Cox did not ascribe the yellow fever to the wickedness of Universalists, or their doctrines; and, that he did not state, or attempt to state, any specific causes of that calamity, in the sermon referred to, or in any other sermon.

2. That he has no knowledge of the author of the piece signed "*Vindicator*."

3. That he does not think it incumbent on him to take any formal notice of letters, containing accusations and misrepresentations, founded on vague rumours, whether sent anonymously or otherwise. If any man has a personal complaint against him, the proper way is to call on him in person.

REMARKS.

In our last Number we remarked on the lamentable slavery of the times; the above excuse of Mr. Stone, Editor of the Commercial Advertiser, is a fresh testimony of this servile state. Mr. S. published "*Vindicator*,"* although anonymous, and without exception, the most fulsome piece of clerical adulation which ever appeared, save from the Pope's Nuncio, with eagerness, in the most conspicuous part of his paper; because, forsooth, it was of a complexion congenial with his masters! But "*Observer*," was rejected—the cash, however, prevailed, and an obscure place was assigned for the abode of a visitant, whose presence it was feared might displease his betters!

Mr. Stone has atoned for his fault, we presume, by having "ascertained to his entire satisfaction" that "Mr. Cox did not ascribe the yellow fever," &c. &c. using a *varied* phraseology, for the purpose, we presume, of lining the loophole through which he crept, that he might not scratch himself! The statement made by W. T. can be supported by the testimony of men, whose veracity will much disturb Mr. S.'s "*entire satisfaction*."

We predict that the after-piece to this clerical farce, will be to the "*entire satisfaction*" of all candid men, whose independence of mind will not submit to the degrading and abject state of being "*priestridden*."

* We give it as our opinion, that the writer, who styles himself "*Vindicator*," lately visited England!

For Sale at this Office.

Br. Pickering's Sermon in answer to Dr. Amos Carpenter, a respectable preacher of the Society of Friends, &c. Price, two shillings.

NOTICE.

The "Society for the Investigation and Establishment of Gospel Truth," will meet at Mr. Tolerton's Academy, 63 Chrystie-street, every Friday Evening, at half-past six o'clock.

PUBLISHED EVERY SATURDAY, AT TWO DOLLARS PER ANNUM, AT THE OFFICE OF THE GOSPEL HERALD, NO. 67 CHRYSTIE-STREET.

Payable in advance.

The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW YORK, SATURDAY, FEBRUARY 8, 1823.

NO. XXXIX.

FOR THE GOSPEL HERALD.

To the Reverend Gentlemen, the Missionaries, of the Bible Society, &c. Greeting:

I am fearful that you will not succeed in Christianizing the heathen. I am fearful you missionaries will not be strict observers of the commandment which says, "Thou shalt not bear false witness." I would have you to tell the whole truth, and nothing but the truth, to those poor ignorant people. For if you tell them positive lies, depend upon it, you will be found out, and then you will make yourselves and your religion to stink among the heathen. You should tell them that you believe, or profess to believe, in one eternal God, that is altogether goodness, and that he made the world and all things therein, for the express purpose of his own glory, and would have men and women to serve and obey him, and has furnished them with the means of being happy here and hereafter; but that they would not obey him, though he sent prophets or missionaries (holy men like you,) among them; men who were inspired by the Holy, or Great Spirit, as you are, to tell them their duty; but they would not obey them, but rejected their counsel, beating some and killing others. God Almighty, to convince them of their error, sent his Son to preach to them and to convince them by miracles, by raising the dead, healing the sick, &c.; him they also killed, but the third day he arose from the dead, and convinced many that he was the Son of God. Also, that many good, holy, and pious people, profess to be followers of him, and are called by his name. He was called Christ; and those who profess to be his followers are called Christians.

He preached that men should do good, even to their enemies; that they should not do violence to any man. That if a man smote them on one side of the face they should turn the other also. But that those who say they are the followers of Christ do not forgive injuries; for if a man but offends them, which is sometimes done by telling the truth of them, they would think little of cutting off his head, or of running him through with a dagger, or of shooting him, as some have done in New-York less than a hundred years ago. Tell them that many pious and good Christians, who are very liberal in their subscriptions for building houses for God, or churches, and contribute largely toward the Bible Society, buy and sell slaves, use them worse than the heathen do their horses; live on their labour, go idle, curse, swear, take God's name in vain, get drunk, follow gambling, horseracing, cockfighting, and almost every species of evil; but they build churches, and pay priests to preach up Christianity!!!

One sect of Christians profess to believe, that if they die in their sins, they cannot go to heaven or happiness; but will go to a place which they call hell, where they will remain for ever in a lake of fire. Yet they contend for living in sin, and meet two or three times each week, and confess that they are miserable sinners; and withal say, that they hope to go to heaven!

Another sect meet sometimes five or six times in a week, and make a hideous noise, equal to the noise of a tribe of Indians going to battle; and at times howl and scream frightfully. This they call mourning for their sins.

Another sect meet on one day of the week, and seem very devout; some of them stand on their knees in the aisle during divine service, which is performed in a language unknown to most present; they sing their prayers, and at the same time play on large bagpipes, as they do in some other houses of worship!!! They think they will be damned if they eat flesh on some days; but they may get drunk, curse and fight with impunity!!!

Another sect think they are followers of Christ because they have their coats cut a little differently from other professors of Christianity. Christ wore a coat something like a blanket, was very meek and humble, and preached against pride, love of this world, &c. but they are accounted as proud as other people in the land, are very fond of money, fine clothes, fine furniture, fine houses, &c. In cities they generally meet three times a week, and sometimes sit one or two hours without a single word being uttered. This they call silent worship; but some think that they are studying how to grow rich.

Another sect think they are Christians, because they bathe in cold water once in their lifetime with their clothes on. This they call initiating them into the Church of Christ.

Another profess to believe, that God, by an eternal and immutable decree, hath predestinated to eternal damnation the far greater part of mankind, not considered as made, much less as fallen, and without any respect to their disobedience or sin, but only for the demonstrating of the glory of his justice; and that for the bringing this about, he hath appointed these miserable souls necessarily to walk in their wicked ways, that so his justice may lay hold on them: and that God doth therefore not only suffer them to be liable to this misery in many parts of the world, by withholding from them the preaching of the gospel, and the knowledge of Christ, but even in those places where the gospel is preached, and salvation by Christ is offered, whom, though he publicly invite them, yet he justly condemns for

disobedience; albeit he hath withheld from them all grace by which they could have laid hold of the gospel, viz. Because he hath, by a secret will unknown to all men, ordained and decreed (without any respect had to their obedience or sin,) that they shall not obey, and that the offer of the gospel shall never prove effectual for their salvation, but only serve to aggravate and occasion their greater condemnation.

Do not fail to tell them that the universal spread of the gospel will put an end to bloody wars, to human sacrifices, &c. Witness the sanguinary fields of Europe, and the bloody sands of Orleans, &c. I repeat it—let the beautiful green fields of Ireland, crimsoned by human carnage, her smoking hamlets, her murdered fathers and sons, her ravished mothers and daughters, the gallows—prisons, &c. &c. bear witness. Let the instruments of torture in Spain and Portugal bear witness. Let the whole hecatombs of human sacrifices, offered in France, Spain, &c. and in America, at the shrine of Mars, bear witness. Portray to them, in lively characters, the beauty and consistency of two Christian monarchs at war with each other, on account of nobody knows what! Suppose his most Catholic majesty, and his most Christian majesty, both praying at the same time, to the same God, for success of arms, each against his neighbour king, and brother Christian, and beseeching the general Parent and Creator of all, to enable him to cut off the bloody villain that he is at war with; and that in consequence of God Almighty so assisting him, he and his blood-hounds will worship and serve him, as faithfully all their lives, as they have done heretofore.

I had almost forgotten to tell you of another sect of Christians, because they are held in little estimation among their Christian brethren. Tell the heathen that there is another sect of Christians, who believe that God is both *able* and *willing* to save all mankind, and that he has provided ways and means to make all mankind happy here in this world, and that he will assuredly make us all happy hereafter. And that in consequence of this, they love him, and praise his holy name; not as some do, for fear of his sending them to *hell*.*

After you have told them all this, and explained to them properly, the *beauty* of the doctrine of election and reprobation, as some of our doctors in New-York have frequently done, in my hearing, and then left the audience as completely in the dark as if there had never been a word said about it, from the time that the first foundation of it was laid by St. Augustine, till the time that friar Dominic, and monks of his order, fomented it: and from that time till John Calvin unhappily took it up—tell the heathen, the infinite advantages they would derive from becoming such Christians as those good people that we have just been speaking of, who sent you to preach to them the gospel—which is “*good tidings of great joy to all people.*” Luke ii. 10

Be sure that you do not turn it into *bad tidings*, of great sorrow, to *most people*.

Explain to them the history of the Popes. Tell them of the Inquisition. Show them Sterne's picture of a *single captive*. Let them read the history of religion, by an impartial hand. And, last of all, let them read the Book of Martyrs. And then, if they are not converted to Christianity, the devil must be in them. Or, in other words, they must be of the *reprobate class*; and, of course, must certainly be damned.

I am, gentlemen, yours, &c.

A FRIEND TO TRUTH.

REMARKS

ON “ANTI-UNIVERSALISM.”

PART I.

(Continued from p. 302.)

We concluded our observations, in our last, by saying, “In our next Number we shall question Mr. T.'s meaning of Matt. xxv. 46.” Christ came, as there described, during the generation of those to whom the parable was addressed. This our opponents have not courage even to attempt to disprove. The word *αιωνιον*, in this passage rendered *eternal* and *everlasting*, is the matter for our present inquiry. Does this word designate, or allude to, the *quality*, or the *duration*, of the *life* or *punishment*, spoken of? This question must be answered. We say, it designates the *quality*, and not the *duration*. The *duration* is necessarily limited, from the nature of the *quality* of the life and punishment spoken of. It is the life and punishment of the *age*! This cannot be controverted. If any person believes it *can*, the columns of this Paper are at his service. Let him or them attempt it!

It is declared, John iii. 36, “He that *believeth* on the Son *hath everlasting life*.” In verse 18, “He that believeth not, is condemned *already*.” It appears that in this mode of being, the believer hath, or possesses, the *eternal* or *everlasting* life. Does this *eternal* or *everlasting* life, confer *immortality*? Was Paul, or any of the apostles, *immortal*, when they believed on the Son of God? Let these questions be answered, and the dagon of modern orthodoxy falls with his face to the ground! It is *cowardly* in our opponents to seek refuge in *paltry Tracts*, and in the columns of their own publications. Let them venture in the columns of this Paper, and they shall be estimated with an *even balance*!

We are assured, in 1 Cor. xv. that “this *mortal must put on immortality*.” Man is mortal. *Eternal* or *everlasting* life, will never make him otherwise. *IMMORTALITY*, is a life that *cannot be dissolved*. We repeat it. Let him or them, who may dispute this, do it in the columns of this Paper!

Paul says, Gal. ii. 20, “The *life* which I *now* live *in the flesh*, I live by *faith* of the Son of God.” This is the *eternal* or *everlasting* life, which is the *quality* of the life which believers live in the flesh, *now*, by *faith*, &c. Paul declares of Christ, that he “hath the power of an *endless life*.” We ask, was the *eternal* life, which Paul lived in the *flesh*, by *faith*, an *endless life*? Read the following—1 Cor.

* It may be proper to inform the reader, that the writer of this communication never professed himself a Universalist.

xiii. 8—12, "Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

Reader, *immortality* alone is perfect. Faith shall be swallowed up in sight; and eternal or everlasting life, eclipsed and obscured in the full blaze and splendour of immortality, the life which cannot be dissolved. Man shall rise in the image of his God; incorruptible and immortal. Not in the image of a poor doubting, fearing sinner. But, sinless, he shall emerge from the corruption of the fall, and bask in the rays of the righteousness of the only living God.

The reader is requested to examine the following passages. Gal. ii. 20. Rom. ii. 7. 1 Cor. xv. 53, 54. 1 Tim. vi. 16. 2 Tim. i. 10. Rom. viii. 22, 23. 1 John v. 20. 2 Pet. ii. 20, 21. 1 Cor. xiii. 8—12. Rom. i. 17, 18.

Recollect, our Methodist friends, and they are pretty numerous, all agree, that eternal or everlasting life, is of no longer duration than the *faith*, which is the cause. That a man may believe, and have the eternal life, to-day, backslide to-morrow, be condemned, the wrath of God abide on him, and lose his eternal life. Consequently, according to them, eternal life may not last only for a year or a month!

The eternal or everlasting punishment, is as ephemeral as the life. The moment the person believes, he hath the everlasting life, and the everlasting punishment ceases of course. The Calvinists, we know, will deny this. But they dare not deny it except in a corner; that is, in their pulpits, tracts, and other publications! With them, once a believer, always a believer. Notwithstanding which, they confess they *doubt* when they believe; and Paul, very much to their discomfiture, says, "He that *doubteth* is *damned*." Consequently, the Calvinists, and we may include their Hopkinsian brethren, are *damned* when they are in their best state; for the simple reason, that "He who believeth not, is condemned *already*!" If we read, "He that *doubteth* on the Son, hath everlasting life," and "He that *doubteth not*, shall not see life," our Calvinistic and Hopkinsian friends, and some others, might do very well! We poor Universalists, are damned for *not doubting*. We believe too much—and what we believe, we believe too certainly. We cannot please our friends, do what we will; unless, like them, we doubt in earnest, and then, we think, like them, we should be damned in *reality*!

(To be continued.)

"Wisdom is better than rubies; and all the things that may be desired are not to be compared to it."

SOLOMON.

From the (Philadelphia) Reformer.

DEGENERACY IN THE PRESBYTERIAN CHURCH.

Extracted from a communication in a late number of the Religious Remembrancer, headed "Church Discipline."

"We refer to gross aberrations from the line of rectitude, to palpable blots on the human character. To be plain, and in being so, to prove ourselves honest, we design expressly to expose the criminal defect of church discipline, in permitting notorious liars, habitual drunkards, and men of questionable honesty to disgrace the ranks of the followers of Christ.

"Some persons may be ready to inquire with astonishment, if it be really so, that notorious liars and habitual drunkards are permitted to lay sacrilegious hands on the emblems of Christ's body and blood? Would to God that lamentable facts did not warrant us in an affirmative answer to such inquiry. We are constrained, however, to say, that things are even thus; and although the concession be painful in the extreme to the truly pious, yet, as it cannot increase the malignity of a sore to ascertain its actual extent and ravages, it seems, in our estimation, to be the better course, to expose the evil of which we complain, and to set it forth in its actual condition.

"We are aware, those who may fancy that the portrait is drawn for them, will flounce and kick at the truth, and be disposed to anathematize the writer. But these are considerations of no weight, and shall not deter us from a bold denunciation of the misdemeanors of delinquent professors. We have in our eye, at this moment, certain members in full communion with the Presbyterian Church in Philadelphia, who are known to the elders appointed to rule over them in the Lord, to be in the constant practice of uttering absolute falsehoods. These have become so habituated to lying, that nothing they say is regarded as being entitled to any credit. In short, their fellow communicants feel little or no hesitation in pronouncing them to be liars, and common fame appropriates to them the same character.

"There are others whose habitual intoxication obtrudes itself on the notice of their brethren and the public at large. Indeed, we remember to have heard some of these individuals severely reprimanded from their pulpit, but they were not profited by the castigation, because it was of necessity administered in a general way. We have not observed them staggering to the house of God, it is true, but their countenance and confused speech even on the Lord's day, have testified that whatever may have been the fate of their Bible, their bottle has not been forgotten.

"There are others, who, if not actually guilty of fraudulent conduct in their dealings, at least have the public finger pointed at them, as dishonest persons. Some of these individuals appear to make as deliberate preparations for a failure as they would for an East India voyage, and seem to live quite as well after, as before their insolvency. We have known an honest creditor reduced by the extrava-

gance and folly of an insolvent debtor, whose style of living continued to be far above that of the individual whom he had reduced to poverty, who was notwithstanding permitted to sit undisturbed at the same communion table with the man thus injured. Cases of this sort are so common, that to specify were needless. There is scarce a church in Philadelphia in which they are not to be found. We might enumerate several other immoralities which are known publicly to disgrace our churches, but what we have already stated may suffice for the present.

"In the view of the deplorable representation given in this imperfect miniature, we feel ourselves impelled to call upon church sessions to awake from their lethargy, and to discharge their duty in the fear of God. Can they expect an increase of spiritual worshippers so long as they suffer flagrant violators of God's holy law to scandalize the church? Do they not know that many persons are deterred from making a profession of religion, simply because they are witnesses of the countenance afforded to such offenders. When an individual, who is under deep concern of mind, and exercised specially on the holiness of the Christian character, casts his eyes along a communion table, and there beholds, in company with the truly pious, men who are notorious liars, drunkards, and cheats, is it matter of astonishment that he should turn from the scene with disgust, and come to the conclusion that religion is a farce? If the grossly immoral persons, whose presence has excited feelings of abhorrence in his mind, are to be regarded as fit subjects for the holy ordinance, has he not a right to measure the character of the whole company by his knowledge of these individuals? We may rest assured, that spectators will decide on this as on every other matter, according to the rules of reason and common sense. And every effort to convince them, against their reason, that the religion of the day is not full of inconsistencies, will be abortive, until the whole system of church discipline be revolutionized, and every appearance of evil be canvassed and reprov'd.

"Our remarks have been confined to Philadelphia and to the Presbyterian Churches there, not because we suppose that church discipline is more lax in that quarter than elsewhere, but because we are at home, and know on what ground we are treading, when we have allusion especially to the city of brotherly love. And if any Church Session in particular, should think that their communion has been aimed at by the writer, more than another, we have only to say that their conjecture may not be without foundation; although we believe that the spirit of our remarks is applicable to all the churches, and its letter to most of them. Be this as it may, we feel that we have done no more than our duty, and to God we commit this effort to promote the interests of his Kingdom.

A. B. C."

From the Independent Examiner.

"To the Editor, SIR—The missionary cause is declining so rapidly, or rather 'dissolving in its own weakness' with such universal consent, that

what once excited our contempt, has now our pity; and, in truth, it almost amounts to something ungenerous, to throw an additional cloud over it, in its setting hour. It was ushered into existence by self-interested knaves, prayer-meeting men and hypocrites: it was nurtured, and brought to maturity by unprincipled speculators and smooth-faced, humble deceivers, and will shortly be consigned to oblivion by 'plain truth,' and its companion, common sense. Let the pride or folly of man think as it may; let enthusiasm and knavery combined get up whatever farce they may imagine most conducive to their own aggrandizement, there is an all-wise and overruling Providence, that will, at least, lay open their impostures to the derision of the world, and show mankind, through a medium at once clear and indisputable, the deceit and treachery practised on the unthinking and credulous, under the specious mask of religion and benevolence.

"The history of the missionaries, from the time of Peter, *the hermit*, (the first pious crusading vagabond we read of,) down to that detestable crew, Messrs. Ward and Co. of Serampore, exhibits one continual scene of cruelty and bloodshed, in the first instance, and of speculation and fraud, in the next. The conduct of the Spanish and Portuguese missionaries, in South-America and Mexico, has left a stain on the human character, that no penitence can atone for, no art wash away. The leading supporters of the British Missionary and Bible Societies were, and are distinguished for the profligacy of their conduct in public and private life. What will any reflecting man think of that system, which is upheld by such *miscreants* as George IV., the Duke of York, Mary Ann Clarke, and the 'Right Reverend Fathers in G—d,' the Protestant Bishops?

Not that these persons were the leading men in *monied contributions*—O! no; 'twas the sanction of *their sacred names and characters*, that gave currency to the claims of a swarm of swindlers, called missionaries, who, having the passport of such *high titles* to usher them into the confidence of the weak and unthinking, drained honest industry of the last solitary shilling it possessed, and left the poor and the needy without a morsel of bread, 'for the love of God.' They talk in that country (England,) of the benighted Indian, and send Reverend Gentlemen across the ocean, with plenty of money in their pockets, to clear away the clouds that are suspended between those Indians and the sun: yet every intelligent man who has travelled through Britain, or even a part of it, well knows, that there is not a Hindoo over twenty years of age, to be found between the Thibet mountains and Cape Comorin, that is not a Franklin or a Newton, compared with *thousands* of individuals he could pick out in the counties of Durham, Northumberland, and Cumberland. But such is the infatuation of man!

"It is, however, matter of astonishment, that in such a country as the United States, where education is so generally diffused, these impostors should have stood their ground so long. There is scarcely a newspaper we see, that is not partly filled with some disgusting narrative or another, relative to

missionaries and holy weddings, *always* winding up with 'Donations and contributions, *in money, will be received,*' by the Rev. Mr. A. or the Rev. Mr. B.; and then comparing the separating scene between the reverend lads and the crusaders, with the parting interview of that glorious apostle, St. Paul, and his friends. But the boys always *forget* to tell us that there was no contributions, *in money*, raised for St. Paul; no four or five thousand dollars put into *his* portmanteau; no materials transported across the seas to build splendid palaces for *him*; no holy wedding between the Saint and Miss Arabella Wilhelmina Amelia Ignorance. No! Saint Paul's thoughts were not occupied by Arabellas, or palaces, or dollars; but with the love of the Redeemer in his heart, and the persuasive eloquence of inspiration on his tongue, he went forth the advocate of miserable man; and, surrounded by persecution and poverty, pointed out the road to a glorious eternity."

"In the multitude of Counsellors there is safety."

We insert the following from the "CHRISTIAN REPOSITORY," by request of a friend. Although this view of the parable may not be incongruous, we think that something more was intended by the Saviour, &c.

THE UNJUST STEWARD COMMENDED.

LUKE XVI. 1—13.

"And he said also to his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him," &c.

As parables are a kind of comparison for the more pungent application of the doctrine taught by them, much depends in explaining them, on the connexion, in which they are found. The reader is therefore solicited to suspend his decision, in favour, or against, this interpretation of the above parable, until suitable attention has been paid to that point. Nor will it be lost time to consider that the circumstance which is chosen as a similitude, was supposed to be well understood by those to whom it was delivered, as well as those who were both reprimanded and instructed by hearing it. The more accurate knowledge they had of the subject introduced as a comparison, the more likely they would be to discover the analogy between that and the thing by it exemplified. At least, we may infer that, if they were ignorant of the former, they could not thereby have an illustration of the latter. And likewise, in that case, two explanations would have been necessary; the one, to explain the circumstance introduced, and the other, to exhibit the analogy in the comparison. By the ready application which the Pharisees made of the parable under consideration, it is evident they needed no assistance in understanding either of the foregoing particulars; but rightly apprehended the Divine Teacher's meaning. Though the address was directed to the disciples, doubtless its principal design was to improve the Pharisees and opposers of Jesus, for their covetousness and illiberality.

As they were unfaithful and ungenerous in the earthly mammon, it evinced the impropriety of

their being put in possession of the heavenly riches. And since no man can serve two masters, at the same time, to make them the faithful servants of Christ, till they were discharged from their slavery to the world, was impossible. To render this interpretation the more easily understood, we shall descend to particulars.

1. The Saviour represented himself by the *rich man*, who had a steward. His wealth consisted of what in the parable is denominated *the true riches*. He sustains about the same character as in Matt. ch. xxv. 14th verse, where he is represented by the "man travelling into a far country, who called to him his servants, and delivered to them *his goods*." The Scriptures frequently mention this kind of affluence, in distinction from that of the world. "God who is *rich* in mercy—though Jesus was *rich*—the unsearchable *riches* of Christ," and much more to the same import.

2. His *disciples* are represented by the *steward* who was *accused* of injustice. A *steward* is a person employed in the service of a superior, to whom he is accountable for a faithful discharge of his duty; those, in an especial manner, who are intrusted with the provision for a lord's household, to deal to every one a portion of meat in due season, are called *stewards*. "And the Lord said, Who then is that faithful and wise *steward* whom his lord shall make ruler over all his household, to give each a portion of meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing." Luke xii. 42, 43. "Let a man so account of us as of the ministers of Christ, and *stewards* of the mysteries of God. Moreover, it is required in *stewards* that a man be found faithful," 1 Cor. iv. 1, 2. Faithfulness in the distribution of the master's goods, according to his directions, is the first trait in the conduct of a just steward. "Use hospitality towards one another without grudging. As every man hath received the gift, even so minister the same one to another, as good *stewards* of the manifold grace of God." 1 Pet. iv. 9, 10. As the servant of a lord, who had been exalted in point of privileges, would be liable to be called to an account for the manner in which he had provided for his fellow servants, and on that account ought to maintain a habitual faithfulness, so should the disciples of the Lord consider themselves as under alike accountability to their great Lord and master; and so much the more as they were surrounded by the most crafty and eagle-eyed adversaries. They were to manifest a liberal heart in the bestowment of such as they had. For if they were "unfaithful in the unrighteous mammon, who would commit to them the true riches?"

3. The Scribes and Pharisees are represented as bringing an *accusation* against Christ's servants for having *wasted his goods*. If it should appear on examination, that the charge is well supported, the servant will undoubtedly meet with a proper chastisement. He who said, "gather up the fragments that nothing be wasted or lost," will not countenance the alleged conduct. Behold the result. "The Lord commended the unjust steward, because

he had done wisely." But did he not retract on mature reflection, and become less profuse in the use of his lord's goods? Did he not restrain his generosity, deafen his ear to the cries of the needy, and shut his eyes on the widow and her weeping, breadless family? Above all, was he not unusually strict and severe in collecting his lord's debts; bringing every one to immediate settlement and payment? Let us listen to his adjustment of accounts, for a moment, that we may not be mistaken.

Here comes one of his lord's debtors. Hear his question: "How much owest thou unto my lord?" The poor man gravely answers, "An hundred measures of oil." Then, said the steward, "Take thy bill and sit down quickly and write fifty." Thus you see, dear reader, that so far from diminishing his charities, or becoming more prudent in the use of his lord's goods, the steward extended his liberality to an unusual degree. Even where a debt was justly due, he abated one half, one fifth, or any other part, according to the condition of the debtors. And even in this profusion of beneficent conferments, he received the most cordial approbation of his master. The inference is, that he was *wrongfully accused*. The charge was by no means supported; so far from it, a distribution of favours, copious in comparison with what they called wastefulness, was highly approved. Pharisaic illiberality ascribes every act to *wastefulness* which is compatible with the real heaven-born charity. It attributes the opprobrium of *injustice* to all characters who do not conform to the master's notion of prudence. The Pharisee says in his heart, "God, I thank thee, that I am not as other men are, extortioners, *unjust*, adulterers, or even as this publican" or *steward*. His charity consists in *fasting*, *paying* tithes, and *making* long prayers. That spirit which influenced the opposers of Jesus to watch him with a vulture's eye, and strive to poison his character with satanic venom, could readily deserv waste, injustice and crime in his followers. But the accusation is proved to be a calumny, not only by commendation given the steward by the lord, but also, by his persuasive exhortation to his fellows, to endeavour to maintain a character analogous to that in the parable. As the steward, represented unjust, gave proof of his faithfulness, by a liberal distribution to the needy, so should they make to themselves friends of the mammon of this world, that when other means should fail, they might be received into durable habitations. The Pharisees, who considered themselves "children of the light," were not so wise as this steward, and the children of this world, by him represented.

4. The parable under consideration was intended as a reprimand on the opposers of our Lord; and he who knows man, and what is in him, spake not in vain. They acknowledge themselves intended. And well they might, since they were guilty in a two-fold sense. First, as it respected temporal riches of which they possessed much; and, secondly, in relation to the riches and blessings of the legal dispensation, which they parsimoniously claimed to themselves, unwilling that others should participate its benefits. As they had proved themselves

unfaithful in that which was another's temporal, worldly riches, how could they expect to come in possession of the real spiritual riches of the promises, which they called their own, having them bequeathed by Moses?

To prevent all confusion, the Saviour stated distinctly that no man can serve two masters, or God and mammon, at the same time. The Pharisees, instead of using their riches in a prudent and rational manner, rendering them serviceable to themselves and others, perverted their use, and became servants and even slaves, to that which ought to have served them; and thereby became incapacitated for serving their "Father in heaven." If they had obeyed the Divine Teacher, imparted their goods to the poor, the needy, making themselves friends thereby, the earthly mammon would have served them; and they could go forward with a *servant to assist them in the cause of God*.

When we consider the conduct of those, justly accused in the foregoing parable, at the time it was delivered, we shall not hesitate in the application. The wounded bird will flutter while others move not their wings. "*And the Pharisees also, who were covetous heard all these things, and they derided him.*" We expected the culprit would plead not guilty—but to what purpose? The steward wrongfully accused, defends himself, is exonerated from the charge, and comes off in flying colours; the *accuser* is convicted of crime, and discriminated with deserved infamy. The voice which said, "Judge not that ye be not judged, for with what measure ye mete it shall be measured to you again," has proved to be the voice of truth, wisdom and love.

Grateful would it be to the Christian cause, if its votaries would profit by the foregoing example. Let those who are made stewards of this world's goods exhibit a similar kind of prudence with the foregoing accused, but *commended steward*.

From the Maryland Gazette.

ORIGIN OF THE SLAVE TRADE, OR, HISTORY OF HAYTI.

"When the Spaniards first arrived at this island, called by the natives Ayti, or Hati, it was divided into five kingdoms, under as many Caciques, and was exceedingly populous. Ill treatment, however, and fatigue, to which their invaders subjected them in the mines, for the purpose of gratifying their avarice, and broken spirits, soon wasted the numerous and happy people. The Spaniards then had recourse to the neighbouring isles for a supply of men to labour in their stead. They first seduced about forty thousand from the Lucaros, by representing to them that they would lead them to a delightful region, the residence of their departed friends and relatives. Soon harsh treatment carried off the supply they had just received, and they adopted other expedients to furnish diggers in the mines. They visited Guadaloupe, but found the natives on their guard, and able to defend themselves, and they therefore made a voyage to Africa, and procured there the recruits they desired. This

was the commencement of the modern traffic in African slaves; and the successors and descendants of these first sufferers have been the first to rise and subdue their masters and tyrants, and declare themselves independent. Since the commencement of this trade, it is estimated that over twenty millions of people have been victims to the cruel avarice of man. "The coasts of Africa," says the Baron de Vastey, a Haytian writer, "once so populous, have become deserted, this mine of men is exhausted; and slaves are now taken from the interior. Of this immense number of victims, scarcely two millions now exist, and eighteen millions of our fellow countrymen have been sacrificed by the murderous barbarity of tyrant masters."

Surely the *love of money* is the root of all evil. The branches are miseries and every species of wretchedness.

—◆—
From the (Canadaigua) Plain Truth.
 PRIESTCRAFT:

Or, an Historical Examination of the conduct of the Clergy, or those who make a trade of Religion; from the earliest records of authentic history, Sacred and Profane, down to the present time.

A Christian, whose heart is overflowing with gratitude to the Divine Author and Finisher of the Christian Religion; who hails as brothers in faith, all those who love the Lord Jesus Christ in sincerity; feeling no uncharitableness toward the people of any sect, knowing that there are real, humble Christians, amongst all denominations, and probably as large a portion of such out of the flocks of the visible churches, as in them—among the heathen, as even in the schools of theology, earnestly recommends to literary men the execution of such a work as is noticed at the head of this article. Strip hypocrisy of its mask—unrobe priestcraft, and I verily and solemnly believe in my soul, that more would be done for the advancement of the Saviour's Kingdom, the glory and honour of God, than in laying the foundations of ten thousand theological seminaries, or in the education of millions of priests. Startle not at the idea, Christian—for it is my solemn belief, deliberately formed: and farther, that were the Saviour now again to visit this earth, instead of making apostles of the clergy, sending them as instructors of the heathen, HE would point them out to us as he did the Scribes and Pharisees of old, as orders of men, of all others, the most opposed to him, to the truth as it is in Jesus, and to the pure doctrines of our God. It is time for us in America to exercise the *rights and duties* of freedom, and not suffer ourselves to become the dupes of an order of men, always the foes alike of civil and religious liberty.

WILLIAM PENN.

—◆—
From the New-England Galaxy.

* "What the weak head with strongest bias rules,
 "Is Pride, the never-failing vice of fools."

It is amusing to read in the Boston Recorder, Missionary Herald, and other orthodox publications, the pompous reports of treasurers of missionary societies, cent societies, and tag-rag societies; pub-

lished chiefly, if not entirely for the purpose of feeding and keeping alive a species of ridiculous and disgusting vanity. These reports are artfully constructed to effect the purposes of those who are at the foundation of the mendicant system, and who are the only persons benefited by it. They never omit any *particulars*, which may operate on juvenile, weak, or superficial minds. If a poor man has been able to save a few dollars by going barefooted—a poor widow, a few *shillings* by depriving herself of certain conveniences—or a child, a few *cents* by suffering the loss of a harmless plaything—the fact is related with all the embellishments the writer can draw from his imagination. The love of fame is a universal passion, and these society projectors know well how to touch the string that vibrates in consonance to their wishes. The pleasure of seeing one's name in a newspaper, as a benefactor to the glorious scheme of evangelizing, or rather proselyting the world, has made many a poor wretch rob both "back and belly of their proper cheer." Instances have been known, and they are not *unknown* in this city, of men who have wasted the products of years of laborious industry, in building up missionary societies and feeding the lazy vermin which they engender, till they have become bankrupts and paupers, and been obliged to ask contributions of *the church* to procure the necessities of life, or to save those necessities from being sold to satisfy the just demands of creditors. It is not impossible that *honest* fanaticism may have sent a missionary from his home to the field of his labours; among the thousands that adopt this course of life, it would be uncharitable to pronounce them all hypocrites. A sincere desire to propagate Christianity (or what was believed to be Christianity) might have prompted Harriet Newell to accompany her Jonathan to the island of Bourbon, and the same feeling might have induced Eliza Thurston to follow him, and marry him there; but it is not *impossible* that both these ladies might have indulged a desire to see

Where'er they tread,
 Millions of proselytes behind them led—
 Thro' crowds of new-made converts still to go.

Love for souls, too, might have sent Adoniram Judson and Luther Rice, to Birmah; but it is not setting possibility at defiance, to believe that love of fame keeps one of these evangelists there, and love of money and good eating called the other back to his native country. These, and others, too numerous to mention, have been so extravagantly extolled for the sacrifices they have made in the cause of missions, that a man is thought almost an out-law, who doubts the purity of their motives; still there are those who doubt—and believe them and those who take so much pains to proclaim their magnificent services to the world, no better than other men, who,

—Madly vain,
 Seek Godlike worship from a servile train.

The system of religious beggary, beside the support of missionaries, has another object to accomplish. It has been fashionable for a number of years,

for ladies to spend the money which their husbands earned by hard labour, and which they needed for other and more honourable purposes, in constituting their ministers members for life of the Bible Society, a missionary society, or an education society. What advantage a minister possesses in consequence of being a life-member of one of these societies is not yet known; but as there doubtless must be some great benefit, besides that of seeing their names in the newspapers, it would be heresy to complain of the practice. The ladies (pious, modest, kind-hearted souls!) have found out another way of spending a little more money, which may also be recorded in a newspaper, to prompt others to go and do likewise, and it has one great advantage over that of making life-members of a society; because the sum necessary for that purpose is limited to thirty dollars, or thereabouts; whereas in the new channel of expenditure, no *specific* sum is required, but they may extend their bounty to any amount they please, and thus get rid of all the *surplus* dollars they may happen to have, as well as those troublesome fractional parts of a dollar, called halves, quarters, ninepences, and fourpencehalfpennies, which if permitted to remain in a house, are liable to be lost, and are really not worth the labour of saving. The new method here spoken of is that of buying cloaks, bands, and gloves, for the minister. Think not, gentle reader, that this work of *necessity* and *mercy*, is to be done in secret. No man, (nor woman neither) lights a candle to put it under a bushel. Why should the ladies be charitable, if no one is to know it but their minister? It was indeed said once that alms should be done in secret, and it was added, that HE, who saw in secret, should openly reward the deed. But this old-fashioned, clandestine sort of charity, will not suit the taste of our modern philanthropists, and a lady might as well keep her money where it should be, as to give it in charity to her minister, if it is not to be recorded on the column of a newspaper, and sent to the four corners of the world by those flying Mercuries, the post-riders, mail-carriers, and printer's devils. In order to open the hearts, (or purses) of our fair readers, if any should be closed against these *charitable* appeals, we insert the two "cards" following, from the Boston Recorder of the 4th inst.

"Rev. E. L. Bascom, takes this method of rendering his grateful acknowledgments to the Ladies of his parish, for the valuable presents he received from them on "Christmas eve." The generosity and good feeling with which they have procured for him an elegant, superfine, black broadcloth cloak, two stock cravats, a pair of best English silk gloves, &c. demand his gratitude, which he hopes will be offered them in his increased fidelity in the promotion of their *best interests*."

"Gratitude is due to our kind benefactors. This gratitude the subscriber hereby expresses to the Ladies of his society, for having presented him *thirty-four dollars* to purchase for him a handsome cloak. That, for their kindness to him, in this and other instances, they may receive greater blessings, than earth can afford, is the daily prayer of their affectionate minister,
GEORGE FISHER.

Harvard, Dec. 9, 1822.

Who would not be generous and beneficent for such a world of thankfulness and gratitude? What fair lady would not consent to go to church with naked hands, that she might see those of her minister raised to heaven in a "pair of best English silk gloves," or wear her flannel petticoat a little shorter than she was wont, that he might have "an elegant, superfine, black broadcloth cloak?" and what chaste dame would not sell her ear-rings and finger-rings, those trinkets of Egyptian origin, to purchase for her reverend pastor, those nameless little tokens of affection, included under the above significant "et-cetera?" Some may, perhaps, think there is a little ostentation in the method the "reverend" gentleman takes to render his "very grateful acknowledgments" to his benefactresses; but such persons are requested to consider the great inconvenience of making such an acknowledgement to a few ladies of a small country parish, otherwise than through the medium of a newspaper circulating through the United States. Both these "cards" may be considered as first rate specimens of the civil, sentimental style of writing—as *handsome* as the "handsome cloak" which is to be purchased, and will be doubtless followed by many others equally *handsome* and equally disinterested. If any "reverend" gentleman should receive frequent *calls* to migrate from one parish to another, and meet with ladies in each of them equally generous, he might calculate on a tolerable supply of "stock cravats, English silk gloves," and *et-ceteras*.

ANECDOTE.

A country parish in New-Hampshire, proposed to their pastor to raise his salary from \$250 to \$300 per annum. "Spare me, my Christian friends," replied the worthy man; "it is a weary burthen to collect the 250; I should be worn to death by trying to scramble together the 300."

NOTICE.

The "Society for the Investigation and Establishment of Gospel Truth," will meet at Mr. Tolerton's Academy, 66 Chrystie-street, every Friday Evening, at half-past six o'clock.

NOTICE.

The house in the Village, formerly occupied by St. Luke's Church, will be opened for worship every Sabbath, at 8 o'clock in the afternoon, and at half-past six in the evening; and every Thursday evening, at half-past 6 o'clock.

AGENTS FOR THE GOSPEL HERALD.

Capt. J. C. Churchill, Portland, (Me.) Theodosius Parsons, Esq. Holmes Hole, (Mass.) Messrs. Noah S. Bailey, Norwalk, (Conn.) Richard H. Woods, White Plains, Ralph Malbone, Brooklyn; Benjamin Wright, Jamaica; Ashbel Stoddard, Hudson; William R. Gregory, Ithaca, (N. Y.) Henry White, Petersburg, (Vir.) Timothy Bigelow, Palmyra, Portage Co. David Loring, Cincinnati; Horace Burroughs, Boardman, Trumbull Co. (Ohio.) Ger-shom D. Miller, Rahway; Williams Woolley, Morristown, (New-Jersey.)

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Payable in advance.

The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW YORK, SATURDAY, FEBRUARY 15, 1823.

NO. XL.

FOR THE GOSPEL HERALD.

The Church and Society in Austintown, holding the Abrahamic faith, to the Northern Association of Universalists, in Ohio, send Greeting:

Brethren and dearly beloved,

"Grace be unto you and peace from God our Father, and from our Lord Jesus Christ." We esteem it a privilege, as well as a duty, to address you on this occasion by letter. In communicating to you the progress of the great cause in our vicinity, we state, that in this township there are many persons who publicly acknowledge themselves advocates of the heart cheering doctrines, not of an *infinite devil* and *endless hell*, but a mortally wounded devil, a prelude to his destruction, and an ephemeral hell, shortly to die in the lake of the refiner's fire. Others there are, who in sentiment are friends to truth, but through fearfulness hide themselves among the rubbish of mystical Babylon, as did Adam among the trees of the garden; but verily, when Jesus shall search every hiding place with the seven lights burning before the throne of God, the seven attributes of Jehovah, then will they be ashamed of that which is indeed shameful, and glory in that which is truly glorious.

Of the young and rising generation, there are many whose minds are fast ripening to become living stones in the great temple about to be erected on the gospel mount, by the grand Master Builder, framed on the chief corner stone, Jesus Christ. In prospect, we can view their minds, like tender plants by many waters, growing up hastily to the maturity of gospel perfection. On such we greatly depend; it is easier to rear a plant unshakled in growth, than one too frequently nipped with the deadly frost of antichristianity. The great Cause, supported by Heaven, moves majestically, while error retreats. A believer truly baptized into the spirit of his faith, with Christ, stands invulnerable to all the shafts of error. We in prospect can view a total overthrow in the enemies camp. Some are actually prostrated, others flying behind their breast-works; in front, there appears to be a general consternation in the whole body, they contending with each other.

This is an important period indeed. If one had predicted twenty years ago, the great progress of the glorious cause, which has actually taken place in this our day, would not he have been pronounced a fit subject for bedlam? Then a believer would hardly dare to divulge his sentiments to his family; now, multitudes are publicly engaged in proclaiming the glad tidings on the house tops; their minds soaring far above the antichristian hemisphere. Notwithstanding the great degree of light exter-

nally displayed through these heralds of life, yet it can truly be said that they stand as antitypes to Gideon's pitchers of old, the burning lamps within, so far exceeding all external appearances, as it were ready to burst the sable shell, and shine forth with the effulgence of immortality, bringing swift destruction on the multitude of the antitypical Midianites. Verily, the dream with its interpretation is already whispered in the ears of many, of the barley loaf tumbling into the sump of antichristianity. While the light appears, by rending the pitchers, or old systems, the trump proclaims "the sword of the Lord and Gideon;" a display of the glorious gospel of the blessed God. The beast and his image, are pushing with vengeance against the holy cause, knowing their time is short; feeling in their very system the near approach of their dissolution. Surely, the land of Columbia is not the place of the beast's nativity; nay, those unclean (amphibious) spirits, like frogs who come out of the mouth of the dragon and out of the mouth of the beast, and out of the mouth of the false prophet, are in birth, transmarine, having found their way over the Atlantic, escaping suffocation; a thing much to be lamented. But John saw them to be like frogs, living on land and in water, in church and in state. Thanks be to God, they have not found their way into the government of our happy land, not generated here, not a production of our land, but are the offspring of the old churches, bred among their fornications, nourished only in false governments. Lamentable indeed, these frogs have crept up into meeting-houses and school-houses, and are making much noise, as though spring was nigh at hand. It is at hand, the buds begin to put forth, the birds begin to sing, this is the cause why we hear so much clamour among the frogs; but we trust this is their last season. Like the plague of Egypt, these crawling principals, these creatures that croak only in the night, have found their way into the kneading troughs, and bed-chambers of the inhabitants of the land. However, the leaven of truth is deposited in the meal contained in the kneading-troughs, and the result of its operations will be a thorough extermination of these execrable foreigners. We see that misery is the effect of sin. These plagues of Egypt, plague the Egyptians only. The camp of Israel is free from their annoyance.

May we take the liberty to address a few words to the females who may attend on the occasion. Was not the first declaration of the Gospel made to Mary, and its prelude to Elizabeth? Was not the resurrection of our Lord and Saviour Jesus Christ, first made known to women? Jesus, after

having burst the tomb, made his first appearance unto Mary, and unto her the first word ever uttered beyond the grave was addressed; for "He was the first-fruits of them that slept." Arise, then, ye fair daughters of the land, and in your sphere, take an active part in the advancement of the important work, for much depends on your assistance. Ye who have not yet believed in the *good tidings* unto all, while in the conception of faith in the antitypical Isaac, be not the Sarah of old, and laugh, but like Mary, believing, for all things are possible with God, and ye will yet be sensible of, and submit willingly to his power. Ye who have believed, keep not back, look not back to Sodom, for much depends on your guardianship, to protect the family and kneading-troughs from the annoyance of the frogs. May the presence of Almighty God, be with, and attend each and every member of your council—may the light of Heavenly wisdom direct in administering all matters that come before you—may the love and power of the Father of our spirits, be displayed in all your public declarations, making his word your guide—and, finally, may the grace of God flow so abundantly through the ministers of reconciliation convened with you, that the people may realize the flowings of that heavenly river, which the prophet saw to flow from the threshold of the house.

Done in behalf of the Church and Society.

THEOPHILUS COTTON.

Austintown, Aug. 30, 1822.

TO THE EDITOR OF THE GOSPEL HERALD.

"For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word. Behold, they are all vanity; their works are nothing." Isa. xli. 23, 29.

SIR,—Believing it the duty of every one who has any interest in the well-being of society, or any regard for religious toleration, to use his utmost endeavours in bringing to light "*the hidden things of darkness*," and to expose, by every reasonable or justifiable measure, the conduct of those who "*sit in high places*," when that conduct is not tempered by principles of *justice* and *equity*, I send you the following for publication in the GOSPEL HERALD, should you think it subservient to the cause of truth. It would be far from my wish, Mr. Editor, to bring this subject before the public, did I not conceive it as *extending the evil*, by neglecting to notice the perfect *contempt* and *silence* with which our self-styled orthodox brethren almost invariably meet every attempt at investigation. Does the humble layman presume to seek their views, or ask of them "a reason of the hope that is in them," he is sure to encounter their holy indignation; or, in view of their *own greatness*, they wrap themselves in the mantle of *self-sufficiency*, and treat him with *silent contempt*. Is such conduct as this, an emanation from that wisdom that is from above, which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy?" Is it in

accordance with the character of him, "who spake as never man spake;" and whose whole conduct, while tabernacled in the flesh, was one continued series of kindness and benevolence toward poor erring man?

The following note was addressed by me to the Rev. Mr. Eaton, with no other motive than that expressed in my second letter, and my reasons for sending it *anonymously* are therein given.

Norwalk, Nov. 10th, 1822.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."

REV. SIR,—Conceiving the Scriptures to be a revelation of the will of God to his creatures, and finding some passages which I think are in direct opposition to the faith you profess, I am led to take the present opportunity of requesting you to give an exposition, from the pulpit, of the following passages. Rev. iv. 11. "Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for *thy pleasure* they are and were created." I find also in Eph. i. 9—10, that "it is his *good pleasure* to gather together in one all things in Christ," &c. Believing, as I do, that God has *all* might to perform, wisdom to direct, and goodness not to create beings for the purpose of making them endlessly miserable, it will first be necessary to remove (this) my present faith before I could subscribe to your sentiments.

AN INQUIRER.

On the receipt of the above, Mr. E. published the following in the Norwalk Gazette.

A HINT TO INQUIRER.

Some person, calling himself "*An Inquirer*," has lately directed to the writer of this article an anonymous note, requesting an exposition, from the pulpit, of certain passages of Scripture. There are two reasons why he does not feel inclined to comply with the request. The first is, it is not at all certain that the person in question would be present to hear the exposition, should it be given. The other is, that these *anonymous inquirers* are generally established in their own opinions before they inquire, and therefore they hear with a prejudiced determination not to receive the truth, however clearly it may be explained: that such is the fact with respect to this "*Inquirer*," appears from his concluding remark. He says, "It would be first necessary to remove my present faith, before I could subscribe to your sentiments." The writer does not recollect that he has ever, in a single instance, desired any person to relinquish his own faith, and subscribe to his. His grand object ever has been, and he hopes ever will be, to persuade sinners to repent, to believe in the Lord Jesus Christ, to forsake sin, to love God with all their hearts, and their neighbours as themselves. If they obey these directions, I never feel disposed to inquire into their particular belief. If the inquirer is a real humble penitent, and if he possesses that faith in Christ which works by love, purifies the heart, and by which he overcomes the world, I have no desire to remove it; but if he has only a dead faith, St. James

would ask, "Can faith save him?" and the Saviour would declare, "*He that believeth not shall be damned.*" Let him therefore go to his Bible and to his closet, if he wishes to obtain a saving knowledge of the truth, remembering the direction of an apostle, "If any of you lack wisdom let him ask of God."

The writer, however, would inform this inquirer that the passages to which he refers, do not oppose in the least, any sentiment which he holds, while they in reality establish doctrines very different from the faith of the inquirer. And while the subscriber hopes to be always ready to hear and counsel sincere and humble inquirers after truth, he does not feel bound, either by honour or duty, to pay any regard to *anonymous*, and, as he believes, *quibbling inquirers*!

A CLERGYMAN.

Norwalk, Nov. 12, 1822.

The above did not come within my observation until three or four weeks after it was first published. In the mean time, I regularly attended his meeting, expecting every Sabbath to hear the subject noticed with that candour which I thought was due from a person in his station; and which I never for a moment doubted I should find in him. Conscious of being actuated by upright motives in first addressing him, immediately on observing his "*hints*," I directed to him the following communication, endeavouring to obviate every objection he brought in his "*hints*," to complying with my request; and again requesting his attention to the subject, in connexion with some other passages.

Norwalk, Dec. 22, 1822.

Rev. and Dear Sir,—It is but a day or two since I noticed the Norwalk Gazette, containing your "*Hints*," as they are termed, to "*An Inquirer*." Observing that one of your principal objections to complying with the request of "*An Inquirer*," is, because his note was *anonymous*; I feel free, Sir, to acknowledge myself the writer of it; and in doing this, I am actuated by no desire of producing controversy, or setting myself up as your opponent. Had your remarks come within my observation when first published, I certainly should have taken an earlier opportunity of addressing you; but as it is, you will excuse the delay. I am far from wishing to adopt a course of conduct which I should be ashamed to have known to the world, or resorting to a cloak to conceal my actions from my fellow-mortals. In view of this, my *principal* motive in addressing my first note to you *anonymously*, was, to avoid any appearance of ostentation. There were other circumstances, it is true, which had some weight; I was young, Sir, and felt unwilling to take any measure which was likely to produce a controversy with one so much my superior in *years and experience*; or to adopt any course by which I should be taxed as presumptuous. I conceived also that a note, even if it was *anonymous*, dictated in the spirit in which I endeavoured to do mine, would command your candid attention from the pulpit. But in this I have been disappointed. Instead of receiving an answer through the medium I requested, you have attempted a reply through a public

Journal, without ever giving the texts of Scripture I referred you to, and by styling me a "*quibbling inquirer*," without any previous knowledge of the sincerity of my intentions.

You was pleased to state also, that it was "not at all certain the writer would be *present* to hear the explanation." In this, my dear Sir, you was mistaken; for, had you replied within a reasonable time, I certainly should have heard it. You observe, "*These anonymous inquirers* are generally established in their own opinions;" and add, "that such is the fact with respect to this inquirer, as appears from his concluding remark, &c." It is true, Sir, I am at present convinced in my opinion, but if this opinion is erroneous, no one would be more ready to renounce it than myself. *Truth alone is my object.* We are exhorted to "*prove all things, hold fast that which is good.*" And I would in candour ask you, Sir, whether the fact of my being *convinced* in my present opinion, ought to be any objection to your giving the desired explanation? Can you suppose a person would apply to you for information, without any *previous* opinion at all, of his own? This, Sir, I am sure you could not expect.

You observe, further, "that the writer does not recollect that he has, in a single instance, desired any person to relinquish his own sentiments, and subscribe to his." This, Sir, I believe I never alleged against you; and my only object in addressing you my communication, was, to have you favour me with your ideas of the passages in question, and to see whether they could be reconciled with the doctrine you profess, or would operate against that held by myself. As the principal objections urged by yourself seem to be obviated, if you should feel disposed to take any farther notice of the subject, by giving an explanation in the pulpit, in that candour and liberality which I think I have a right to expect from a minister of the *gospel of peace*, I shall hear you with pleasure, on your addressing me a line through the post-office, to that effect, giving the time when you will take it up. You will please to consider the quotation from Revelation, and the first chapter of Paul's Epistle to the Ephesians, particularly the 9th and 10th verses, in connexion with the declaration of the Psalmist, Psa. xxii. 27, 28, and the period when "all shall know the Lord, from the least to the greatest;" when he "will put his law into their minds, and write it on their hearts," &c. (Heb. viii. 10, 11.) Again assuring you of my wish and determination to avoid controversy, from a conscious inability, and, if I were capable, from a conviction of its being unprofitable, I would subscribe myself with esteem, though a stranger,

Yours, &c.

H. C. LOBDELL.

REV. SYLVESTER EATON.

To the above I have received no reply whatever. From some motive or other he chose to pass the subject in perfect silence; and I would appeal to every candid, unprejudiced person, and ask, Can that motive (under existing circumstances,) be worthy? Must we not rather attribute it to an inability in him to reconcile it to the doctrine he professes;

his declaration in his "hint" to the contrary notwithstanding? Is it agreeable to the injunction, "Be ready always to give an answer to EVERY MAN (no exception even of 'anonymous' or 'quibbling inquirers'!) that asketh you a reason of the hope that is in you, with meekness and fear?" Is it in unison with the example and exhortation of the great apostle, (2 Cor. vi. 3—10,) who exhorts his brethren to "give no offence in any thing that the ministry be not blamed, but in all things approving ourselves as the ministers of God; in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness, on the right hand and on the left; by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

What, I would ask, must we think of that person, who, in the sacred character of a minister of the gospel, sets himself forward as a teacher of his fellow-men in the all-important concerns of eternity, and in the presence of the *Searcher of all hearts*, solemnly binds himself to watch over the interests of his fellow-candidates for eternity,—to comfort the afflicted, to enlighten the ignorant, to encourage the doubtful; and yet, when questioned on that subject dearer to man than life, thus trifles with the feelings and requests of his fellow-creatures? Those very persons for whom he professes so much love, and for the salvation of whose souls he expresses an unbounded desire. Would not the practice of such persons comport more with their profession, did they, on discovering a fellow-creature in error, endeavour by every means in their power, to enlighten him in the path of duty; and, instead of treating him with pharisaic indifference and even contempt, strive by the mild and persuasive principles of the gospel of peace, to instruct him in the way of truth and righteousness? Shall we not irresistibly be led to attach to them the character of false teachers, and find, when we scan their conduct, they are of that class who are spoken of in the Scriptures, who "say and do not;—who make clean the outside of the platter, but within are full of extortion and excess?"

I regret, Mr. Editor, the necessity of this plainness of speech, and could from my heart wish it had been otherwise; but the occasion, I think, demands it. The cause of *truth and virtuous liberty* DEMANDS IT. I am young, I am sensible, (scarcely nineteen,) and, perhaps, erroneous in my views.—If so, inexperience must plead my excuse. If, however, I am capable of any just conceptions of right and wrong, I cannot but view the conduct of the reverend gentleman in question, as widely different from that test, that standard laid down in Scripture. I do not so much wonder at his first objection; in-

deed, had I considered for a moment what might be the consequence, I should have attached my name without any hesitation; but my surprise in a great measure arises from the fact, that, after having given my reason for the course I pursued, endeavouring as far as lay in my power to obviate his objections, and after he had virtually acknowledged his obligation (in his "hint," to give the desired explanation, provided those objections did not exist, he should thus pass the subject with total indifference! I am really, Mr. Editor, at a loss to find a motive for such conduct, unless it may be that my youth and inexperience, in his estimation, rendered the request unworthy of notice; and even in this case, it appears to me, he cannot stand acquitted. For, if he is in reality a *watchman of Zion*, he is bound by the strongest obligations to hold his post with faithfulness, that he may be enabled to sound the tocsin of alarm, on the first approach of the enemy, (ERROR,) and to use every exertion in vanquishing him from the field. If he discovered that I did, indeed, hold sentiments erroneous and inconsistent with revelation, was it not his duty to endeavour, by every rational means, to undeceive me, and point me to the way of truth, of righteousness, and of HEAVEN? Instead of this, we find him merely declaring "that the passages to which I referred do not in the least oppose any sentiment which he holds, while they in reality establish doctrines very different from the faith of the inquirer." If this was really the case, why did he not come forward and show what the faith of the inquirer was, and wherein it differed from the doctrine inculcated in the passages quoted? Point out the error of the former, and give the true import of the latter; and if truth is on his side, by this means he might perhaps have reaped a double advantage in *convincing an inquirer*, and of confirming his own hearers still stronger in their present belief, and what they conceive to be truth.

Not accustomed to appear before the public as a writer, and withal, poorly qualified for the task, I shall leave the subject before them, with this single appeal to the candid and unbiassed—Has his candour been such as we could reasonably have expected from a professed minister of our blessed Lord and Master? And if decided in the negative, as I think it must be, leave it with them to determine what degree of sincerity shall be attributed to him, in the cause in which he is professedly engaged!

HENRY C. LOBDELL.

Norwalk, (Conn.)

SLANDER GNAWING HER FORKED TONGUE.

We extract the following from the "*Oriental Star*," published at Albany. We have but one thing to say to this slanderer—Sir, whoever you are, we hope you will become a *better* man than you are at present.

*** The Editor of the "*Oriental Star*" will confer a favour by giving this an insertion in his paper.

"When corrupt and unprincipled men exert

their influence, and employ their talents to spread discord and dismay, to undermine the pillars of virtue and religion, to eradicate from the mind of the vicious every incentive to duty—they merit, and ought to receive the unqualified reprobation of all good men.

And *such is the character of the Universalist*. When, by *his crimes*, he has forfeited all hopes of heaven, he affects to believe that *all men* will be saved; vainly hoping thus to furnish an excuse to the world for his conduct, and reconcile the gnawings of conscience, *‘the worm that dieth not.’*

“ANTI-UNIVERSALISM.”

PART I.


(Continued from p. 307.)

Such, fellow-immortal, are the assurances given us of a future and eternal state of rewards and punishments. They might be illustrated by the general scope of divine revelation, and a great variety of argument, but we shall only advert to one of these; namely, that *mere suffering* has no tendency to change the heart, or to prepare the soul for the exercises and the enjoyments of heaven: therefore, we are informed that *“now is the accepted time; now is the day of SALVATION.”* Oh! then, be not deceived, God is not mocked: whatsoever a man soweth, that shall he also reap. He that soweth to the flesh, shall of the flesh reap *corruption*; but he that soweth to the spirit, shall of the spirit reap *life everlasting*. Since, then, he who came from heaven to earth on an embassy of love and peace, has in mercy assured us that if we die in our sins, where he is thither we cannot come, let us listen to his gracious warnings and promises. In so doing, there is no occasion for any one to resort to the pitiful subterfuges of *Universalism*. “Look unto me,” are his inviting words, “all ye ends of the earth, and be ye saved; for I am God, and there is none else. Incline your ear and come unto me; hear, and your souls shall live!” Thus the offended party;—“the true God and eternal life,” having endured the penalty of his own law in human nature, addresses those who have transgressed it, and assures them that whosoever cometh unto him he will in no wise cast out. But this will not always be the case, (I beg that Matt. vii. may be read,) “many shall say unto me in that day, Lord, Lord!—and then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” If such plain and unequivocal language will not arouse men to a consideration of the things that belong to their peace, may they not expect to be permitted to dream on, until they be “hid from their eyes?” Nothing short of “the wrath of the Lamb,” whose sacrifice they have rejected, will be poured out on all who reject his counsel. “Because I have called, and ye have refused—I also will laugh at your calamity.” Now he says, “Turn ye at my reproof. Behold, I will pour out my Spirit upon you, I will make known my words unto you.” O! then read them, believe them, and be saved; rejoice in hope of future glory, and live to his praise who hath called you out of darkness into his marvellous light.”

REMARKS.

“Such, fellow-immortal,” says Mr. T. of his *pretended* enumeration of passages from the Scriptures, “are the assurances given us of a *future* and eternal state of rewards and punishments!” Reader, Mr. T.’s “assurances,” divested of his alterations and additions, &c. say not so much as *one word* of a *future* state of punishment!!! Surely, this man has *assurance*. If this foisting is to be tolerated, and the public sanction as Scripture whatever this writer shall palm upon them, then a theology may be invented which will not only be subversive of Universalism, but of common honesty, and common sense. It appears that Mr. T.’s “assurances might be illustrated by the general scope of divine revelation, and a great variety of arguments, but,” says Mr. T., “we shall only advert to one of them, namely, that *mere suffering* has no tendency to change the heart, or to prepare the soul for the exercises and the enjoyments of heaven.” Then, we say, why torment mankind *endlessly*, if no good can result from it? Mr. T. adds, “Therefore,” because this is the case, “*now* is the accepted time,” &c. The “accepted time” was before Mr. T. was born, and will continue, when his body, memory and writings, shall be consigned to oblivion!

Mr. T. will please to notice, they who “sow to the flesh, of the flesh shall reap corruption.” Also, that they “who sow to the Spirit, reap life *everlasting*.” They reap, in both cases, *when they sow!* The harvest will not be thousands of years hence, in Mr. T.’s *future* state. “Behold, the righteous shall be recompensed *in the earth*; much more the wicked and the sinner.” Prov. xi. 31. If Mr. T. could have the privilege of *altering* this passage to suit his views, as his practice is, we presume it would read very differently! In our last Number we explained the everlasting and eternal life, &c.

We have read many productions of the enemies of the truth, but never did we meet with one so *disgusting* as this Tract!!! Look at the following— “He who came from heaven to earth, on an embassy of *love and peace*, has in mercy assured us, that *if* we die in our sins, where he is, thither we cannot come!” Reader, this is a base attempt, under the sanction of piety, to impose upon the ignorant and unwary. It is a *rank falsehood!* The Scriptures contain no such language or assurance! We declare to Mr. T., in unqualified terms, that he is imposing upon the public, and offering them for Scripture, the inventions of his own corrupt head and heart! These are serious charges, and we will both *make and maintain them*. The world at large have been the dupes of pretenders too long. The time has arrived when the mask should be pulled off, and the false priests and false prophets be left to plod their way, unsupported by any other pretensions than those of their own making. If the Scriptures are a revelation of God’s word and will, we entreat all men to give them a preference over the inventions and declarations of the writer of this Tract. If the Scriptures are truth, hear them; and if Mr. T.’s scripture, which he has *made*, be the truth, hear it. But, remember, they both cannot be truth,

for they are contradictory! Reader, examine for a moment, the declarations of this man. He speaks of "an embassy of love and peace." What is it? Ans. *Endless misery!!!* "If you die in your sins"—What is to be the consequence? Endless wretchedness! Did Jesus Christ declare this? Mr. T. says he did. But, we say he never did; and challenge Mr. T. to name the chapter and verse which contains his *pretended* quotation. Paul says, Rom. v. 12, "Therefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Now, if Mr. T.'s bible, which he has invented, be truth, all men will be endlessly excluded from Christ; for all men die in their sins. Can a man find life in sin? We think not. "To be carnally minded is death." Paul died in his sins. Mr. T. has passed sentence upon him. Reader, beware how you follow this blind guide! How applicable are the words of God, by his prophet, to the writer of this thing, nicknamed a tract! "For they prophesy falsely unto you in my name; I have not sent them, saith the Lord. For I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." Jer. xxix. 9, 11.

Mr. T., after inventing the scripture beforementioned, adds, "Let us listen to his gracious warnings and promises; [i. e. Mr. T.'s, for Christ never gave any such "gracious warnings,"] in so doing, there is no occasion for any one to resort to the *pitiful subterfuges of Universalism!*" Reader, with the testimony we have produced, staring you in the face, will you resort to the (not pitiful, but) *wicked* subterfuges of the writer of this thing called a tract? God forbid!

Mr. T. after quoting from Isaiah, says, "thus the offended party; 'the true God and eternal life,' having endured the penalty of his own law in human nature, addresses those," &c. Mr. T. is quite original in his phraseology. It is surely a new idea, that "eternal life" should endure the penalty of the law! Was the *everliving God* put to death? The Scriptures assert no such thing. It is time these monstrous absurdities were exploded. Was God "the offended party?" Did God, "the offended party," suffer the penalty of his own law, to appease himself? Horrible doctrine this! Let Mr. T. bring this matter home to his "own business and bosom." He is a schoolmaster. Is he offended with his scholars, he suffers the whipping in *their stead*, and the *whipping* reconciles him!!! We advise him to reduce his theological principles to practice. When his scholars deserve a whipping, to thrash himself, and then to tell his pupils that he is reconciled to them, and will forgive them, &c. But the Scriptures assure us, that "God so loved the world"—that "God commendeth his love toward us in that while we were yet sinners, Christ died for us." Do the words *loved* and *love*, mean that God was *offended* with man? The Scriptures assure us, that "God was in Christ reconciling the world unto himself, [How?] not imputing unto them their trespasses." Does this look like God's being *offended*? If God had been offended with the world, most assuredly

he would have imputed unto the world their trespasses! The world is the "*offended party*," not God, and because the world was the "*offended party*," "God was in Christ reconciling the world unto himself," and not himself unto the world! Reader, this is as plain as the light from the sun, when he blazes in the splendour of his meridian glory.

Mr. T. says, of Christ's receiving those who come unto him, "But this will not always be the case. I beg that Matt. vii. may be read, 'many shall say unto me in that day, Lord, Lord, and then will I profess unto them, I never knew you; depart from me, ye that work iniquity.'" We also request that this chapter may be read. Consider the "kingdom of Heaven to be the gospel-church state, in this mode of being. The Pharisees of old would not enter this kingdom, nor suffer others to go in. Modern Pharisees are now crying, "Lord, Lord," and saying, that which Mr. T. was pleased to omit in his quotation; namely—"Have we not prophesied in thy name? And in thy name done many wonderful works?" What wonderful work has Mr. T. done, in the name of Christ? Look at his Tract. See his numerous *perversions* of the Scriptures, his *alterations* of, and *additions* to, the sacred Book. "Now is the accepted time," says Mr. T., and now it is said to him, "Depart from me, ye that work iniquity!" If it is not *iniquity* to pervert and alter the Scriptures in the abominable manner this tract writer has done, we do not know the meaning of the term!

God, we acknowledge, for wise and good purposes, permits the things that belong to the *peace* of men to be hid from their eyes. But, please to remember, that unless there were things that belonged to the peace of men, there would be none to hide! How long shall they be hidden? Ans. "He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces," &c. Isa. xxv. 7, 8.

Mr. T. then speaks of the "wrath of the Lamb." Reader, the "wrath of the Lamb of God," and the wrath of the *tiger* of Calvin, are two things! The Lamb of God never said that he would "*laugh* at the calamity" of sinners! He *wept* for the calamity of man. Nay, He *bled*—and in the last long agony of a cruel death, cried, of his very murderers, "*Father, forgive them, for they know not what they do!!!*"

Note—Prov. i. is the passage whence Mr. T.'s quotation, in its mutilated state, is taken. It is *wisdom*, personified, laughing at folly. Instead of the Lamb of God destroying men, we read, "For the *turning away* of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me [Mr. T.? No! To *wisdom*,] shall dwell safely, and shall be quiet from fear of evil." Reader, we appeal to you. If there was a future hell of interminable wretchedness prepared for man, and man was in danger of going to it, would not there be an *evil* for him to fear, and

would not his condition be any thing but a *safe* one? *Folly*, in the guise of pious tract writers, would alarm men, and disturb their peace, with stories of danger. But *wisdom* says, "Whoso hearkeneth unto me shall dwell *safely*, and shall be *quiet* from fear of evil." HALLELUJAH.

(To be continued.)

From the New-York American.

We have scrupulously avoided any publications that had reference to, or could involve us in controversy at all connected with, religious opinions; and we are only induced to give place to the following as an act of justice to the individual whose name is attached to it, and who has been refused the means of saying in his own behalf, in the Commercial Advertiser, what he deemed proper for the public to hear, and what does not appear to us objectionable for them to know:

To the Editors of the Commercial Advertiser.

When I published my communication in the Post of the 15th inst. in reply to the Rev. S. H. Cox, I had no idea of publishing any thing more on the subject, but leave it in its simplicity—the *vile denunciations of Vindicator*, I thought could not be received by any portion of my fellow citizens, except those whose *false religious zeal* had destroyed in them, common sense and honesty; but finding in the Commercial Advertiser of the 23d inst. the following declarations, made by the Editors, and on the authority of Mr. Cox himself, viz:

"That Mr. Cox did not ascribe the yellow fever to the wickedness of Universalists, or their doctrines, and that he did not state, or attempt to state, any specific causes of that calamity in the sermon referred to, or in any other sermon. That he has no knowledge of the author of the piece signed 'Vindicator.'

"That he does not think it incumbent on him to take any formal notice of letters containing accusations and misrepresentations, founded on vague rumours, whether sent anonymously or otherwise: if any man has a personal complaint against him, the proper way is to call on him in person."

I feel it my duty to state more fully the occasion I had for addressing Mr. C. as I did. Immediately after the sermon alluded to was preached, it became a matter of considerable conversation, and the more so, as Mr. C. had found a cause so different from another clergyman, who had attributed the fever to opposing the clergy in their interference in regulating the Sabbath. I conversed with a number of persons who heard the sermon, and always used the words I addressed to Mr. C., and not one *even hinted* I had not quoted them correctly; and the reason for referring to but *one* person in my letter to Mr. C. was, that from him I took a minute of the words at the time, that I might in no case do injustice to Mr. C.; and I do think Mr. Stone must have a very bad memory indeed, if he cannot recollect much that would go to prove what I have said, as he did agree at the time to publish a reply if I would write one. Since that time I have called on a number of persons who heard the sermon, to learn if it were

possible I could have been mistaken, and if so I would have made the acknowledgment with pleasure. The result, however, is *quite the reverse*, and I have the names of those who are willing to testify to the truth of my statement, if necessary; but suppose, after all my solicitude to speak the truth, I had been mistaken in my communication to Mr. C., I would ask any and every candid and honest man, what answer I ought to have looked for from a person claiming for himself, and acknowledged by others, to be a preacher of that gospel which proclaims "peace on earth and good will towards men?" Would it not have been "Friend, you are misinformed: give me an opportunity, and I will with pleasure state what I did say:" instead of which, "*Procul, O procul, este profani.*" The denial on the part of Mr. C. would lead many to suppose I had charged him with laying the yellow fever exclusively to the wickedness of the Universalists or their doctrines, when my words were that he "*did enumerate among the sins* for which God had afflicted," &c. I hope this was not done from design, for if it was it would be justly called prevaricating.

I fondly hope the statement now given will satisfy my fellow citizens who did not hear the sermon, that I did not address Mr. C. on *vague rumours*, as he would wish to make them believe; and, with respect to Mr. C. and his congregation, I would leave *them* to settle the business in the best way they can, hoping it will result in their mutual instruction and benefit.

WALTER TITUS.

From the (Philadelphia) Universalist Magazine.

THE REV. MR. THOMPSON.

It is too often the case, that when a man in any respect changes his sentiment, and comes off from a religious society with which he has been once considered in any degree connected, when also it is found that he cannot be convinced of his supposed error, for the society which he thus forsakes to endeavour to traduce his character or blast his reputation. And such, we are sorry to say, appears to us to have been the conduct of the Methodists towards the Rev. Mr. Thompson, whom they once claimed as a bold and able champion in their cause, but who has recently made public declaration of his belief in the doctrine of "the restitution of all things," or in other words, the doctrine of *Universal Salvation*. We feel it our duty to mention this circumstance, in justice to ourselves as well as Mr. T. For having been called upon in writing, from New-York, to give some information relative to Mr. T., and having given in answer what we then believed to be correct, as coming from Mr. T. himself, though reported to us by one of the Methodists, who seems now to be his enemy, and having recently conversed with Mr. T., (for the first time on this subject) we are constrained now to say that Mr. T. utterly denies ever having admitted, much less stated, the circumstances alluded to in said report; and that Mr. T. further states, that until he came into this country, no impropriety of

conduct was ever charged upon him, that no impeachment lay against him, neither had there been an intimation of wrong on his part, to the best of his knowledge, in relation to the simple fact which has by him been admitted; and although he was a preacher before, as well as at the time, and for years after the event took place, and had not ceased to preach, he continued in good fellowship. Not only so, but it appears that he continued to enjoy the good graces of the Methodists, till it was found that he was either not so *methodistical* (or else not so *firm*) in his faith as had been fondly anticipated. Finding, therefore, that this *matrimonial* story was not likely to answer their purpose, another attempt has been made, which, though it flew among the *pious ones*, for a few days, like electricity, has proved more short lived than the other, and finally, like that, has recoiled upon the heads of its authors. A watchman finding a man late at night, sitting under the market, asked him what he was doing, and received for answer, "*I am following Christ!*" Perceiving that the man was in a state of intoxication he was conducted nigh his home, or nigh where he said his home was, and left to make his way as he could. The answer the man gave, as it would seem, and what other circumstances we know not, suggested the idea that this might be fixed upon the object of *Methodistical hate*. It was easy, therefore, to add these words to the man's answer; viz. "*I am the Rev. Mr. Thompson!!!*" This would give it currency, as it certainly did, and such, as we are informed, was actually the report among the Methodists. In this shape it came to some of our friends, and through them to Mr. T., who lost no time in tracing it immediately to its source; when it was found that it had grown out of the simple circumstance stated above, and also, that Mr. T. would find no difficulty in proving that he was at home when it was said to have taken place. Now, why they should undertake to fix such a slander upon Mr. Thompson, is, we must confess, to us, very surprising; when, to all appearance, and from all that we have ever heard, there is not a more steady and temperate man in the city than the man whom they have attempted thus to abuse and villify. O shame, where is thy blush! "Ye know not what manner of spirit ye are of." We have written the above under a full conviction that it is due to ourselves, since we are still giving countenance to Mr. T. as a preacher, and no more than what is also due both to him and his opposers. EDITOR.

A WORD TO THE WISE.

St. Paul preached the Gospel without being *burdensome*. In every case the *labourer is worthy of his hire*. He who labours for the cause of God, should be supported by the cause of God; but woe to that man who aggrandizes himself, and grows rich by the *spoils of the faithful*! And to him especially who has made a fortune out of the *pence* of the poor. In such a man's heart, the *love of money* must have its *throne*. As to his professed *spirituality*, it is *nothing*; he is a *whited sepulchre*, and an abomination in the sight of the Lord. If a man

will have the *world*, (and he does love it, who makes a fortune by the offerings of the poor,) the love of the Father is not in him.

Clarke's Com. on 2 Cor. xii.

THE POPE IN DANGER.

The grand jury of the city of Philadelphia have presented the Pope of Rome as a nuisance!!! As a troubler of their city. The old Pope is beset on all sides. His own liege subjects, or some of them, denounce him as a "*foreign monster*!" Should the Pope retaliate, and load a ship with curses, or anathemas, if the grand jury escape, it will be owing to the impotency of the papal fulminations. It should seem from this, the opposition of the Philadelphia Roman Catholics, that they are becoming *Protestants*!

CHURCH AFFAIRS.

"The differences among the congregations of St. Mary's church, Philadelphia, appear to be widened by a late rescript of the Pope, which it was thought would heal them. The trustees and a few pew-holders, had a meeting to take the subject into consideration.—The result was (says a communication in the Centinel) that the gentlemen present voluntarily subscribed five thousand dollars, to be appropriated to resist this *foreign monster*!"

"THE HERALD OF SALVATION."

A new periodical work has commenced, and is issued semi-monthly, in Watertown, (N. Y.) at one dollar per annum, edited by the Rev. Pitt Morse. From the known talents of the Editor, and from the appearance of the three first numbers of the work (the only ones which have yet come to hand) we think it bids fair to be very useful in that section of the country. Phila. Univer. Mag.

ANOTHER VICTIM.

Wilmington, Jan. 7, 1823.

SUICIDE. On Tuesday last, a young man by the name of Joshua Huss, who had been boarding in this borough for some time previous, put a period to his existence by cutting his own throat with a razor. For some days prior to the execution of the fatal deed, he had laboured under a mental depression, occasioned by having had an alarming *dream*, which had aroused his *fears respecting a future state* of existence, and some other causes. He had borne a good character while in our borough, and was we understand, a native of Lancaster County. It may be a gratification to his friends, to learn that his remains were interred in a manner corresponding with the character which he had borne.

NOTICE.

The "Society for the Investigation and Establishment of Gospel Truth," will meet at Mr. Tolerton's Academy, 63 Chrystie-street, every Friday Evening, at half-past six o'clock.

PUBLISHED EVERY SATURDAY, AT TWO DOLLARS PER ANNUM, AT THE OFFICE OF THE GOSPEL HERALD, NO. 67 CHRYSTIE-STREET.

Payable in advance.

The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW YORK, SATURDAY, FEBRUARY 22, 1823.

NO. XLI.

From the Democratic Press.

THE CHRISTIAN CHURCH.

We lately gave an extract from a London paper relative to a book published in England, as to the consumption of the public wealth, by the clergy of every Christian nation. We have since been presented with more copious extracts from that work, and find them of so interesting a character as to determine us to exhibit some of its most important facts.

In FRANCE the number of hearers of the word are given at 30,000,000; about 29 millions of Catholics and one million of Protestants. There are 95,895 Catholic places of worship, and 357 Protestant. The number of Catholic clergymen is given at 35,286 and 357 Protestants, of whom 183 are Calvinists, and 174 Lutherans. The average annual expense is £1,050,000, equal to £35,000 per million of hearers. This estimate is for the year 1821.

By comparing this table with official tables of the expenses of the clergy before the revolution in France, we find that the present establishment provides a far more equal apportionment of clergy to those to whom they are to serve, and secures to the lower orders of ministers a more ample compensation than was provided by the ancient establishment; there is, nevertheless, an *annual saving* to the nation of more than *thirty millions of dollars*. This is *one* of the rich fruits of the revolution. It is thirty years, and more, since the revolution, and in that time the French nation, in this one item, have saved upwards of *nine hundred millions of dollars*, and have had the duty of the clergy better performed, and their comfort better provided for.—Such, and so important are the effects of a good government.

The Church or Kirk of SCOTLAND, is estimated 1,500,000 hearers, who have 1000 places of worship, with each one clergyman; the income of the Kirk is given at £206,360, equal to £135,000 per million of hearers. No clergyman can have less than £150 a year, and they average more, besides a dwelling-house and a glebe of land.

The following is given as the present state of the Church of SPAIN. Hearers, all Roman Catholics, are 11,000,000, who have 11,000 places of worship, and 16,552 clergymen, whose annual income is given at £1,134,400, which averages £100,000 for every million of hearers. The Spanish Church was organized by a decree of the Cortes, of October 24, 1821. The author of the work under review says it is characterized by "kindness, good feeling, and wisdom." Comparing this establishment with the expenses of the Church, before the late revolution

in Spain, it appears that the new establishment effects an *annual saving* to the nation of *forty-four millions and an half of dollars*. What an immense saving; and probably, as in France, the clergy are better provided for, and the people better instructed. Here, again, is the rich fruit of a revolution, founded on the rights of man.

The Church of PORTUGAL follows next; its hearers are 3,000,000, all Roman Catholics, the places of worship are given at 3000, the number of clergymen 4,465, the income of the Church, annually, £300,000, equal to £100,000 for every million of hearers. This is the new establishment. It is on precisely the same plan as that of Spain; and the saving, though not stated, is probably as great in Portugal as in either Spain or France.

The Latin Catholic Church in HUNGARY, is said to have 4,000,000 of hearers, 3,230 places of worship, 5,469 clergymen, whose annual income is given at £320,000, equal to £80,000 per million of hearers. The Calvinistic Church in Hungary is estimated at 1,050,000 hearers, 1,351 places of worship, 1,384 clergymen, whose income annually is put down at £63,000, equal to £60,000 per million hearers. The Lutheran Church in Hungary has 650,000 hearers, 448 places of worship, 456 clergymen, whose annual income is £26,000, equal to £40,000 per million of hearers.

From the facts we have extracted, the following is constructed by our author.

The clergymen receive on an average per million of hearers,

| | |
|--------------------------------------|---------|
| In France, national stipend, | £35,000 |
| In Spain, do. | 100,000 |
| In Portugal, do. | 100,000 |
| In Scotland, do. dwelling and glebe, | 135,000 |
| In Hungary, Catholics, do. | 80,000 |
| do. Calvinists, do. | 60,000 |
| do. Lutherans, do. | 40,000 |

The average number of people for whom a church is provided—

| | |
|-------------------------|-------|
| In France, | 1,150 |
| In Scotland, | 1,500 |
| In Hungary, Catholics, | 1,240 |
| In Spain, | 1,000 |
| In Portugal, | 1,000 |
| In Hungary, Calvinists, | 750 |
| do. Lutherans, | 1,500 |

The average number for whom a clergyman is provided—

| | |
|------------------------|-------|
| In France, | 1,150 |
| In Scotland, | 1,500 |
| In Hungary, Catholics, | 750 |
| In Spain, | 700 |

| | |
|-------------------------|-------|
| In Portugal, | 700 |
| In Hungary, Calvinists, | 750 |
| do. Lutherans, | 1,500 |

We are next presented with the estimated expenditure on the clergy of these UNITED STATES; the hearers are said to be 9,600,000, places of worship 3,000, clergymen 3,000, annual income £576,000, equal to £60,000 per million of people.

The Church of ITALY is next; its hearers are 19,391,200, all Roman Catholics, places of worship 16,170, clergymen 20,400, whose annual income is £776,000, equal to £40,000 per million of hearers.

The estimated expenditure on the clergy of AUSTRIA is thus given; hearers 18,918,800, places of worship 15,300, clergymen 19,000, whose income is £950,000, equal to £50,000 per million of hearers.

The clergy of SWITZERLAND are said to have 1,720,000 hearers; they are about two-thirds Calvinists, and one-third Catholics, 1,430 places of worship, 1,700 clergymen, whose annual income is £37,000, equal to £50,000 per million of hearers.

In PRUSSIA the hearers are estimated at 10,536,571, places of worship 3,100, clergymen 9,578, whose annual income is £527,000, equal to £20,000 per million of hearers. Of these there are Lutherans 6,054,379, Catholics 4,023,513, Reformed or Calvinistic 300,101, Jews 127,345, Menonites, &c. &c. 21,233.

The GERMAN STATES, exclusive of Austria and Prussia, are said to have 12,763,500 hearers, 9,800 places of worship. 12,600 clergymen, with an income of £665,000 annually, equal to £60,000 per million of people.

The kingdom of the NETHERLANDS is said to have 5,000,000 hearers—of these there are 3,500,000 Catholics, 1,000,000 of Calvinists, and 500,000 of other sects. They have 3,840 places of worship, 4,540 clergymen, with an annual income of £265,000, being at the rate of £80,000 per million, for two millions of Dutch, and £35,000 per million for three millions of Flemish.

The clergy in DENMARK have 1,700,000 hearers, all Lutherans, 1,300 places of worship, and 1,586 clergymen, whose annual income is £119,000, at the rate of £70,000 per million of hearers.

In SWEDEN and NORWAY there are supposed to be 3,400,000 hearers, 2,620 places of worship, and 3,500 clergymen, whose incomes are estimated at £238,000, at the rate of £70,000 per million of hearers.

In the RUSSIAN EMPIRE the hearers are said to be 42,000,000—of these there are of the Greek Church 34,000,000, Catholics 5,500,000, and Lutherans, 2,500,000—places of worship 24,500, clergymen 74,270, whose yearly income is £910,000.

34,000,000 of the Greek Church, at £15,000 per million, £510,000.

8,000,000 Catholics and Lutherans, at £50,000 per million, £400,000.

The Greek Christians in TURKEY are calculated at 6,000,000, who pay at the rate of £30,000, equal to £180,000.

In SOUTH-AMERICA the hearers of the gospel are estimated at 15,000,000, who pay at the rate of £30,000 per million, which gives an annual income of £450,000. In small Christian communities, dispersed over the world, it is believed there are 3,000,000 of hearers, who pay at the rate of £50,000 per million, equal to £150,000.

ENGLAND and WALES, our author calculates to have 6,000,000 hearers of the Church establishment—there are 11,743 places of worship, and 13,000 clergymen, whose annual income is estimated at £7,596,000, at the rate of £1,266,000 per million.

In IRELAND it is assumed that there are not more than 40,000 hearers of the established Church; they have 740 places of worship, and 1,700 clergymen, whose annual income is £1,300,000, at the rate of £3,250,000 per million of hearers!

The people who are *not* hearers of the established Church in *England and Wales*, are estimated at 6,000,000, who have 3,000 places of worship, and 3,000 clergymen, who receive annually £510,000, at the rate of £85,000 per million. In *Scotland*, the hearers who do not belong to the Kirk, are estimated at 500,000, who have 333 places of worship, and 400 clergymen, whose yearly income is £45,000, at the rate of £90,000 per million. In *Ireland*, the hearers of the gospel, not of the established Church, are calculated to be 6,600,000, viz. Catholics, 5,500,000; Presbyterians, 800,000; Methodists and other sects, 300,000, who have 2,378 places of worship, and 2,378 clergymen, whose annual income is estimated at £264,030, equal to £40,000 per million of hearers.

From these and many other facts which we have passed over, it appears, that in all the countries of Europe and America, except G. Britain, 198,723,000 people pay their clergy £3,852,000; while 6,000,000 of the people of the established Church of England and Wales pay their clergy £3,896,000.

The following Table exhibits an abstract of the state of Christianity throughout the world:—

| | R. Catholics. | Protestants. | Gk. Church. |
|---------------------|---------------|--------------|-------------|
| In G. Bri. & Ire'd. | 5,800,000 | 15,200,000 | |
| Rest of the world, | 118,872,000 | 38,856,000 | 41,500,000 |
| Total, | 124,672,000 | 54,056,000 | 41,500,000 |

Catholics, 124,672,000, pay to their clergy £6,106,000.

Protestants, 54,056,000, pay to their clergy £11,906,000.

Greek Church, 41,500,000, pay to their clergy £760,000.

Total of Christians, 220,228,000, pay to their clergy £13,772,000; of which Great-Britain and Ireland for twenty-one millions of people, pay more than one half.

We will not lengthen this article by remarks upon the number of extraordinary facts it presents for contemplation. We would recommend our readers to lay this abstract away to be read again, and consulted occasionally. Before we close, we would submit the following short statement, exhibiting the expense per thousand of the whole Christian world—of the Catholic—of the Protestant—

and of the Greek Churches, for the maintenance of their clergy.

220,228,000 Christians in the world, per thousand, £85 4s. 9d.

124,672,000 Catholics in the whole world, per thousand, £48 19s. 6d.

54,056,000 Protestants in the world, per thousand, £250 5s. 0d.

41,500,000 Greeks in the world, per thousand, £18 6s. 3d.

Hence it appears, that the maintenance of the clergy of the Protestant Church, costs more than twelve times as much as those of the Greek Church, and four and a half times as much as those of the Catholic Church.

From the Christian Disciple.

With regard to the punishment to which all men are "justly liable" by nature, the imagination of Edwards, though not a very active faculty of his mind, absolutely revels and runs riot in the description.

The following is from his sermon, entitled *Men NATURALLY God's enemies*.

"If you continue God's enemy until death, you will always be his enemy. And, after death, your enmity will have no restraint, but it will break out, and rage without control. When you come to be a firebrand of hell, you will be a firebrand in two respects, viz. as you will be all on fire, full of the fire of God's wrath; and also as you will be all on a blaze with spite and malice toward God. You will be as full of the fire of malice, as you will with the fire of divine vengeance; and both will make you full of torment. Then you will appear as you are, a viper indeed. You are now a viper, but under great disguise; a wolf in sheep's clothing; but then your mask will be pulled off; you shall lose your garments and walk naked. Rev. xvi. 15. Then you will, as a serpent, spit poison at God, and vent your rage and malice in fearful blasphemies. Out of that mouth, out of which when you open it will proceed flames, will also proceed dreadful blasphemies against God. The same tongue, to cool which you will wish for a drop of water, will be eternally employed in cursing and blaspheming God and Christ."—Edward's Works, vol. vii. p. 198.

The horror of this passage is in some degree aggravated, when viewed in connexion with the doctrine of the damnation of infants, and when it is recollected that this is the description of the future state of many of those little "vipers."

I quote another passage from his sermon *on the punishment of the wicked*:

"We can conceive but little of the matter . . . But to help your conception, imagine yourself to be cast into a fiery oven, all of a glowing heat, or into the midst of a glowing brick-kiln, or of a great furnace, where your pain would be as much greater than that occasioned by accidentally touching a coal of fire, as the heat is greater. Imagine also that you were to lie there for a quarter of an hour, full of fire, as full within and without as a light coal of fire, all the while full of quick sense; what horror would

you feel at the entrance of such a furnace! And how long would that quarter of an hour seem to you! If it were to be measured by a glass, how long would that glass seem to be a running! And after you had endured it for one minute, how overbearing to you would it be to think that you had to endure the other fourteen!

"But what would be the effect on your soul, if you knew you must lie there enduring that torment to the full for twenty-four hours! And how much greater would be the effect, if you knew you must endure it for a whole year; and how vastly greater still, if you knew you must endure it for a thousand years! O then, how would your heart sink, if you thought, if you knew, that you must bear it for ever and for ever! That there would be no end! That after millions of millions of ages, your torment would be no nearer to an end than ever it was, and that you never, never should be delivered!

"But your torment in hell will be immensely greater than this illustration represents."—*Ibid.* pp. 387, 388.

Again:

"The wicked in hell will not be able in that conflict to overcome their enemy, and to deliver themselves; God, who will then undertake to deal with them, and will gird himself with might to execute wrath, will be their enemy, and will act the part of an enemy with a witness; and they will have no strength to oppose him . . . They will have no power, no might to resist that omnipotence which will be engaged against them. They will have no strength in their hands to do any thing to appease God, or in the least to abate the fierceness of his wrath."—pp. 383, 384.

Again:

"If the strength of all the wicked men on earth and all the devils in hell were united in one, and thou wert possessed of it all; and if the courage, greatness and stoutness of all their hearts were united in thy single heart, thou wouldst be nothing in the hands of Jehovah. If it were all collected, and thou shouldst set thyself to bear as well as thou couldst, all would sink under his great wrath in an instant, and be utterly abolished. Thine hands would drop down at once, and thy heart would melt as wax. The great mountains, the firm rocks, cannot stand before the power of God; as fast as they stand, they are tossed hither and thither, and skip like lambs when God appears in his anger. He can tear the earth in pieces in a moment; yea, he can shatter the whole universe and dash it to pieces at one blow. How then will thine hands be strong, or thine heart endure?"—pp. 392, 393.

Such passages as I have quoted, glare upon the reader throughout the *Fifteen Sermons of Edwards*. The volume is darkened and discoloured with the smoke and flames of hell, represented as curling around far the greater part of the human race.

"How dismal will it be when you are under these racking torments, to know assuredly that you never, never shall be delivered from them; to have no hope. When you shall wish that you might be turned into nothing, but shall have no hope of it;

when you would rejoice, if you might have any relief after you had endured these torments millions of ages, but shall have no hope of it; when, after you have worn out the ages of the sun, moon, and stars, in your dolorous groans and lamentations, without rest, day or night, or one minute's ease, yet you shall have no hope of ever being delivered; when after you have worn out a thousand more such ages, yet you shall have no hope, but shall know that you are not one whit nearer the end of your torments; but that still there are the same groans, the same shrieks, the same doleful cries incessantly to be made by you, and that the smoke of your torment shall still ascend for ever and ever; and that your souls, which have been agitated by the wrath of God all this while, will yet exist to bear more wrath; your bodies, which have been burning and roasting all this while, in these glowing flames, yet shall not have been consumed, but will remain to roast through an eternity yet, which shall not have been at all shortened by what shall have been past."—*Sermon on the eternity of hell torments.* pp. 418, 419.

These are 'the most grievous torments in soul and body, without intermission in hell-fire for ever,' to which Calvinism teaches that we are 'justly liable' for what we are *by nature*. It is in order that they may endure these torments '*for the glory of his sovereign power over his creatures,*' as the Westminster divines express themselves, that the God of all favour and consolation has created far the greater part of men. Of the countless multitudes of human beings who have dwelt on our globe, there are very few, the end of whose creation, as decreed by God, was not their infinite and eternal wretchedness. To this they were ordained, and for this they have been prepared by him. He has successively sent them into the world with such natures that they were 'utterly indisposed, disabled, and made opposite' to every act, but such as might incur his vengeance.

It may seem as if nothing could be added to aggravate the horror and disgust which such a doctrine is calculated to produce. But it is not so. There is something, I think, inexpressibly more loathsome in the following passage from Edwards, than in any thing I have yet quoted:

"The sight of hell torments will exalt the happiness of the saints for ever. It will not only make them more sensible of the greatness and freeness of the grace of God in their happiness; but it will really make their happiness the greater, as it will make them more sensible of their own happiness; it will give them a more lively relish of it; it will make them prize it more. When they see others, who were of the same nature, and born under the same circumstances, plunged in such misery and they so distinguished, O, it will make them sensible how happy they are. A sense of the opposite misery, in all cases, greatly increases the relish of any joy or pleasure."

What must be the effect of such a belief as is here expressed, in brutalizing the whole character of him by whom it is held! Such are the DOCTRINES OF

DEVILS, which have been taught under the insulted name of Christianity.

CONVERSION OF STEPHEN POPOHE. NARRATIVE.

In my own country, I was taught by the missionaries some about God, so that I knew a little of him but I did not like him; neither did I like the missionaries, who preached him, and in order to get away from them, sought for an opportunity, by a ship, to go to another country, where I expected I should not see or hear of them. I went to New-Zealand, but the missionaries were there. I then went to Port Jackson; there they talked to me, and wished me to go back to my own country; but I did not want to go, so I refused. From this place I went to Bengal, but there I found the missionaries also, who requested me and my friend Papayow, (who left my country the same time I did) to go to England, in order to learn to read. My friend and I talked to each other about it, and concluded that we would not go; so we left the vessel and went on board another vessel; this brought us to New-York. Here we found ourselves surrounded by the friends of God, or missionaries, whose presence we had so long labored to shun. After endeavouring for some time to remove from New-York, finding it in vain, we gave ourselves up to the direction of the missionaries. Being to Cornwall, and finding so many good friends, and seeing the Owhyheans, and hearing them speak about God, I began to think he was a God so great, that no man could get away from him, or out of his sight. I thought truly the Lord was every where,—like the wind he could not be seen, but he knew all things. This was the first that I thought seriously about God, and my own soul. I was then taken sick, and thought I must die. I began to see how wicked I was, and what a bad heart I had, thus to try to get away from God. My heart was full of wickedness; I thought that God was angry with me, and would send me away into hell, where that great fire burned with brimstone, and would burn for ever. While I was on my sick-bed, I was willing to believe that God made the world and every thing;—that he made me, and gave me a soul that would never die; I then began to think a great deal about heaven, where they told me, that all good people went, who prayed to God; who loved him, and had given away their hearts to him, like Obookiah, whose body they said, was laid in the grave; but his soul was in heaven with Jesus Christ. I saw that my heart was very wicked; that I had never done any good thing for God;—never prayed to him, nor gave him my heart. I knew that I did not love him, nor his character, for I tried to go where I could not hear of him. When I thought on my condition, I was filled with fear; I wished then very much to know what I should do for God, that he would keep me from that great burning. I wanted to pray, but knew not how. In this way my mind continued; it seemed like the rolling ship upon the waves of the mighty ocean. I could not rest for many days; till (after I had got better, so that I needed nobody to stay with me,) one day when they had

all gone to meeting, I was looking out to see the works of God, and wondering that I had never thought of them before; when the sufferings of Jesus Christ came to my mind, (which I had been told was to save sinners or wicked people, who would hate their sins and believe,) which gave me a little hope; and thinking about the greatness of God, his mercy and goodness, and his bringing me here to America, where I found so many good friends together with my countrymen to teach me that I must love and serve God or else go to hell, almost broke my heart.

I wished to love God, but could not, for I had such a bad heart, and was so wicked, I then tried to pray, but could say nothing for some time. I then said, Come Jesus Christ and take my heart, come and take away my heart of stone, and give me a heart of flesh. After that, I tried to pray more every day, but I had a great many fears. In the summer, one Sabbath, when Mr. Stone was preaching about Jesus Christ, I thought God gave me a new heart, and that I felt love towards him: I did not feel so long, but at times I felt as if I loved to pray. At other times I prayed because I was afraid of hell, for more than a year; till just after our examination, (1819) when darkness came upon my mind, and gave me great trouble, so that I could not bear to sleep with any of the scholars, or even in the house. Being alone one night, I found much love to God and to all my friends here in Cornwall, and in every other place, as I had never had before—praying and thinking about God, and hearing about good things, was then all my comfort, and has been ever since—I thought about my countrymen, and the poor heathen, and do still; hoping that God will let me live to see them, that I may open my heart to them. I trust that the Lord has done great things for my soul. I hope he has taken away the old heart which I had, and given me a heart of flesh—made me to love him—caused me to understand a little of his holy word; for these things I know not how to thank the Lord enough.

STEPHEN POPOHE.

Cornwall, 1819.

[*Zion's Herald.*]

REMARKS.

The above conversion of Stephen Popohe, we think a fair sample of what pretenders to orthodoxy call regeneration or the new birth; and which they consider a *sine qua non* in the article of salvation. This native of Otaheite will be made the recipient of endless bliss, according to them, because "being alone one night he found much love to God and all his friends." Because he "hoped the Lord had done great things for his soul," &c. This narrow miserable view of things, is properly corrected by our Saviour, who says, "If ye love them which love you, what reward have ye? Do not the publicans the same?" Matt. v. 46. This poor ignorant man, was, by blind guides, precipitated into the ditch of error! Not a word is said of God's love, and Christ's mediation effecting his redemption from corruption, sin, and death. No! Not a word. It is the creature's own feelings and passions which are the sole foundation of salvation.

Note—When God gives a new heart, it is not the

heart of the *publican*, who loves his friends, and hates his enemies.

"ANTI-UNIVERSALISM."

(Continued from p. 317.)

PART II.

Let us for a moment look back at the account of the deluge. Infidels, Universalists, and Philosophers, all agree that there has been a deluge. Discoveries are made daily, in the natural world, sufficient to convince a sceptic or infidel of this fact, even if he had never seen a Bible. And we are told, in this book, which is the only history we have of the world before the flood, that when men began to multiply, God saw that the wickedness of man was great in the earth, and that every imagination of his heart was only evil continually: and God said, "I will destroy man, whom I have created, from the face of the earth." But they did not believe him! *Don't you think they were Universalists?*—Noah believed what God said, and being a just man that walked with God, he found grace in the eyes of the Lord. And he prepared an ark, by divine command, to save himself and family—typical of that Ark to which Christians flee for safety. But the world around looked at him as a poor deluded man, just as they now look at Christians. *Don't you think they were all Universalists?*—Noah was an hundred and twenty years in building the ark; yet he never doubted the faithfulness of God, although he delayed so long. He was a preacher of righteousness; and during all this time, while the long-suffering of God waited, he was preaching and warning sinners, just as Christians do now, of the coming judgment. *But they were all Universalists*, and did not believe that God would accomplish what he had promised!! And God looked and behold the earth was corrupt, and he said to Noah, the end of all flesh is come before me, and I will destroy them with the earth. But Noah and his little company of believers entered into the ark. *The rest were all Universalists*, and doubtless stood and laughed at their folly. And all the fountains of the great deep were broken up—the windows of heaven were opened, and there came a mighty flood and *wasted them all right up to heaven!!* But Noah and his family, *poor unfortunate souls*, were shut up in the ark with wolves and tigers. If he had only been as wicked as the rest, he might have gone to heaven with them. But because he was righteous, and walked with God, he was doomed to live three hundred and fifty years after, in this world of sorrow and wo. In the charity of Universalists he was probably saved at last: but Christians have no idea that he was saved without faith and repentance.

(To be continued.)

REMARKS.

"Infidels, Universalists, and Philosophers, all agree that there has been a deluge." Mr. T., it is presumed, also agrees to this fact; although he is neither a Universalist nor a Philosopher; still, as he says, "discoveries are made daily, in the natural world, sufficient to convince a sceptic or infidel of this fact, even if he had never seen a Bible," we

must take it for granted that Mr. T. is convinced!

"Don't you think they were Universalists?" Mr. T. having given sufficient evidence of his *folly* by perverting the Scriptures, exhibits this rare quality in the puerile phraseology of the 2d part of his Tract. "Don't you think—Don't you think," reader? Now we are of opinion that the reader does think, by this time, that Mr. T. is a writer of a *tract*! This paragraph is beneath the notice of every honest decent man. There is a boundary line in composition, on any subject, which, when passed, lowers the writer and seats him safely on the downy carpet of *insignificance*! Here let this great logician repose in quiet.

(To be continued.)

FOR THE GOSPEL HERALD.

ON THE INFINITUDE OF THE MORAL LAW.

That the law is infinite, (as some suppose,) is a point, however, that is wholly assumptive; having neither warrant nor precedent in scripture as a foundation. From a requirement or demand of a law, we form our judgment of obligation. In the discussion of this subject, I shall take it as a given point by all professing Christians, that the ways of God are equal; and that he requireth of a man according to that which he hath, and not according to that which he hath not.

Let us now examine the law, and see if any inferential testimony can be obtained in support of the idea of its infinity; beginning at the injunction, or command, "Hear, O Israel!" Is there any thing infinite in this? All that is required is a strict attention in the act of hearing. There is nothing in the law, bearing the least similitude to infinite, unless it can be found in the great command, so called by the lawyer; and so admitted to be by our Saviour, viz. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Now, if this command lays man under an *infinite* obligation, he having nothing in his power answering to such obligation, it is not *equal*. To make an *infinite* demand upon a *finite* creature, is requiring of a man, *not* according to that which he hath, but according to that which he hath *not*. The law of God and reason are never at variance. The most minute obedience to the requirements of the great command, is no more than an item to infinite. *Love* is the fulfilling of the law, and it is the *finite* love of a finite being that fulfils this law.* Therefore, neither the law nor its requirements are infinite. For in view of the author, it is totally inconsistent to suppose that a finite act of a finite creature, can satisfy an infinite obligation. Here let us repair to Scripture for testimony touching the fulfilling of the law.

Can two walk together except they are agreed? Enoch walked with God three hundred years:

*We dissent from this opinion. No finite love has ever fulfilled this law. It is the love which dwelt in Jesus, the love of God; and unless this love is shed abroad in the heart of finite man, he never will fulfil this law. See Heb. viii.

Editor.

therefore they were agreed. And who will dare to say that Enoch was daily a transgressor of the law of his God? Could Job have been either perfect or upright, without having fulfilled the law? Or, could Elijah have been received to heaven in the midst of transgressions of the law? The Scriptures testify of Zacharias and Elizabeth, that they were both righteous *before God*, walking in all the commandments and ordinances of the Lord, blameless. And what more could the law require? Mark the expression: they were both righteous *before God*, that God who looketh at the heart. Paul told his Roman brethren that they were not under the law, but under grace. The law being their schoolmaster to bring them to Christ; then the office of that preceptor in them was fulfilled. He that loveth another hath fulfilled the law. Rom. xiii. 8, and v. 10. "*Love* is the fulfilling of the law." If any ever loved in the sense in which Paul speaks, they had fulfilled the law. Paul, in Romans viii. speaking of the law, gives us to understand that sin was condemned in the flesh, "that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit." According to this testimony, I think it must be admitted that many in this life have fulfilled the law; as necessity is laid upon my opponent to prove that none in this mode of existence have walked after the Spirit. I shall now quote a few words from the faithful and true witness—see John xv. 3. "Now ye (the disciples) are clean through the word which I have spoken unto you, abide in me," but if, while Christ was delivering his valedictory to his disciples, they were every moment sinning, they were not clean; neither were they in him that they might abide. Sin defiles: and Jesus doth not tell his disciples that they should be clean when death had killed them and put an end to their sinning. But saith, *now ye are clean*, (ver. 9.) continue ye in my love. And if they were in *his love* they had fulfilled the law. And when God (or Love) shall be *all in all*, then, and not till then, shall every jot and tittle of the law be fulfilled. The end of the commandment is charity, and we have not the least intimation of an other end, or substitute in *hell fire*, and damnation to eternal torments, but love only is mentioned as the fulfilling of the law, and the command to every intelligent is, "Thou shalt *love* the Lord thy God and him only shalt thou serve." If God's counsel shall stand, and the end of the commandment is ever obtained, which is charity out of a pure heart, let every creature of understanding rest assured, that when the mystery of God shall be finished, they shall all join in one general and universal anthem of praise, ascribing blessing, honour, glory, and power, to him that sitteth upon the throne and unto the Lamb for ever.

I shall now point out some of the absurdities consequent on a supposition of the law being infinite.* It is thought by some that the law is infinite, because it originated with him that is infinite. If this is a just inference, we are all infinite, including angels, and also all the fallen angels (so called) that

* If the law is infinite it can never be fulfilled.

ever had an existence. It is said likewise, by some, that the law of God is infinite, because it is a transcript of his moral perfections. If this is correct reasoning, was not Adam infinite when in his primeval state, and every one now that hath been renewed by grace? The law is our schoolmaster to bring us to Christ—but admitting him to be infinite, there is a fourth person added to the trinity: for he that is infinite is a God. God is light, saith the scripture; but to argue from thence that light is infinite, would be a contradiction to well known facts, considered either in a natural or moral point of view.

It is inconsistent with the equal dealings of God to make man amenable to a law, that *was*, is *now*, and for ever will be above his capacity. It would not be requiring of him according to that which he hath, but according to that which he hath not. In Colossians iii. 25, it is said, that *every* man—the elect not excepted) but every man that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons. But some modern doctors, however, among other things invisible, think they have discovered that the *elect* will not be rewarded according to *their* works. This is expressly said by Mr. Williston in his reply to Mr. Bangs. And the same is advanced by Dr. Dwight, in his sermons.

If the Scriptures could be accommodated to modern Theology, we should read, God will reward every man according to his works except the elect! Every man (except the elect) shall receive for the wrong which he hath done, but God will respect his elect! The wages of sin is death to all except the elect! Fashionable Theologians lay it down as an axiom, that God for his own glory hath foreordained whatsoever comes to pass. And that the glory of God is the greatest good of the universe. If these things are so, is it not more than a contradiction to say that sin, or the transgression of the law, is an infinite evil? Let these ideas be resolved into the following short sentences.

Question. What is for the greatest good of the universe?

Ans. The glory of God, which according to foreordination is advanced by every thing that comes to pass.

Q. But is not the transgression of the law an evil?

A. O, yes; an infinite evil!

Q. What doth it bring about?

A. The glory of God, which is the greatest good of the universe!—O sin! thou guilty monster! that workest such an infinite Calvinistic evil!!!

A few evenings ago, Heretick,* and Orthodox,* who is an officer in the queen's army, had the following conversation.

Heretick. It is my opinion that God requireth nothing of a man but what he is able to perform.

Orthodox. We are required to be holy; or in other words, to live without sin. But Scripture in-

forms us that there is no man that liveth and sinneth not! The meaning is, that we sin every moment of our lives.

H. Then all must die in their sins: and receive its wages, which you say is eternal death.

O. No; not the *elect*—for to them the gift of God is eternal life.

H. What! without repentance?

O. O, no; they *do* repent.

H. But I wish to know, if they sin while they are repenting?

O. Why—why—they sin all the time, and repent all the time.

H. Whosoever committeth sin is the servant of sin; and no man can serve two masters. I wish then to know the difference between the elect and common sinners, for *they* can improve no more than their whole time in sinning. Do the elect sin *better* than *they*?

O. The elect have a principle of grace in *their* hearts, and are sorry for sin.

H. What, with a Godly sorrow?

O. Why—Yes, they repent sincerely.

H. And do they sin in this sincere exercise?

O. I don't know what you would make out, you seem to be full of strange notions about Scripture.

H. I would convince the world that God is just in all his dealings—and that he is no respecter of persons. That he will not take one from an unbroken series of transgression, and for Christ's sake give him eternal life, with a crown of glory, and call another a reprobate, who is a better man, and send him to endless destruction. God, in an early day, manifested his determination of equal dealing with mankind, in the affairs of Cain. If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. The Lord again condescended to make known to Ezekiel the equality of his government, xviii. 20. "The soul that sinneth it shall die. The son shall not bear the iniquity of the father: neither shall the father bear the iniquity of the son." If this is the case, then we are not under a law of attainder; or reprobation to eternal torments for our father Adam's eating we know not what!

Again. At the conclusion of the blessed book. "Behold! (saith the Judge) I come *quickly*, and my reward is with me to give every man (the elect not excepted) according as his work shall be." And it is perfectly just that he should. Therefore, blessed are they that *do*—yes, do his commandments *now*—not after they are dead—but, blessed are they that do his commandments, that they may have a (present) right to the tree of life, and may enter in through the gates into the city. And blessed be the name of Christ our Saviour, who hath sent his angel to testify these things in the churches.

S. M. ROSE.

Morristown, (N. J.) Feb. 1823.

TO THE REV. ASA HILLYER, D. D. of Orange, N. J.
Sir—I was present and heard your discourse in the Presbyterian Church at Morristown, in the month of January. I considered that you wished

* Appellations frequently used in Babylon, where things are called by wrong names.

to be regarded as a *true* prophet; and that you regarded the Universalists as *false* prophets. Several persons who heard you, have expressed their opinion that your arguments against the truth of Universalism, were unanswerable. As your discourse was written, I solicit you to favour the public with the perusal of it, which can be done *without expense*, by having it inserted in the columns of the GOSPEL HERALD, published in New-York. Presuming the Editor of that paper will have no objections to publish it. If you, Sir, should decline publishing it, (which I earnestly hope will not be the case) I must entreat you to inform me by letter, whether I was correct in understanding you to say, that "Universalists teach, that sinners are *happy while sinning*, without repentance;" and "that sinners do not die in consequence of their sins?"

Respectfully yours, &c.

W. WOOLLEY.

Note. The Rev. Doctor Hillyer is informed, that his Sermon, if he will favour us with the M. S. shall be *fairly* printed in this paper. Assuring him, that if his arguments are *unanswerable*, we will never answer them.

ED. GOS. HER.

* * The Sermon shall be printed *gratis*, and Dr. H. *gratuitously* furnished with *fifty* copies for the use of his friends.

NOTICE.

We are requested to state, for the information of our Friends in Morris county, (N. J.) that the house belonging to W. Woolley, in Morristown, is fitted for public worship. That it is expected it will be opened for the same, on Sunday next, at half-past ten o'clock in the morning, and at early candle-light. It is contemplated to meet in this house every Sabbath; and, when destitute of a preacher, for the time being, the Eleven Sermons delivered by Br. Hosea Ballou, in Philadelphia, during the months of Dec. and Jan. 1821, and 1822, will be read and examined; requesting our Christian Friends and Teachers to attend and point out their *errors*, (if they contain any) and their *licentious tendency*.

☞ The friends to, and believers of, God's *universal unchangeable love*, will meet, as abovementioned, every Saturday evening, for the purpose of searching the Scriptures, and discussing the great question of the purpose of God, relative to man's salvation. Christians of every denomination are invited to attend, and in the spirit of *love*, to participate in the discussions. Hath not God said, "Come, and let us *reason together*?"

GOSPEL ADVOCATE.

Br. Thomas Gross, has commenced the publication of a weekly paper, in Buffalo, at two dollars per annum, called the Gospel Advocate; devoted to the dissemination of correct principles, and the spread of the glorious Gospel of Jesus Christ.

* * Any person in possession of "Letters to a Friend, by Joseph Young," will confer a favour by loaning them to the Editor of this Paper.

FOR THE GOSPEL HERALD.

Mr. Fitz—By giving the following Hymns a place in the Herald you will oblige a number of your readers, if not all.

T. P.

HYMN.

Great God of Heaven, it cannot be
That good and evil flow from thee!
Thou art eternally the same,
And Love and Mercy are thy names.

Thy ways are truth, thy laws are right;
Justice and mercy thy delight;
To all, thy tender mercies flow
In heaven above and earth below.

Thou didst in love our race create;
Holy and happy was their state;
And when by sin thy creatures fell,
Thou didst redeem their souls from hell.

To all thy grace is freely given,
And thou wilt lead them all to heaven;
Thy nature's love, thy dealings kind,
Not one for hell was e'er design'd.

Great God, how kind are all thy ways,
How free thy love, how rich thy grace!
All-needful aid to us is given,
And thou wilt raise our souls to heaven.

HYMN.

Awake my soul in joyful lays,
And sing thy great Redeemer's praise.
He justly claims a song from me,
His loving kindness, O how free!

He saw me ruined in the fall,
Yet lov'd me, notwithstanding all:
He saved me from my lost estate,
His loving kindness, O how great!

Though numerous hosts of mighty foes,
Though earth and hell my way oppose,
He safely leads my soul along,
His loving kindness, O how strong!

When trouble, like a gloomy cloud,
Has gather'd thick and thunder'd loud,
He near my soul has always stood,
His loving kindness, O how good!

Soon shall I pass the gloomy vale,
Soon all my mortal powers must fail;
O, may my last expiring breath,
His loving kindness sing in death.

Then let me mount and soar away
To the bright worlds of endless day;
And sing with rapture and surprise
His loving kindness in the skies.

☞ The Editor of this paper offers as an apology for declining the invitations of the Friends of Truth, in distant towns, to visit them; that he is indisposed of a cold of long continuance. When able, he will make amends for disappointments, which have been unavoidable.

NOTICE.

The "Society for the Investigation and Establishment of Gospel Truth," will meet at Mr. Tolerton's Academy, 63 Chrystie-street, every Friday Evening, at half-past six o'clock.

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW-YORK, SATURDAY, MARCH 1, 1823.

NO. XLII.

CONVERSIONS.

In our last Number we published the Narrative of the conversion of Stephen Popohe, a native of Otaheite, from the darkness of Paganism to the darkness of modern pretended Christianity. The following is an account of the deliverance, from the kingdom of darkness of pretended Christianity, and translation into the kingdom of God's dear Son, which is *light*, of a citizen of New-York, who is known to many. Let him that readeth understand.

TO THE EDITOR OF THE GOSPEL HERALD.

Mr. Fitz—Having been solicited to give a brief sketch of my former belief, and the *cause* of my relinquishing it and embracing Universalism, and believing that it may be satisfactory and beneficial to some who may peruse it, I feel it my duty to comply with the request.

I was formerly a member of a Presbyterian church, and then believed that God the Creator of all things, before the foundation of the world, chose or elected a certain number of mankind in Christ, to be redeemed by him, who would come to the knowledge of the truth while in the *body*, and be rendered perfectly happy beyond the grave; and that he passed by the residue and ordained them to endless wretchedness for their sins, to the praise of his justice. The only seasons when I had reason to believe I was one of the *elect*, were, when I hated my sins, relied on Christ for salvation, endeavoured to obey the commandments of God, and loved him supremely; whenever I failed in either of these respects, I *doubted* my election, and feared I should go to hell. I, however, was comforted by my teachers, who told me it was a *good sign to doubt* sometimes, and a bad one to be *always confident*.

I did not have the peace of mind I now have, for a good reason, because then my *feelings*, which were as changeable as the wind, were the foundation of my hope; but now, the *word* of God. I was much opposed to Universalism, so much so, that I was unwilling to read a book that contained the doctrine, or have one in my house. I was persuaded to hear Mr Mitchell, twice, but conceived his doctrine to be inconsistent. I frequently conversed with Universalists, but still thought I was correct. I at length heard of a debating society of Universalists, who met once a week for the investigation of gospel truth, and was informed that some individuals of other denominations met there to oppose them. I therefore went to hear them, in order to get some new ideas and be enabled with more ease to confute the Universalists. But I was disap-

pointed; for instead of having my former faith strengthened, it became weaker, in consequence of being convinced that the parable of the sheep and the goats, in Matt. xxv. (which I once believed to be a strong evidence in favour of a judgment *after* death, when Christ would separate believers from unbelievers never to meet again,) alluded to the time when the Romans besieged Jerusalem, and destroyed it with its temple; when the righteous, or believers, fled to the mountains, according to the command of Christ, and were separated from those who perished and were taken captive.

In the first place, I could not believe that the righteous there spoken of, would go to heaven for performing *good works*, and the unbelievers go to hell because they did not *feed the hungry*, clothe the naked, &c.; because I was persuaded, that "faith was the gift of God." That mankind were saved by *grace*; "not by *works*, lest any man should boast." Eph. ii. 8, 9.

In the second place, I observed this parable was part of Christ's answer to the question his disciples put to him, in the first part of chap. xxiv. "Tell us, when shall these things be, and what shall be the sign of their coming, and of the end of the world?" He told them what would be the *signs*, and said, in verse 34, of this chapter, that all the things he had spoken should be fulfilled before that *generation* passed away.

And in the third place, the parable alluded to commences with the words, "*When the Son of man shall come in his glory*, and all the holy angels with him." In order to ascertain *when* he did come, I was referred to the words of Christ, Matt. xvi. 27, 28. "For the Son of man shall come in the glory of his Father, with his angels, and *then* he shall reward every man according to his works. Verily I say unto you, there be some *standing here* which shall not taste of death, till *they see* the Son of man coming in his kingdom." And was, by the same, persuaded that Christ came in the glory of his Father, with his angels, while some of those were living to whom he spake.

I observed that several passages which alluded to the same event, failed to support the *heart rending doctrine of endless misery*; and was therefore obliged to relinquish my former belief in part; and in consequence of attending that Society, hearing Mr. Mitchell preach, perusing the word of God, to see whether the things I heard were Scriptural, I am enabled, thanks be given to my Maker, to rejoice in the *Gospel* He preached unto Abraham, saying, "In thy seed (Christ, Gal. iii. 16.) shall *all* the nations of the earth be blessed." (Gen. xxii. 18.)

Blessed in his *love*, which was manifested by sending his Son, the promised seed, into the world, not to *condemn* the world; but that the world through him might be *saved*. John iii. 17.

STEPHEN VAN SCHAAK.

New-York, Feb. 22, 1823.

"ANTI-UNIVERSALISM."

(Concluded from p. 326.)

PART II.

Do you not believe, dear reader, that there were such places as Sodom and Gomorrah. The Bible tells us there were; and reference is frequently made by our Saviour and his apostles to their destruction. Josephus believed it, and relates several things that he had seen himself; and travellers of later times tell many extraordinary circumstances in confirmation of the account given in the Bible. The cities of the plain, which is now covered with the waters of the dead or salt sea, had become exceedingly wicked, so that there could not be found even ten righteous in the place; and that God sent his angel to destroy them. But when they revealed their errand to Lot, and he to the people, they did not believe him. *Don't you think they were Universalists? And when Lot urged the danger with anxious solicitude, just as Christians do now, he seemed as one that mocked, just as Christians do now; and it was because they were all Universalists, and did not believe that God would destroy the place. But the judgments of God are sure, though his mercy endureth for ever. And the Lord rained upon Sodom and Gomorrah, brimstone and fire from the Lord out of heaven! And they all ascended to heaven in a chariot of fire and brimstone!* But poor Lot was obliged to flee to the little city for his life. If his righteous soul had only been vexed into all the abominations of the place, *he might have gone to heaven with the rest.* But, poor man, because he was the only righteous one to be found in the cities of the plain, he was doomed to be shut out of heaven, for some time at least. I wish you would think of these things, friend, and may God help you to believe the TRUTH.

REMARKS.

"Facts," says the adage, "are stubborn things." Mr. T. has miserably trifled with the subject, and sought refuge in pitiful subterfuges, and puerile evasions. His argument (if such wretched stuff can be called argument,) is the following—Righteous Lot and his daughters, were obliged to flee, and remain in this miserable world, because they were *righteous*; but the wicked, because they were *wicked*, were taken right up to heaven. And it was because they were Universalists, &c. Reader, shall this be palmed upon you for Universalism? Universalism teaches the doctrine of the Scriptures. They inform us, that the *wickedness* of man was the cause why God destroyed him from the earth. Sin produces misery. God, in mercy, removed these miserable sinners from the scene of their sin and suffering. Did he "write his law in their hearts, blot out their sins as a cloud, forget their transgressions," and receive them to heaven? If God did

this, it was both an evidence of his hatred of *sin*, and love to the poor *sinner*. Reader, remember that *forgiving the criminal, and approving the crime are two things!*

But righteous Lot, and his righteous daughters, what became of them? Let facts speak. Away with fine spun theories, and wretched expedients. While the heavens were red with the conflagration of the cities of the plains, Lot was *drunken*, and his daughters crimsoned with *incest!!!*

A greater abomination never stained the annals of Sodom's wickedness, or Gomorrah's crimes! And this, when the embers of Sodom were glowing, and the finger of Heaven pointing to the beacon, to warn mankind! Is it possible that men can be found, who, with this testimony proving the imperfection of man, will cater for his *holiness!* Shame on such.

But Lot's daughters *thought* there were no people in the world, only their father and themselves. An excellent excuse. Where was Zoar, the city which Lot and his daughters left, when they ascended the mountain? It is possible, in the charity of some, we shall be damned, for not saying that Lot's daughters were ignorant of the existence of a city which they had both *seen* and *resided* in! Poor old Lot. "He feared to dwell in Zoar; and dwelt in a cave with his two daughters." (Gen. xix. 30.) Had he been gifted with prescience, we think he would have feared the cave also! Now our conclusion is, that Lot and his daughters were not so *holy*, that the charge of injustice can be predicated against God, on the fact of taking the inhabitants of Sodom to heaven, and leaving these holy persons to live a little while longer in this miserable world.

This is a terrible world.—The pious folks all want to get out of it. They give evidence of this. When sickness assails them, they, not wishing to continue here, as poor Lot was obliged to do, when his wicked neighbours "*ascended to heaven in a chariot of fire and brimstone.*" rejoice, and hail the mortal messenger as their friend. Not so. The doctor is summoned, *prayers* and *physic*, those powerful prolongers of human life, are quickly called to aid the heaven-longing man, and, Lot-like, find some mountain-cave, or city of Zoar, to screen them from their boasted heaven. All their concern is, "TO BE SHUT OUT OF HEAVEN, FOR SOME TIME AT LEAST!!! This heaven they talk so much about, and which they think is too good for their neighbours, they wish to keep clear of themselves. If they go, they go unwillingly, and prove, by testimony far superior to Mr. T.'s, that if they enjoy this miserable world, those may have heaven who have no other alternative.

A word to Mr. T. and we close. We recommend to this gentleman to learn our doctrine, and examine his own. To quote Scripture correctly, and never attempt to palm upon *others*, that, which he does not believe *himself*.

FOR THE GOSPEL HERALD.

Mr. Editor, Sir—In conversation with a person of the Methodist persuasion a few days since, on the subject of free will, or free agency, he remarked,

that mankind damned *themselves* eternally, or in other words, were doomed to hell fire eternally, on account of their own evil deeds. I then asked him, If mankind could save *themselves*, by their own good deeds, and merit eternal salvation by the same?—He answered, Certainly, without a doubt.

Now, if mankind can either damn, or save themselves, by their own bad, or good deeds, wherefore the necessity of Christ's dying for them? For, admitting such a view of the subject to be correct, it would evidently prove, he neither died for the one or the other; for the bad must go to hell of course, and the good, will be saved by their own good deeds. Now, I should like to know what merit Christ has in the matter of their eternal salvation, although the Scriptures inform us he died for all mankind. He then told me, if mankind abuse the free will, or free agency, granted to them, they must suffer eternal hell fire, and that Christ never died to save *them*, although he died to save sinners, according to Scripture.

I then told him, if mankind saved themselves, and gained eternal salvation by their own good works, and a proper use of the free will granted to them, then, Jesus Christ did not die for *them*, they saved themselves: so the result of all is, he neither died for the one, or the other.

On being asked, whether, if he had it in his power, he would be willing to save all mankind? He answered, he did not think he would, although we are told to do as we would be done by, to pray for all men, to do good to them that evil entreat you, to judge not least ye be judged. With how much sincerity can such a person raise his hands to Heaven, and repeat our Lord's prayer, "Forgive us *our* trespasses as we forgive *those* who trespass against us!"

O TEMPORA! O MORES!

By inserting the above in the Herald, you will oblige
A Subscriber.

From the (Canandaigua) Plain Truth.

ELEGANT EXTRACTS FROM THE RELIGIOUS INTELLIGENCER.

Page 14. "Thousands and tens of thousands are annually perishing in their sins within the limits of the United States, because there are none to preach to them the words of eternal life." *President Moore's Letter from Williams College.* [If this be true, what are we to think of those priests who have turned their backs upon their poor countrymen, and left them in their sins and in their blood. If this be true, the soul of every American that is lost will be a swift witness against them at the day of judgment; his blood will be required at their hands! If this be true, then those missionaries that have deserted their dying countrymen in their utmost need, and gone to a foreign shore, "deserve a double punishment from God and man."]

Page 55. "Satan's legions fight and tremble, but we [the missionaries,] have not yet been devoured by the prowling monsters." [This has all the requisites of modern poetry. It is sublime, terrible, and unintelligible.]

Page 58. "Should the heathen, now perishing for lack of vision, challenge us in eternity, and say, 'These devouring flames which consume us, these ponderous chains with which we are loaded down, this dark and horrible abyss we might have avoided through a more noble zeal of American Christians, we could not plead guiltless.'" *Rev. Mr. Somers's Speech to the Bible Society in New-York.* [What kind of a god does Mr. Somers worship? He must be very different from the TRUE God mentioned in Scripture, who "rewards every man according to his works." If Mr. Somers' god punishes the heathen with "chains, flames and darkness," for not believing what they have never heard, he must exceed the very devil in malignity.]

Page 64. "An aged man in Pittstown, N. Y. while spading up the ground in a missionary garden, dug up a silver dollar. He can give no account how it came there, having cleared the land himself. But he devoted it to the Lord, &c." [gave it to the priests. This is a real Calvinistic miracle. The money was probably left there by old Admiral Noah; it having been part of his prize money taken from French privateers, and Spanish galleons!]

Page 219. "The adversary of souls, and the adversaries of revivals have united their strength against the Rev. Mr. Nettleton; but their malice nor their slander cannot harm him—nor can the gates of hell, although *faithfully guarded by Universalists*, prevail, &c." [Behold the patience of the saints! If the devil stations the Universalists without the gates of hell, where does he stow the poor Calvinists?]

Page 220. "A large proportion of this extensive tract of country [Georgia,] is literally a moral waste. Vice and infidelity abound without any countervailing influence to impede their growth, or arrest their progress. A large part of our territory is a missionary field." *Report of the Georgia Presbytery.* [I ask for the 999th time, and would to Heaven there could be an answer, why not employ American missionaries in Georgia, instead of sending them to British India? Is not Georgia one of the "good old thirteen United States?" Are not the Georgians our brethren—and did not they contend manfully for the attainment of our independence? The venerable shade of General GREENE can answer these questions.]

Page 224. "Will you, my young friend, accept of \$1 as a very small testimony of the interest I have for you. This trifle I have saved by denying myself the use of gloves. This from a lady who wears not gloves in the summer season." *An old Maid's letter to a beneficiary.* [This lady is probably the same one that begged a *button* of a British navy officer at Hartford in 1815, at the Peace Ball.]

Page 240. "In Sweden 400,000 families were found destitute of Bibles. It will require 36 years to provide every *Christian* family with the Scriptures; and without greatly increased exertion, and extended resources, it will require more than 664 years to place one copy of the sacred volume in every family upon earth." [400,000 destitute families

in Protestant Sweden! That's news indeed. Supposing each family to contain 8 persons, here are 3,200,000 souls destitute of the bread of life; and a very long lived, intelligent, and reading people too. The Swedish people are far superior in knowledge to those of England. Unfortunately for this 'missionary arithmetic,' there are but three millions of people in Sweden—so our zealots have found 200,000 destitute people, who have no existence except in their own poetical imaginations.]

Page 251. "The profligacy of St. Giles in our own metropolis [London,] is notorious, but it ceases to be matter of astonishment, when it is known that in that part of the parish called the "Holy Land," out of 1148 families, only 46, upon a recent investigation, were found in possession of the Scriptures; and out of 1860 adults, 1454 were unable to read. *Proceedings of the London Bible Society.* [The above is a very flattering picture of London, the centre of Protestant Christendom. Seven-ninths of the people of "Holy Land," ignorant of letters, and only one family in twenty-five furnished with Bibles. Tell it not in Constantinople, publish it not in the streets of Pekin—lest Musselmen rejoice, lest Pagans triumph.]

Page 255. "Perhaps *Yale* is excelled by some other Colleges in all that regards *mere literature*; but in respect to *science*, it is probably superior to any other institution in our country." [This writer is better qualified to peddle *wooden nutmegs*, than to sit in judgment upon Colleges. He has probably been in the habit of calling Cambridge University "Satan's College,"—a very common *charitable* expression among the orthodox clergy.]

Page 257. "The truth is that the miracles of Christianity are nothing, are mere common-place occurrences, compared with the miracles recorded in the sacred books of the Hindoos. Tell them that Jesus Christ walked on the sea, and they will answer that *Vishnoo drank a sea dry!* In short, the most wonderful events recorded in the Bible make no impression upon them." *Winslow and Spauldings' Journal in Ceylon.* [Why do not Messrs. W. and S. try to work some miracles themselves? They are no doubt as honest, though not so cunning as father Xavier. That our countrymen should support them there is a standing miracle, which beats those of Xavier all hollow.]

Page 315. "The retail price of all the English copies of Scott's Family Bible, amounts to the sum of £67,600, (\$300,144,) that of the American copies to £132,300, (\$587,412.)" [We have been *hoaxed* on a larger scale than the English by this work. I knew a poor man with a family of eight children, he was destitute of a *cow*—but had paid \$31 for this Calvinistic Bible. Scott will soon be a saint in the orthodox calendar.]

Page 351. "By means of the poor the gospel is preached. For it is to the contributions of the poor that these societies chiefly look, and for years have not looked in vain. Subscriptions of one penny a-week are the chief stay of religious exertions all the world over. One penny a-week from each family may edify many a soul." [This is a precious

confession. Our mendicant clergy say that they live upon the poor. This speaks for itself, and can require no comment. These beggars in broadcloth in this respect resemble the *lice*, (*pediculus vestimentorum et capitis*;) for they live upon the blood and sweat of the poor.)

Same page. "A Tunisian Jew of rank has lately declared himself a convert to Christianity. [Calvinism: How much money does Mordecai make by his conversion? One 'converted Jew' travelled through the country singing for money.]

Intelligencer for Nov. 1821. "Our wants are increased, on account of the number of students (two-thirds of which receive charity,) far beyond our income. We have no present means of assisting but about half of the indigent students, [there are more calves than teats!] and have been able to do it thus far only by casting ourselves on public charity." *Professor Stewart's Sermon at the New College.* [The public are no doubt willing to pay for "heating the poker."]

[TRACT NO. 124.]

ADDRESS TO THE SABBATH-BREAKER.

My friend, why do you profane the Sabbath, and expose yourself to the wrath of God? He has commanded you to remember the Sabbath day, to keep it holy. But you are breaking his command, and incurring his indignation. He has such an abhorrence of this sin, that he commanded his ancient people to put to death the person that should be guilty of it: "Ye shall keep the Sabbath therefore, for it is holy unto you: every one that defileth it, shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but the seventh is the Sabbath of rest; holy to the Lord. Whosoever doeth any work on the Sabbath day, he shall surely be put to death." *Exod. xxxi. 14, 15.*

And in obedience to the command of God, when a man was found breaking the Sabbath, "all the congregation brought him without the camp, and stoned him with stones, and he died." This was no more than he deserved for disobeying God. And the sin of disobeying God is as great now as it was then. And although God does not, now, require his people to put Sabbath-breakers to death, yet he often puts them to death himself, while in the act of transgression. *And no man can profane the Sabbath, without being exposed to sudden death.*

In a town in Connecticut, a man and his companions, on the Sabbath, went out in a boat for the purpose of fishing; but soon the boat upset, and two of them were hurried into eternity.

A number of persons appointed a certain Sabbath as a time to play at foot-ball; and while two of them were tolling a bell, to call the company together, they were struck with lightning, and both died.

A certain man was accustomed to go on the Sabbath to another part of the town, to purchase meat. He was often admonished of the guilt and danger of this practice. But he would not desist from it. And as he was returning with his load of meat, on

Sabbath morning, he fell down in the street and died.

A number of young men went out, on the Sabbath, to a certain forest, and cut down a small tree, for a May-pole. And while they were bringing it home upon a cart, one of the wheels suddenly went down a low place, and the pole struck one of the young men upon his head, and killed him upon the spot. And there he lay a fearful spectacle of the wrath of God, against those who profane the Sabbath.

A young man, in the state of Connecticut, went down after public worship on the Sabbath, to a pond, for the purpose of bathing. His parents supposed that he was in his chamber, engaged in reading; and they knew not his danger, till a messenger arrived and informed them that he was drowned.

A young lady in the state of New-York, agreed with her associates to meet on the Sabbath for a party of pleasure. When the day arrived, she mounted her horse to join her companions. But she had not proceeded far, when she was thrown from her horse. Although she was not materially injured, yet conscience in some measure awoke, and she knew that she was doing wrong. She observed to her friends that she would never again visit on the Sabbath; and that she would then return, were it not for disappointing her companions. She therefore proceeded, but was soon thrown from the horse again, and so severely injured that she shortly after died.

A man in Vermont took up a carpenter's tool on the Sabbath, for the purpose of doing some unnecessary business, and in using it he gave himself a wound which soon ended his days, and sent him to the tribunal of his final Judge.

A man at New-Orleans set out on a Sabbath morning to cross a river on some worldly business. As he could find no boat but one which was fastened to a tree by a lock, he attempted to get that. Some persons who were present, requested him to desist from his purpose. But he replied, that he would either go to the other side of the river, or to hell. He therefore broke the lock and entered the boat: but he had not gone far, when it upset. The spectators were so impressed that it was a judgment from God that they stood amazed, till it was too late to afford him any help. Thus he was launched into a boundless eternity, in the midst of his impiety. He did not go to the other side of the river; and whether he went to hell, as he said that he would, in case he did not go to the other side of the river, is known to that Being who called him to give up his account.

Several young men in New-Hampshire went to the Merrimack river on the Sabbath, to bathe. After being in the water about an hour, they came on shore. One of them boasted that he had spent many Sabbaths in this way; and said that he meant to spend many more. His companions were about to leave the river, and requested him to do it; but he refused, and said, that, at any rate, he would have another good swim. He then plunged into the river, and although one of the best swimmers, sunk

to the bottom, and was raised a corpse. His spirit had returned to God, to receive its irrevocable doom.

Three young persons in Massachusetts, went out on the Sabbath, to amuse themselves by sailing on a mill-pond. The next day they were all found at the bottom of the pond, dead.

A young man in New-Hampshire, who had often profaned the Sabbath by bathing in the water, one Sabbath boasted that he had bathed that day in two ponds, and that he would yet bathe in another. At evening he was found at the bottom of the pond, and carried home a corpse.

By records which have been kept in a particular place near one of our large rivers, it appears that more than twice as many have been drowned there on the Sabbath, as on any other day of the week; and those who were thus drowned, were cut off as in a moment, while breaking the command of God.

Several lads in Massachusetts went out in a boat, on the Sabbath, for amusement. A tything-man saw them, and ordered them to come on shore; but they treated his orders with contempt; and while making efforts to get out of his reach they overturned their boat, and found themselves at the bar of God.

A pious minister in his sermon, once spoke of the man in the camp of Israel, who was stoned to death for gathering sticks upon the Sabbath. A thoughtless man present was offended; and to show his contempt, left the house, and began to gather up sticks. When the congregation came out they found the man dead, with the bundle of sticks in his arms.

The Sabbath-breaker is exposed continually to instant death. And he is exposed to everlasting destruction in hell. He must repent and forsake his sins, or he must perish for ever.

My friend, you are in the hands of that God, who hath commanded you to remember the Sabbath-day, to keep it holy. You are breaking his command. And yet without him, you cannot draw a single breath. He can easily destroy you; and if you continue to profane the Sabbath, he will do it. *He that being often reproved, and hardeneth his neck, shall suddenly be destroyed, and that without remedy.*

NOTE.—It is not to be supposed that those who were cut off, while breaking God's command, were greater sinners than many who are spared. Yet as they were exposed to sudden death, they ought to have been engaged in an employment which would have fitted them for heaven. Were they engaged in such an employment? What time had they to repent, or obtain pardon? And where can the person go, who persists in transgression till God cuts him off, but to the world of wo.

ANDOVER: Printed for the New-England Tract Society, by Flagg and Gould. 1821.
[2d. edit. 6,000.]

REMARKS.

The above "Address" brings to our recollection an anecdote, as follows—A captain of a German packet, bound to England, was accosted by a pas-

senger on board his vessel, with the remark, that the life of a seafaring man was a very precarious one; adding, I wonder that people can be found, who will continually expose themselves to the mercy of this treacherous element. Pray, captain, said he, how long have you followed the sea for a living?

Since I was twelve years old, replied the captain. I was brought up a sailor by my father, who also sailed a packet to England.

How came your father to go to sea, captain?

Why, he sailed a packet with my grandfather. Is your father and grandfather living, captain?

No! They both are dead.

Where did your grandfather die, captain?

My grandfather was cast away on the English coast, and perished.

And your father, captain, what became of him?

My father lost his life also at sea; the vessel, which he was on board, foundered.

Is it possible, captain, that with the fate of your grandfather and father, both staring you in the face, and admonishing you, that you will have the presumption to go to sea?

Friend, said the captain, is your grandfather and father living?

No, said the passenger, both of them are dead.

Where did your grandfather die?

My grandfather, said the passenger, died in his bed; where should a man die!

And your father, where did he die?

My father died in his bed also.

"Is it possible," friend, said the captain, "that with the fate of your grandfather and father, both staring you in the face, and admonishing you, that you will have the presumption to go to" bed?

The above "Address" mentions 13 instances of persons dying on the Sabbath, so called, because they were wicked, &c. in not going to church. Now we can recollect of a number of instances of men dying in church, and while returning from church!!!

We are altogether in favour of a decent and proper observance of the first day of the week, as a suitable time for public worship. We do not, however, consider it more holy than any other day. We say with Paul, Col. ii. 16, 17, "Let no man, therefore, judge you in meat or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath-days: which are a shadow of things to come; but the body is of Christ."

Let these Tract writers, and their compeers, who continually have an eye to the cash, in all they do, remember, that the Scriptures declare, "The seventh day is the Sabbath of the Lord thy God, in it thou shalt not," &c. This command was never made obligatory upon the Gentiles. Dispute this who can!

For ourselves, we are not solicitous about the time, nor manner of our death. We commit, in humble confidence, our soul and body to the keeping of our Redeemer, in full assurance, that he will do all things well.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven." Scripture.

ANOTHER INVENTION.

A CIRCULAR, bearing the signatures of the (Rev.) Samuel H. Cox, John Knox, and Zechariah Lewis, as a Committee, has appeared, addressed "To ministers of the gospel, managers of auxiliary societies, and other friends of the missionary cause." They state, that "their treasury is *exhausted*! and the Board are largely in advance," &c. They conclude as follows—"In the conclusion we respectfully request that ministers of the gospel would read this paper to their respective congregations, and make a collection for the object—that they and their people would pray for us at their monthly concert meetings—that they would endeavour to procure subscribers for the *American Missionary Register*, and to inspire and maintain a missionary zeal within the circles of their influence,—and finally, that each one would feel and assert the privilege of *doing something*. Thus may much, very much good be most easily accomplished; and the reaction of cheerful giving, to such an object and from a proper motive, will render the habit easy, the character noble, and the gracious reward *a far more exceeding and eternal weight of glory*. No donation will be slighted because of its smallness; and let those that are made be forwarded as soon as practicable to Mr. Zechariah Lewis, our Treasurer and Domestic Secretary, No 38 Broad-street, New-York."

Friend Cox has much talent for missionary begging! He has a peculiar facility of associating ideas, and promising future and large interest for the principal of the money he coaxes out of the good picus folks. When he preached his begging sermon to give a benefit to the new Presbyterian Church in Elizabeth-street, *vide*, the Bowery, he had the address, all at once, to convert the Church into a "*Saving's Bank*," the interest to be paid in heaven!

There is something, after all, in favour of friend Cox, as cashier to his Bank. Our city Banks would look rather blank at the man who should make small deposits, and expect large returns. But friend Cox is more generous and bountiful. He will refuse no deposit on account of its "*smallness*!" And he promises "a gracious reward,—a far more exceeding and eternal weight of glory." He does qualify a little, by the way, when he talks of rendering the habit easy! A knowledge of human nature is equal to a small farm. Friend Cox must have learned of Messrs. Mills and Schermerhorn, the famous missionary beggars who visited Mr. Taylor, of Kentucky, [See GOS. HER. vol. 1. p. 192.] and told him, (Mr. T.) "that if he would only stir up the people to missions and Bible Society matters, he would find a great change in money affairs in favour of the preachers; urging by questions like this, Do you not know, that when the springs are once opened they will always run?"—Small sums will open the springs! When the habit becomes easy, large sums will float down the current.

Friend Cox, in his Circular, asks, "Shall I lose any opportunity of being a co-agent with God himself," &c. As friend Cox is agent, we hope he will show his credentials, and satisfy us and the pub-

lic, too, that he is duly authorized to sell his *eternal glory* for prompt payment of the *cash*!!!

Note.—We are credibly informed, that **SOAP-FAT AND ASHES,** will be taken in payment!!! Now we do not wish to treat a serious subject with levity; but we do say, that we think a little *grease* will be necessary to make all friend Cox's plans *slip* into successful operation. ☞ Friend Cox says, "The Lord God of the holy apostles *owns* our enterprise." Can friend Cox *prove* this? We think not. The Lord God, speaking by his Son, (Luke xx. 45—47.) "in the audience of all the people, he said unto *his disciples*, Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts: which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation."

TO THE EDITOR OF THE GOSPEL HERALD.

Sir—The 35th verse of chapter xx. of the Gospel by Luke, appears to me to prove the reverse of the doctrine which you espouse; viz. The unconditional salvation of all men. I therefore hope that you will give your opinion on the import of that verse and its connexion, in the Gospel Herald, and you will much oblige

An Inquirer after the Truth.

REMARKS.

We see nothing in the passage or connexion to disprove the doctrine of the *unconditional* salvation of all men. See ver. 37. "Now that the *dead* are raised, even Moses shewed at the first, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob." Ver. 38. "For he is not a God of the *dead*, but of the *living*; for *all* live unto him." Our correspondent must admit that *all* men will be the recipients of a *resurrection to life*. (See 1 Cor. xv.) If he will prove that any of the human race will not be raised and made *alive in Christ*, we shall readily concede that our doctrine is false. "For he [God,] is not a God of the *dead*, but of the *living*; for *all* [not a *part*] live unto him."

Our opinion of the verse in question is, as follows—the Sadducees denied that there is *any* resurrection. Christ speaks of the *first* resurrection. The children of this *world*, *aiwos*, age, marry, &c. But they which shall be accounted worthy to obtain that *world*, age, &c. neither marry, &c. See Rev. xx. 6. "Blessed and holy is he that hath part in the *first* resurrection." The resurrection spoken of by Paul, 1 Cor. xv. is the *last*. It is the knowledge of God, in this gospel *age*, that we have risen with Christ, the head of every man, and that, *in Christ*, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are *all one* in Christ Jesus." Gal. iii. 28. In the fashion of marriage, *two* are *one*! But in the resurrection of man in Christ, *all* are *one*! The Sadducees evidently introduced the circumstance of the woman and her seven husbands, to embarrass Christ. Whose wife shall she be? Every distinction is swallowed up in the family of God. "One

is your Father who is in heaven, and *all* ye are brethren." The Sadducees were ignorant of this.

From the N. Y. Chris. Her. & Seaman's Mag.

ANECDOTE,

Related at a meeting of the New-York Marine Bible Society.

On board the flag ship of a celebrated commander, a complaint was made by the captain against a number of the crew, if I recollect right, nearly two hundred, for disturbing the ship's company by frequent noises. The admiral ordered an inquiry to be made, and appointed a day for hearing. The accusation was, that these men were Methodists, and that when their watch was below, they were in the constant habit of reading the Bible to each other aloud; of frequent joining in social prayer, and singing of psalms and hymns. After the statement had been made and proved, the admiral asked, "What is the general conduct of these men on deck—orderly or disobedient, cleanly or the contrary?" "Always orderly, obedient, and cleanly," was the reply. "When the watch was called, do they linger, or are they ready?" "Always ready at the first call." "You have been in battle, Sir; do they stand to their guns, or shrink?" "They are the most intrepid men in the ship, my lord, and will die at their post." "Let them alone, then," was the decisive answer of this magnanimous commander; "if the Methodists are such men, I wish all my crew were Methodists."

[This intrepidity in fighting, among such zealous professors, may relish very well with an admiral of what has been not unappropriately denominated "*floating hells*;" but to a truly Christian mind, it must be a painful reflection to see such a killing spirit held as a commendable quality. If Bible Societies wish to inculcate such a religion, it would be as well for mankind, and better for the cause of Christ, if they had never had an existence; for whatever such fighting men may profess, they are more fit to be called deists or atheists, than the followers of a meek and lowly Saviour.]

Phil. Reformer.

The following remarks are selected from an article in the London Evangelical Magazine, on "Social Prayer."

"Long prayers are generally felt to be tiresome. Even persons of much spirituality of mind have wearied their fellow worshippers by the extreme length of time they have occupied. This evil might be easily remedied. But, without regarding the feelings of others, or the short time the meeting will continue, some persons spend from twenty to forty minutes in what they call prayer, whose actual *supplications*, if expressed in plain language, might be deliberately uttered in five minutes. But it seems they have a *form*, which they are resolved to repeat, and they do it as mechanically as a papist counts his beads.

"No sight is more odious than that of a man vain of his abilities, endeavouring to display them in addresses to God, with a view to gain applause"—

"When we hear a guilty apostate mortal addressing his offended and injured Maker, in a supplicatory harangue of swelling words, who can resist the conviction, that he is insensible of his real state, and is seeking to gain the admiration of man!"

"Between prayer, merely formal, and the total neglect of it, the moral difference is not so great as some may imagine; unless it be that the former is the greater sin. Formal prayer is worthless in itself; it brings the worship of God into contempt—hardens the heart—and above all, is a *taking of the name of God in vain*."

SPIRIT OF PERSECUTION.

In our opinion, (and we think it is the doctrine of the Scriptures,) the spirit of persecution is the spirit of the devil. We confidently hope, that no professed believer in God's universal love, would withhold his helping hand and sympathizing tear, when his bitterest foe is in the trammels of misfortune, and deluged with trouble. The doctrine of their religious opponents, which they believe to be pernicious error, and not their persons, is the object of their dislike. It is their duty to rejoice at the prosperity, and lament the misfortunes, of their foes.

We were induced to make the above remarks, having received a letter from our friend, and brother in the faith, Mr. A.—U.—, who resides in the western part of this State, communicating certain transactions, disgraceful to the party with whom he was concerned. It appears that Mr. U. engaged to teach a school, and made arrangements, which were prejudicial to him in consequence of the failure on the part of others, to fulfil their contract. The Inspectors, learning that he believed in "the restitution of all things," would not employ him, although they confessed they could find no objection to his "learning or capacity."

Such conduct is dishonourable and wicked. To encourage expectation, and induce a man to leave his town and occupation, incur expenses and trouble, and then violate the engagement, because the party dared to think and believe for himself, is not compatible with common honesty.

Mr. U. mentions an interview he had with a Baptist preacher. That afterward, this preacher frequently, in his sermons, belaboured Universalism. But on being favoured with opportunities to disprove the doctrine, if he was able, by replying to one who should be privileged to advocate it, he backed out! This has become very common. The pulpit is the castle, and the courage of the warrior is confined within its ramparts.

Hudson, Feb. 14, 1823.

Br. Fitz—Feeling an interest in the cause of the Redeemer, I am induced to transmit you the following new method of obtaining converts to the doctrine of John Calvin.

Your's in friendship, H.

CHRISTIANITY IMPROVING.

There transpired, in this city, a few evenings since, rather a disgusting scene. A member of the

Presbyterian church, who is likewise a deacon, feeling exceedingly godly, enjoined a task upon a girl of colour, about twelve years of age, of which she was, perhaps, totally ignorant as to the spiritual benefit; or in other words, she was what the orthodox call unregenerate. The thing required was to go to prayer. She not feeling with the same spirit of her master, declined; he accompanied his commands with threats, the female still refused. Our heavenly disciple of the meek and lowly Jesus, finding commands and threats unavailing, followed (not) the example of Christ, in—whipping her into that humble position. HENRY.

ANECDOTE.

A zealous Calvinist, in preaching from the 26th verse of the 73d Psalm, introduced his subject by observing, that *holy David* was a bright example of what every Christian on earth ought to be. He said David was afflicted and troubled like all other children of God, and that his righteous soul was most vexed and plagued, when he beheld the prosperity of the wicked, and he would have envied their situation and murmured against God, had he not been made acquainted with their final end. But when he saw them standing on slippery places, just ready to plunge into the lake of fire and brimstone, which flamed below, he was satisfied, and willing to endure a few more sorrows. The preacher told his brethren, they must take comfort and double their patience; for all the blessings which God bestowed on the wicked, were but curses in disguise, designed to dazzle their eyes with the prospect of good, till suddenly, there would break from beneath them a volcanic eruption, and swallow them alive in the pains of hell for ever. Now, said the preacher, dear brethren, we are no better by nature than the wicked, and this moment as much deserve to be damned! O what a wonder! what a wonder it is that a God of infinite wisdom, infinite goodness, and infinite power, should save one such hell deserving creature! And what a miracle of miracles it will be, when our God saves all the righteous!!

NOTICE

Is hereby given, that the "Second Society of United Christian Friends" in the city of New-York, are incorporated according to law. Donations will be thankfully received by the Trustees, to aid in the erection of a House for public worship. All persons, therefore, who are disposed to lend their aid, will have an opportunity to subscribe.

NOTICE.

The "Society for the Investigation and Establishment of Gospel Truth," will meet at Mr. Tolerton's Academy, 63 Chrystie-street, every Friday Evening, at half-past six o'clock.

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Payable in advance.

The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW-YORK, SATURDAY, MARCH 8, 1823.

NO. XLIII.

From the (Boston) Universalist Magazine.

SOME SUGGESTIONS FOR THE CONSIDERATION OF ARMINIANS.

Brethren, you have been led to adopt the opinion, that the eternal welfare of men depends on the use which they make of their moral agency, during the few moments of this temporal state of being. By adopting this sentiment, you have avoided the absurd and inconsistent doctrine of particular election and reprobation. To you it appears altogether inadmissible, that our wise and good Creator should, from all eternity, predestinate some of the human family to everlasting happiness, and others to endless misery; because, as you justly think, this makes him not only partial, but infinitely cruel. But is it entirely clear that you do not embrace notions equally exceptionable? As it respects the grand result, you agree with our Calvinistic brethren, that some of the human family will be endlessly happy and the rest miserable. This you hold as a certainty, which cannot be avoided. But if it be *certain* that some will be for ever happy and others for ever miserable, why does it make the matter any worse to admit that our Creator decreed it should be so? In order to have a clear view of this subject, suppose that what you call the day of judgment is past, and the righteous are received to favour and the wicked sent away into perdition; now look on the whole concern of both the happy and the miserable, what difference could there have been, had God, from all eternity, predestinated all parts of this great whole just as it now is? It certainly could not have made it any worse for the unhappy, or taken any thing from the enjoyment of the blessed.

Will you say, that the supposition, that God fore-ordained the whole system with all its parts, as it makes him the sole author of the whole, would not reflect that honour on the divine character, that it does to rest these eternal things on the agency of the creature? But this you will see at once is an egregious error; for it supposes that God was incapable of ordaining all things so entirely for his glory, as they turn out to be, being directed by the agency of man!

We may be more particular. Look at the righteous in glory. They contemplate their felicity in relation to the divine economy. They know that the Creator, whom they adore and praise, exactly according to the views which they entertain of his character, did not *absolutely determine* that they should enjoy him for ever, but gave them an opportunity to secure to themselves this felicity, or to plunge themselves into everlasting wo. With this view, would the blessed in heaven more highly

esteem the goodness of God than they would if they knew that they owed to the divine economy every possible circumstance which secured to them the inheritance of everlasting life?

On the other hand; is God to be glorified in the condemnation of the wicked? This you contend for. Then is it not clear, that in order for his glory to be complete, it must be understood and known that his wisdom contrived every part of the whole scheme?

But perhaps you will contend that it is necessary for the wicked, in misery, to know and realize that God did not predestinate them to their endless condemnation, but that he gave them a day of grace, and means to improve it to their advantage; all which they have neglected to their own damage. Well, allow you this; but let me ask, why is it necessary for the wicked to know all this? You must answer, either to make them think worse of the Creator, or better. You answer, Yes, to make them think well of the Creator, and to justify him in his ways. But here again you fall into an absurdity; for this supposes that means are used in hell to make the miserable think well of God. This will unavoidably reconcile them to him!

Brethren, if you will candidly consider the foregoing suggestions, it is believed it may prepare your minds for a profitable consideration of the following queries respecting certain passages of holy writ. As recorded, Gen. xii. 3. God promised Abraham that in him all the families of the earth should be blessed. Compare this with Gal. iii. 8, "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed." The evident amount of these two passages is this; Almighty God promised Abraham that in him all the families of the earth should be blessed with justification through faith. Now if you believe that all, who are blessed with justification through faith, are heirs of immortal happiness, must you not allow the doctrine of Universal Salvation to be true? And you are requested to consider the question, whether it be possible to reconcile the foregoing promise of Almighty God, with your view of man's agency? What is the difference between God's *promise* and his *predestination*? It must be erroneous to contend that God has not predestinated the thing which he has absolutely promised. If man's justification depended on his moral agency and not on the purpose of the Creator, how should it belong to God to *promise* that all the families of the earth should be justified? The prophet David says, Psa. xxii. 27, "All the ends of the world shall

remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee." Now Jesus says, "the Scriptures cannot be broken." But observe, here is a prophecy concerning what all people will do. They shall return to the Lord, and worship before him. Are you willing to contend, that all the ends of the earth have power, instead of turning to the Lord, to rebel for ever against him? What then would become of this prophecy? And let me further ask, how the prophet could, with safety, testify in this way, without expressing any uncertainty or conditionality, if turning to the Lord depended not on the divine purpose, but on the agency of man? In *Psa. lxxxvi. 9, 10*, we thus read; "All nations whom thou hast made shall come and worship before thee, O Lord; for thou art great, and doest wondrous things: thou art God alone." Here again the quere suggests itself: If he, who is God alone, had not *determined* that all the nations whom he had made should come and worship before him, but had given to them a moral agency to rebel against him for ever, how could the prophet safely say, that all nations whom God has made *shall* come and worship before him? The reason which the prophet assigns for his assertion is, "For thou art great, and doest wondrous things; thou art God alone." But why should this be assigned as a reason why all nations whom God has made should come and worship before him, and glorify his name, if we allow that he has given to all nations an agency, which they can employ in everlasting rebellion?

The absolute, unconditional promises of God, evidently regard the purification of the hearts of sinners, which should be admitted as evidence to prove that our purification depends on the divine will, rather than on our agency. See *Ezek. xxxvi. 25, &c.* "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. And a new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." That you may clearly understand the nature of the subject which I wish you to consider, I will here ask you, How can you reconcile these unconditional promises with your views of human agency?

God said to a sinful, idolatrous people, "I will sprinkle clean water upon you, and ye shall be clean." If their being made clean, depended not on the will or purpose of God, but on their wills, why should the Divine Being, who had made them such moral agents, promise to cleanse them without consulting their dispositions respecting it? Why does God inform them that he *will* give them a new heart, and take their stony heart out of their flesh, if he had given them an agency to prevent his doing this? And why does God tell them that they *shall* walk in his statutes, &c. if it were to be left to them to do so, or not?

Brethren, you will not forget that the current tes-

timony of the New Testament is in perfect accordance with what we have quoted from the Old. See *Eph. i. 4, 5*, "According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love: having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Verses 9, 10, Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that in the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him. If our heavenly Father predestinated the apostles before the foundation of the world, that they should be holy before him in love; and if he made known to them that he would, in the *dispensation of the fulness of times*, gather together all things in Christ, how is it reasonable to suppose, that he has submitted all these great events to the disposal of an agency in man, which may or may not conform to his will?

If you duly consider all these suggestions, you will perceive that you are under no necessity of denying the divine predestination, in order to avoid what appears to be cruel in the Calvinistic creed, for the Divine purposes, as above proved, entirely exclude the idea that any of the human family are predestinated to a state of endless misery, and clearly show that the gospel of Jesus Christ is designed, in the counsels of our merciful Redeemer, to effect the final purification and everlasting happiness of all the ends of the earth.

From the (Hartford) Religious Inquirer.

We insert the following communication without claiming to have any knowledge of the facts, except what that affords; and if any reply is wished to be made to it, a place will be afforded to it with equal cheerfulness. If, however, this statement is correct, which we have no reason to doubt, it will be perceived that the authority of orthodoxy is still maintained with no inconsiderable share of its original rigour. This proceeding may perhaps afford some explanation of what certain sectarians mean by "anathemas of universal love." The great sin of Mr. Dodge seems to be, that he had a more enlarged view of the promises and the goodness of God, than the narrow rules of orthodoxy admit. The offence does not appear to have been a *want of faith*, but an *excess of faith*; Mr. D. seems to have believed too much. Were we not accustomed to these things, it would appear extraordinary indeed, when it is universally admitted that *all* mankind are sinners, and that *none* can hope for salvation but through the *mercy and goodness* of God, that it should be deemed a sufficient ground for excommunicating a person from the pale of Christianity, as far as that can be done, because he is not willing to *limit* this mercy,—and believes that a God of infinite goodness is both able and willing to make all his offspring happy.

FOR THE INQUIRER.

Behold, all ye that love God and your Bible, and

hear the lamentation (not of Jeremiah,) but of Nehemiah. After labouring more than thirty years as a minister of our Lord Jesus Christ, ever since I was nineteen years of age, among the Baptist denomination of Christians; owned of my brethren, and I think owned of God; I am at length, in advanced life, excommunicated from the Church in New-London! Not for any immorality pretended, or complained of, as yet, (whatever complaints may hereafter grow out of the above root.) The accusation for which I was excluded, was "*for departing from the faith of the Church.*" The tenth article of the Church creed contains the faith which the Church says I have departed from. The article is worded thus, as near as I can remember,—“We believe all the wicked will finally endure the eternal wrath of God.” My belief is, that all mankind are wicked; and if the above article is correct, I think the consequence must inevitably be, universal damnation to all the human family, without a single exception.

Here follows the copy of a letter I sent to the Church, which is considered conclusive evidence of my unbelief of the article for which I was disowned and excluded from the Church.

New-London, Jan. 17, 1823.

TO THE BAPTIST CHURCH IN THIS CITY.

Dear Brethren and Sisters.—Your Committee called on me last week, wishing to know my mind in regard to the Church, and also in regard to doctrine. I have enjoyed many times of refreshing from the presence of the Lord, while amongst you. “I now stand and am judged for the hope of the promise made of God unto our fathers, unto which promise all that serve God, hope to come; for which hope’s sake I am accused of my brethren.” Acts xxvi. 6, 7. You and I profess to be looking for further light, and are under covenant obligation to let it shine before each other, whenever we receive it from the Bible. I think I have received a little further light in regard to the promise of God made unto the fathers, since I have preached to you; I now take the liberty of letting it shine before you, in answer to the query made by your committee. In Gen. xii. 3. the promise was made sure to all the families of the earth. Gen. xviii. 18. made the promise sure to all the nations of the earth. Acts iii. 25. secures the blessed promise to all the kindreds of the earth. I long thought these promises regarded temporal blessings bestowed upon all nations, families and kindreds of the earth, and also a Saviour to those who would receive him, &c. I am now convinced, by close attention to Gal. iii. 8. and Acts iii. 26. that the promise was a gospel promise, preached by the great God himself unto Abraham. That the blessings promised, were Jesus, the unspeakable gift of God, and justification through faith. Also, that Jesus was sent “to turn away every one from their iniquities.” In 1 Pet. iii. 15. I am required “to be ready always to give the reason of my hope, &c.” In obedience I say, the reason I hope for salvation, is, the promise of God made unto the fathers. The reason I hope every one will be turned away from his iniquities, is, be-

cause God sent Jesus for that purpose; and there is no doubt in my mind but the object of his mission will be accomplished. I hope to see all nations whom God has made, come and worship before him, and glorify his name, because he has promised they shall. *Psa. lxxxvi. 9. Rev. xv. 4, &c.* I know of no material difference between myself and predestinarian Baptists in general, save this particular. Wherever sin has, or may abound, I hope grace has, or will much more abound, *Rom. v. 20.* I hope God may direct you in all your deliberations, and turn away every one of us from our iniquities. I am conscious that no disaffection toward any person, or people in the world, has occasioned or produced this hope, or led to any alteration of mind in me. I shudder at the thought of being found fighting against God, *Acts v. 38, 39,* for this reason I dare not limit the promise of God made to the fathers, the foundation of St. Paul’s hope. For when all nations, all the families and all the kindreds of the earth are turned away from their iniquities, there shall be no more death, sorrow, nor crying, but the Kingdom shall be given up to the Father. Then shall God be all in all. May God give us understanding in his reign of grace, is the hearty prayer of yours, affectionately,

N. DODGE.

The above was deemed so CORRUPT, that not a moment’s space for repentance could be allowed; a vote of exclusion was instantly passed. I told the Committee, when they came to manifest their complaint, that I was glad they had no cause to accuse me of departing from the GOSPEL; that my crime was no greater than departing from the faith of the CHURCH, in one article which I did not think in accordance with the Bible.

The loss of friends was always a matter of lamentation to me, and more especially when I am called to part with thousands at one stroke, for simply believing my Bible, and risking my hope upon the same promise that St. Paul predicated his hope upon, *Acts xxvi. 6, 7.* I lament to think, that old experienced Christians, who have been long acquainted with their Bibles, can see no propriety in making a distinction between what God may justly do with us, considered in our own personal character and desert, and what God will in fact do with us, as united to a Mediator; and one with him by divine constitution in a federal sense. The voice of divine justice, without regard to an atonement, or a Mediator, says, God “will by no means clear the guilty;” that “cursed is every one that continueth not in all things written in the book of the law to do them;” that “the wicked shall be turned into hell;” that they were foreordained to this condemnation; that these shall go away into everlasting punishment: and there are many more texts in accordance with the above. The voice of the gospel shows what God will in fact do with us, considered in covenant union with Christ and one with him. This says, “I, even I, will blot out their iniquities for mine own sake;” that “he laid on him the iniquities of us all;” that “behold I bring you good tidings of great joy, which shall be unto all people;”

that "he would not that any should perish, but that all should come to repentance;" and there are many more texts of the same import with these. I conclude by saying, "*Father, forgive them, they know not what they do.*"

ANOTHER VICTIM,

Not to Juggerhaut, but to delusions nearer home.

A Mrs. P—, of Vernon, in this State, a widow, with a numerous family of children, has been thrown into a state of delirium by the *pious labours* of the renowned *Asahel Nettleton*, the man who has rashly and impiously called himself "*Jesus Christ.*" The circumstances which led to the sacrifice of this victim to superstition, so far as we have been able to ascertain them, appear to be more presumptuous and reprehensible than those of any other case which has come to our knowledge. Having several times called on the family, and by his usual arts succeeded in destroying the peace, arousing the fears, and nearly throwing the mind of Mrs. P. into distraction, Mr. N. called again to complete the work so happily begun; with a frightful and phrenzied stare, he fixed his eyes on the different members of the family, and then, with all imaginable sanctimonious solemnity, exhibited a book, we believe the Bible, and informing Mrs. P. that it contained the names of the *elect*, and that he would read from it the *destinies* of her family; he proceeded to repeat the names of *two* of the family, which had actually, or apparently been written in the Book. The residue of the family, including herself, not being of the *elect*, were vessels of wrath, destined to eternal destruction—they were to be placed on the left hand, and to receive the awful sentence, "*Depart, ye cursed,*" &c. This scene was too much for the excited and half-distracted mind of the poor woman. It was a shock, which quite extinguished, and perhaps for ever, the feeble and glimmering light of reason: mental darkness and delirium ensued. Mrs. P. has been visited by one or more of the physicians from this city, and is represented to be in a state of settled and confirmed delirium. It is the advocates of such practices and delusions as these, who have studied out "*many inventions*" to raise *money* to support missions for the purpose of converting the heathen. Are we not told that charity begins at home; and as long as such dark and demoniacal delusions as these prevail among us, would it not be well to keep our money and missionaries at home? There is work enough in our own enlightened country for many labourers in the intellectual world, to dispel the clouds of darkness, to resist the desolating progress of fanaticism and folly, to diffuse the light of truth, to "*vindicate the ways of God to man,*" and unfold the goodness of divine providence. *Rel. Inq.*

IMMOLATION AT HOWRAH.

To the Editor of the Calcutta Journal.

Knowing that you are a Philanthropist, I beg leave to inform you that directly opposite to Fort William, and not above 100 yards to the southward of the late Mr. William Jones' dwelling house at Seebpore, on

Monday morning at gun-fire, a widow, the mother of a large family, was put on a pile of combustibles, and burned to death, attended with circumstances of cruelty at which human nature shudders, which I shall endeavour to describe partly as seen by myself, and as I was informed by others.

On Friday the 11th instant, about noon, an old Brahmin died, and at the time of his death, was possessed of considerable riches, and had two wives, one of whom was many years younger than the other, and by each of these wives he had a large family of children, boys and girls, now living. The moment this man expired, his eldest son, heir to all his property, posted off to Allypore, and applied to C. R. Barwell, Esq. Magistrate of the suburbs of Calcutta, for a license to burn *his own mother* and his step mother, with the body of his father; but it appears Mr. Barwell, then *granted license for one wife only, the eldest, to be burned.* Confident, however, that by another application leave would be obtained to burn the other wife also, the pile was raised, and every preparation made to burn them both on the following day at noon, but at the hour of noon on Saturday no license from Mr. Barwell for the destruction of the youngest woman had arrived, and no license was granted during the whole of that day.

The news of this rather novel circumstance soon spread along Seebpore and Howrah, and thousands of people of all descriptions were assembled to learn the particulars, and to many of them, *and to me*, the family and Brahmin friends voluntarily confessed, that either *both wives* must be burned *or neither of them could be burned, as the one for whom the license was obtained had declared that she would not be burned alone.*

On Sunday, circumstances remained just the same as on Saturday, for Mr. Barwell was inflexible, and no license to burn the youngest wife could they obtain from him, notwithstanding they had used every art, artifice and invention, which the craft and cunning of a Brahmin could conceive.

On Sunday, as on Saturday, crowds of people were in attendance from morning till night, and to all the Europeans who enquired, the declaration of the deceased's family, and attending Brahmin, were the same, that the one wife could not be burned alone, she having dissented therefrom, and great hopes began now to be entertained by the humane, that Mr. Barwell's firmness would save them both; but the poor creatures were all this time from the moment their husband had breathed his last, on Friday afternoon, kept locked up and not allowed to taste a morsel of victuals of any description, and the hope which had been entertained of their being saved from the flames was gradually damped by the fear that both would be starved to death by their merciless keepers.

On the following morning, Monday the 14th inst. at gun fire, notwithstanding the previous repeated acknowledgements and confessions of the attending Brahmin and the family and friends of the deceased, that they could not burn the one wife alone, at the

selected period when they thought few eyes would be open to view their proceedings, the elder woman was dragged from her prison of starvation, made to mount the pile, and clasp the putrid carcase of her so long deceased husband in her arms, the stench from which at the time was intolerable. Two thick ropes, previously prepared, were then passed over the bodies, and two long levers of bamboo crossing each other were likewise employed to pinion her down, the unconsumed four ends of which are still to be seen on the spot.

All things being thus arranged, the oldest son and heir, who was to succeed to the property, set fire to the pile, which speedily burnt and consumed his own mother, and at this act, it is said that he triumphantly exulted.

The other poor woman being still kept in confinement, and no nourishment supplied, is now seized with delirium, and a few hours more will no doubt end her existence, actually starved to death.

Who are they, who can read this statement without being filled with horror and disgust? And who are they, who can with ease avert and prevent similar occurrences, who ought to hesitate a moment?

A FRIEND TO HUMANITY.

Calcutta, Oct. 16, 1822.

REMARKS.

The writer of the above account of the "Immolation at Howrah," says, "The mother of a large family, was put on a pile of combustibles, and burnt to death, attended with circumstances of cruelty at which *human nature shudders*." To this account we say, *Amen!* Not to the abominable proceedings, but to the expression of horror and disgust at such cruelty. But what of all this? Does this excite commiseration? This woman probably suffered, at the longest, *five minutes* from the fire! If this is "*cruelty at which human nature shudders*," what shall we say of that nature which will rejoice and clap hands, and shout for joy, to see the dearest relatives and friends, *roasting* throughout the *wasteless ages* of an eternity! There is no comparison. The difference between a *flea-bite*, and the anguish the poor heathen mother suffered in being *burned* to death, can be estimated. But, to compare *five minutes* suffering, with an *interminable* wretchedness, would be puerile to the last extreme!

It is *cruel*, is it? *Human nature shudders*—It ought to shudder in contemplating the *wretch*, who dares arrogate to himself any nature above that of an *infernal*, while he consigns his friends and kindred to an *interminable hell*!

Reader, the following sentence is found in a book called the Bible. If you never saw it, it is high time. Look at it—*"OUR GOD, IS THE GOD OF SALVATION!"* The god of *endless wretchedness, despair, and death*, we reject with horror and shuddering inexpressible!

YOUNG'S LETTERS.

We have repeatedly been requested to publish some of the "Letters to a friend, by Joseph Young, M. D." This little book was first published in this city, in 1793, by Samuel Campbell, Hanover Square.

Presuming our readers, generally, have never seen this, we comply with the request of our friend, &c.

LETTER I.

TO A FRIEND.

My Dear Sir—When I had the pleasure of conversing with you, a few evenings ago, I stated a few propositions, tending to analyze the doctrine of the eternal duration of hell torments; so as to have the subject comprised in a small compass, on a few self evident principles. But as the subject is of great importance, involving in its discussion and decision, the just or erroneous opinion we are to form of the moral character of the Deity; that is, whether we shall believe that the Deity has created millions of human beings, *knowing with certainty*, before he brought them into existence, that they would prove incorrigible sinners, incur his divine displeasure, and that he, in consequence, should consign them to eternal punishment in the regions of misery and woe:

Or, whether he created them with the benevolent *design* or *wish* that they might all be eventually happy, knowing that he had sufficient abilities to fulfil his gracious intention. I would beg leave to state the following queries: viz.

Query I. When the Deity conceived the design of creating, or causing so many millions of human beings to exist, did he *wish* or *design* that they should all be eventually happy? Or did he not wish them final happiness?

Query II. Did he know what their future conduct in this life would be?

Query III. Was he possessed of a sufficient degree of *wisdom* to form a *plan* whereby the whole human race might be rescued from eternal misery?

Query IV. Had he a sufficient degree of power to execute his plan, and save the whole human race from eternal perdition?

If it be granted, as I conclude it must be, that the Deity was so benevolent as to *wish* that the whole human race might be eventually happy;

That he knew before hand what the conduct of each individual would be;

That he had *wisdom* enough to form a *plan* to effect his gracious design;

And a sufficient degree of *power* to execute his *plan* and save the whole human race from eternal perdition: then—

Query V. What *power*, or combination of *powers* can *frustrate the designs of the omnipotent Jehovah*, and drag these beings to endless perdition, which he intended should be eventually happy?

Query VI. What degree of credit are we to give to the opinion of those who tell us, that notwithstanding the infinite *goodness, wisdom*, and *Almighty power*, of the *Deity* are engaged to *save* the whole race, vast numbers of them must, nevertheless, be irrecoverably consigned to the devil, to be tormented by him to the endless ages of eternity? Nay, there are many who allege that the posterity of Adam are brought into being, with a natural and moral capacity of doing any *good*; but with a strong propensity, and infinite power to do evil. In consequence of which disposition and power, every

sin which they commit is an infinite evil, and every subsequent transgression which they commit, being also an infinite evil, the sum total becomes infinitely infinite; rendering the miserable culprit justly liable to eternal punishment, for acting agreeably to the constitution and propensities of his nature, with which the Deity impelled him into existence.

Quere VII. Is it not impious to suppose, that an infinitely good and merciful God, should bring into existence millions of human beings, under a moral incapacity of doing good; but with the strongest inherent propensities and powers to commit crimes that are infinitely evil; thereby to furnish a plausible pretext to justify the measure of punishing them eternally?

If this doctrine be well founded, the devil could not have wished for a plan more, or better calculated to people his dominions.

The Calvinists suppose the direful reverse of our fortune, with respect to the benevolent disposition of the Deity towards us, to have been caused by the transgression and fall of Adam: for, say they, "Mankind by their fall lost communion with God, are under his *wrath* and *curse*, and so made liable to all the miseries of this life, to death itself, and to the pains of *hell for ever*."

Quere VIII. What a shocking idea do they entertain of the moral character of the Deity, and his divine government! Who can suppose a human being justly liable to God's *wrath* and *curse* in this life, and to the *pain of hell for ever*, for a crime committed by another person five or six thousand years before the imputed culprit had an existence?

Quere IX. Was Adam's future conduct and fall, a matter of contingency with the Deity? Nay, he certainly knew that he would eat the forbidden fruit; why then should his *wrath* and indignation rise to such a tremendous pitch against millions of unborn innocent beings, whose possible future existence depended entirely on his own agency; which is as necessary in the production of a human being at this time, as in producing Adam out of the dust of the earth?

Quere X. Is it not more rational, more agreeable to Scripture, and more consistent with the ideas we ought to entertain of the kind Parent of the human race, to believe, with the Universalists, that he created the whole human race with the benevolent design of making them all eventually happy; that he had *wisdom* enough to form his *plan*; and *power* enough to *execute* it; that he has made them moral, accountable agents; for which purpose, he has endued them with knowledge to distinguish between good and evil; a free will to choose, and a power to act agreeably to their choice? Where either of these three powers or faculties are withheld, or are imperfect, the duties expected of the agent, will be proportionally diminished; an idiot not being in any degree accountable for his actions.

If, therefore, we make an improper use of our free agency, and are led or impelled by our appetites or passions, or any kind of temptation, to do any action which we know to be wrong or crimi-

nal, whether we gain our knowledge from revelation or reason, we are equally criminal. If we neglect to perform any known duty, we are also criminal. If we neglect to improve the means of gaining knowledge respecting our duties towards God and man, our ignorance cannot be pleaded in mitigation of our crimes, as our ignorance is not inevitable; but caused by neglect. The Deity, in all such cases, will correct, and sometimes punish sinners with severity; possibly he may punish some refractory sinners for ages; but still, like a kind parent, for the sole purpose of reclaiming them.

The only valuable end or design of punishment, is the reformation of the being punished. But in all cases where this end cannot be attained, and the offender can be prevented from injuring other beings, the farther infliction of punishment can have no other motive than revenge, which can answer no valuable purpose. It would be better after having punished them to a degree adequate to their crimes, to suffer them to drop into a state of non-existence, than to keep them sinning and suffering eternally.

If sin is displeasing to the Deity, the sins and blasphemies committed in *hell*, must also displease him;—but it seems he is willing to dispense with this inconvenience, for the pleasure of punishing them to eternity.

If it be said, that the eternal punishment of the wicked may be designed as an example to others, to deter them from acting as they had done, I ask, to whom can their punishment be a necessary example? Surely not to the wicked in this life, who neither hear their groans, nor see their sufferings. Certainly not to the blessed in heaven, who can neither be benefited, nor gratified by such a horrid spectacle. It certainly must be to gratify the Devil, as it affords him the pleasure of triumphing over the Saviour of mankind. Here, may he say, are the millions you fondly imagined you could rescue from my power; for them you left the bosom of your Father; for them you assumed the human form; for them you suffered many hardships and indignities; for them you shed your blood on the cross; but after all this parade, behold, they are mine *eternally*; you tried to save them, but you could not! Is this the triumphant victory the Saviour of mankind was to gain over the powers of darkness? Is it all to terminate in peopling the infernal regions, with those very beings, who the eternal Father of mercies wished and intended should be eternally happy, in singing his praises, world without end? Is it not more consistent with the ideas we ought to entertain of the infinite *goodness, wisdom and power* of God, to suppose that the Saviour of mankind will go on *conquering* and to *conquer*, until he has released every human being, who had been held in captivity by the enemy of mankind; correcting them for their transgressions, with the rod of benevolence, and alluring them by his tender mercies and loving kindness, until they become willing in the day of his power, to enlist under him, as the Captain of their salvation; that after he has gained this complete *victory* over the *powers of darkness*,

he will deliver up the kingdom *entire* to his Father, that God may be all in all?

But on the other hand, should we suppose the *Saviour*, when he comes to give an account of the *success* of his *mission*, and deliver up the kingdom to his Father; to tell him, I have done my best to save the whole human race; but I found their natures so completely deranged and corrupted by Adam's fall, and their appetites and passions so thoroughly vitiated, and the devil so amazingly artful and cunning in suiting his temptations to their corrupt appetites and passions, that I was at length obliged to come to a compromise with him, and give him up nine-tenths of the human race to recover one-tenth! This would afford but small grounds for triumph.

I remain with the most sincere esteem,
Your Friend, &c.

"HONOUR, TO WHOM HONOUR IS DUE."

We last week received, through the medium of the Postoffice, the 28th Number of the present volume of the *GOSPEL HERALD*, with the Newark (N. J.) *postmark*. This Number contains the long article, entitled "*OPPOSITION AT MORRISTOWN*." Our unknown *friend*, who enclosed and sent us this Paper, wrote on the margin of the title page, as follows—

"This is a production *infinitely* INFERNAL. Its *origin* was HELL.—Its *author* the DEVIL.—Its *publisher* his IMP. And its *admirers* his certain and everlasting VICTIMS. A READER."

Now this unknown *friend* of ours, we think, was under the influence of some extraordinary excitement. We have never been *praised* so before; and our, or rather this Paper's admirers, if it has any, are most assuredly the subjects of very particular attention. We hope our friends will not be overmuch elated at this encomium from an unknown hand. On our part, we take it kindly, and sincerely wish the writer of the panegyrick all the happiness the present imperfect mode of being will afford, and the more durable and abundant joys of a better world.

Should this meet his eye, (and we hope it will,) we desire him to consider, whether he has not been a little profuse in his phraseology. We assure him, that, although some of our kind friends have been pleased to express, in flattering terms, their approbation of this Paper, and the humble labours of its editor, still, he never let his vanity so far get the better of his judgment, as to suppose this Paper was an *infinite* production! As to its *origin*, it was the city of New-York, (the place of *location*), and could not therefore be *Hell*, unless *Hell* is in the present world, and a convertible term with the name of our city! As to its *author*, it was the *editor*, who is young, in comparison to the old *devil*, of whom we hear so much. Of its *publisher*, whether the printer or the editor is meant, we do not know. Suffice it, therefore, to say, that the phrase "*Printer's devils*," is so common, that there may be some analogy found to authorize the expression, at least, in the mind of the writer. But that the admirers of

this Paper should be the "certain and everlasting victims" of the devil, is a terrible conjecture, to say the least. We hope better things than these.

Quere. Would the devil publish a Paper, or commence one, which should proclaim his *downfall and disgrace*? He would be a great fool to do this. Now our opinion is, that the devil is busy elsewhere!

BILLS OF MORTALITY.

The following table gives the ages of the persons who died in the cities of London and New-York, in the year 1822, taken from official statements. The deaths in London were 18,865—in New-York, 3,231.

| | New-York. | London. |
|-----------------------|-----------|---------|
| Under two years | 1057 | 3604 |
| Between two and five | 219 | 2033 |
| Five and ten | 101 | 932 |
| Ten and twenty | 150 | 649 |
| Twenty and thirty | 427 | 1343 |
| Thirty and forty | 421 | 1905 |
| Forty and fifty | 333 | 1995 |
| Fifty and sixty | 203 | 1326 |
| Sixty and seventy | 156 | 1562 |
| Seventy and eighty | 98 | 1224 |
| Eighty and ninety | 54 | 680 |
| Ninety and an hundred | 10 | 104 |
| Hundred and upwards | 2 | 2 |

REMARKS.

It appears from an annexed list of diseases, that "upwards of 600 persons died of the *Small Pox* in London within the last year. There was not a death of this dreadful malady in New-York. But *four* persons died in London from intemperance, in a population of upwards of a *million*, whereas *forty-four* persons died from intemperance in the city of New-York, in a population of about *one hundred and twenty-five thousand*!"

"There was christened within the city of London and bills of mortality, in 1822, males 11,968, females 11,405—total 23,372. The burials within the same limits and time—males 9,433, females 9,331—total 18,865."

DEDICATIONS.

The Universalist Chapel lately erected by the Universalist Society in Providence, R. I. was dedicated to the worship of God, Nov. 20th 1822. Our liberal and public spirited brethren who have built that costly and ornamental edifice, are entitled to much praise, and it is hoped they will receive the desired reward of their munificence and labours in the advancement of the public morals, and the promotion of the Redeemer's cause on earth. The Chapel cost about 19,000 dollars; and the sale of pews at auction, amounted to \$15,000. Brother Ballou of Boston, delivered the dedication sermon, from Gen. xxviii. 17.

The Meeting House erected during the last season, at Cambridgeport, was dedicated, Dec. 18th, 1822. The sermon by Brother Ballou, from Deut. xiv 23. The house is elegantly neat, and commodious, in which is a glass chandelier highly ornamental. May our brethren who erected it, conti-

nue to enjoy the blessings of Christian worship within its walls, and be richly compensated for their labour, expenses and liberality.

Port. Chris. Intel.

REMARKS.

God forbid that we should ever "sow discord among brethren." We would remove those things which have a tendency to create and foster evil. It is the spirit of *honest concern* for the prosperity of the cause of Truth among our countrymen, that induces us to say, that we read with *pain*, the notices of "*costly* and *ornamental* edifices," and "*much praise*" awarded to those who build them. Depend upon it, brethren, there is nothing in the character and conduct of the disciple of Christ, so "*highly ornamental*," so *praiseworthy*, as the "*visiting the widow and the fatherless in their afflictions, and keeping ourselves unspotted from the world.*" Our Lord and Master never countenanced "*costly* and *ornamental* edifices." He was plain, and unassuming. A *manger* was not despised by him; the poor were his constant concern, and he was their Helper. The smile of contentment, the absence of the tear from the face of the widow and the helpless, would ornament a Church more than all the gold of Ophir.

As this is the first request of the kind, we hope our editorial brethren will give these few remarks an insertion in their papers. ED.

From the (Buffalo) Gospel Advocate.

Died, at Niagara, on the 29th Jan. last, Mr. Peregrine W. Bush, late of Pittsfield, Mass. aged 34 years; after enduring the most distressing and dispiriting effects of an incurable pulmonary complaint, for something more than a year.

Although a stranger in this country, Mr. Bush was respected as a citizen; he was a kind and affectionate husband and father, and has left a wife and two children, to lament so untimely a bereavement of their best earthly friend. His illness was of that nature that did not produce sudden dissolution, but gave him opportunity, coolly to reflect upon the termination of his earthly hopes and expectations; and to prepare his mind to meet without consternation, the important crisis that awaited him.

On the morning of his death, we were called to see him; he retained his intellectual faculties to the last: commending his spirit to Almighty God, he died calm and tranquil; possessing an unshaken belief in the doctrine of universal happiness and holiness; displaying a firmness and magnanimity of soul, becoming the saint and philosopher; in full reliance on divine protection—at the same time furnishing a pleasing proof of the fallacy, and a complete confutation of that truly peculiar idea, that no one can approach their dissolution, with peace and calmness, in belief of the doctrine which he professed.

A few minutes before his death, he observed, "I am now going to test the realities of another world, the world of spirits, and only wish that the curtain may drop, and this earthly scene be closed; but I would not be impatient; Thy will, O God, be

done." Not a sigh or a groan escaped him—at his departure he sunk, peacefully, into the arms of death; and, we humbly hope, that his spirit, ransomed from sin, by the Saviour of the whole world, now reaps congenial joys in the mansions of eternal rest.

A. THOMAS.

P. WHITNEY.

Niagara Falls, Feb. 2, 1823.

MONEY! MONEY! MONEY!

We have before us a Tract, No. 148, by the "*New-York Religious Tract Society*," entitled "*A Plea for Missions.*" This disgusting and hypocritical thing is hardly worth any notice. Therefore, we shall be brief. The writer of this thing says, "Ministers may be said to be *sent* to the heathen, when they are furnished with the means requisite to enable them to go, and proclaim, in heathen lands, the glad tidings of *salvation.*" Reader, we grant they are *sent*, but by whom? "Glad tidings of *salvation.*" For whom? Why the heathen. Is there any sincerity in this, when the cry is, The heathen are damned for ever? God is their enemy;—his wrath is waxed hot against them, &c. This is the cry to get *money!*

Look at this—"O ye, to dwell in your ceiled houses, and this house [missions] lie waste? Is it a time for you to live *sumptuously*, abounding in wealth, devoted to ease and show, whilst thousands are pressing on, in their dark and downward path, to death?" &c. Let the clergymen of this city, who are continually bawling for money for missions, take this to themselves. It will suit them to a hair. O ye hypocrites! First pull the *beam* out of your own eye.

A communication in a late paper, after noticing the charitable institutions (so called) of the present day, and portraying the character of their promoters, concludes by observing:

"The time has arrived when it behooves *SINCERE*, and not *interested* Christians, to beware of that eternal chattering from the pulpit, and that battery of falsehood from prostituted presses, on the subject of *Cent Societies*, and *Tract Societies*, and *MISSIONARY Societies*, and a thousand other institutions, bottomed on speculation, fraud, and personal aggrandizement."

Phil. Reformer.

CHRISTIAN INTELLIGENCER.

Our Br. Russell Streeter, Editor of the Portland "*Christian Intelligencer*," has issued Proposals for publishing that paper in a Royal Quarto form, semi-monthly, at \$1, per annum. Subscriptions will be received at this office.

NOTICE.

The "Society for the Investigation and Establishment of Gospel Truth," will meet at Mr. Tolerton's Academy, 63 Chrystie-street, every Friday Evening, at half-past six o'clock.

* * We are requested to give Notice, that the Editor of this Paper will be in North Salem, Westchester county, on Sunday, Feb. 16.

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW-YORK, SATURDAY, MARCH 15, 1823.

NO. XLIV.

FOR THE GOSPEL HERALD.

Will it not be granted, that Adam's spiritual-mindedness, was his divine *life* and peace, and that his changing from this to carnal-mindedness, was his *death* and consequent misery? Are not these states endlessly perpetuated to the obedient and disobedient; or, in other words, to the righteous and unrighteous?

CANDOUR.

ANSWER.

"To be carnally minded is *death*; but to be *spiritually* minded is *life* and peace." Rom. viii. 6. Truth is always truth. Consequently, Paul's declaration was as much truth in the day of our first parents, as at the present time. To the last interrogatory, we reply—Heb. viii. 10–12. "For this is the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins, and their iniquities will I remember no more."

Most assuredly, when God shall put his laws into the *mind*, and write them in the *hearts* of all, and remember their sins and iniquities no more, there will be no *disobedient* or unrighteous people to suffer. No position which can be presented to the mind of man, can be plainer and more conclusive than this.

FOR THE GOSPEL HERALD.

Questions for Universalists to answer, or change their faith.

How can Christ be the head of every man, unless every man is in Christ? And how can every man be in Christ, unless every man is actuated by his Spirit? And if every man is actuated by his Spirit, how is it that every man is a sinner? And if every man is a sinner, unavoidably, during his existence in this world, how is he to receive salvation after death, or be admitted in the presence of the Father; when Christ has said to those from beneath, "Ye shall die in your sins, whither I go ye cannot come." John viii. 21, 24. Was Adam created a mortal, or an immortal soul?

INQUISITOR.

P. S. Is Cruden's explanation of the word immortal, correct, where he says, "One who is simply and every way *incorruptible*, without possibility of perishing or dying?"

Kinderhook, Feb. 20, 1823.

ANSWER.

We first inform Inquisitor that we shall not change *our* faith, at present, without sufficient ground for so doing. Although the alternative of doing this, or answering his questions, do not follow as cause and consequence, still, as there is no difficulty in answering, we shall not hesitate a moment. Now we have a question to ask—Supposing Inquisitor's legs were cut off, and five hundred miles from his *head*, would not the severed *legs* claim the *head* for a member? And if not, would they have *any head*, or the *head* any *legs*? This is what we call *plain English*! Let us apply it. How can Inquisitor's *head* be the head of his *legs*, unless his legs are in his head, (or connected) and not severed from it? What says Paul? See Rom. xi. 16. "For if the first fruit be holy, the lump is also *holy*; and if the root be holy, so are the branches." How many men were "actuated by Christ's Spirit," when he rose from the dead? Whoever might have been, we venture to say, that Christ's disciples were not. They all forsook him and fled. More than this. They *denied* him. Was Christ the head of *any* man at that time? Paul, however, declares, "I would have you know, that the head of *every* man is Christ." Would Paul, the inspired Paul, have *us* know, that the head of *every* man is Christ, when the truth is, that Christ is the head of but a very few?

Paul, you or Inquisitor are most egregiously mistaken. How shall we settle this? Perhaps we do not understand Paul. Let us examine his writings, and see if he has explained his views on this subject more fully. Acts xvii. 26, Paul says, that "God hath made of *one blood* all nations of men." Again, Heb. ii. 14, "For as much then as the children are partakers of *flesh and blood*, he also himself likewise took part of the *same*," &c. If Christ partook of the *blood* of which all nations were made, he is either the *Head*, or a *member*. Paul says, Christ is the *Head* of every man. Paul says, "I would have you *know*," this; therefore, men were ignorant of this truth; for if they had known it, (in the past tense,) it would have been folly for Paul to say, I would have you know, (in the future.) Was Christ the head of Saul of Tarsus? Or did Christ become the head of Paul? Does Christ become the head of the believer, when he believes? and is the unbeliever destitute of a head? The truth is, the unbeliever is ignorant of this fact; and Paul would have the unbeliever know that, of which he was previously ignorant.

Hear John on this subject. First epistle v. 20. "We *know* that the Son of God is *come*, and hath

given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life." It seems *understanding* was given to John. What was it? Ans. He knew the truth. What truth? That Christ is the Head of every man. This knowledge, that Christ is the Head of every man, is an assurance to him who knows it, that he, as an individual, is in Christ. This knowledge is his eternal life; or more properly, it constitutes his life in this world.

Inquisitor can now see the distinction. First. There is something for men to *know*. Second. The knowledge of the truth, that Christ is the Head of every man, and all men interested in his glorious redemption from sin and death, confers present salvation from doubt and fear. Third. Those who are *ignorant* of the truth, are, for the time being, as though Christ was not their Head; they being "strangers from the covenants of *promise*, (not the covenant of *works*,) having no hope, and without God in the world." Surely, this is very plain. Unless Christ is the Head of *every* man, I have no evidence that he is my head. And if he is *not* the head of every man, I cannot believe he is my head. We, however, taking it for granted, unless it should be disputed, that Paul was in possession of the truth, shall believe his testimony, that Christ is the Head of *every* man. We are not the less willing to acknowledge that many men are ignorant of this truth, and that some even *deny* it!

Inquisitor will please to understand us to mean as follows—Christ is the Head of *every* man. Those who *know* this, believe it; and this knowledge and belief that they "are in him that is true," is not possessed by all men. Those who know this truth, are *in Christ*, in a different sense from those who are ignorant of it. Take the following simile—A man has ten sons, and making his will, gives each \$10,000. Five of the sons are ignorant of their father's love for them, and of his gift. Therefore, they are not in their father's affection, neither are they in his will. Yes they are, just as much as the five sons who know of, and believe in, their father's love, &c.; only they are ignorant of it. This is precisely the same as the case in question. So long as men are ignorant of any thing, it is the same to them, as though that of which they are ignorant had no existence. The western continent of America had no existence before Columbus discovered it. It existed, however, but who believed it? A few thought it possible; and many ridiculed the idea of the existence of another world, as it was called. Belief, nor unbelief, had nothing to do with the fact.

Inquisitor's conclusions, flowing from premises which have no bottom or foundation, like chaff in a whirlwind, disappear in a moment. His question, how the sinner, &c. is to receive salvation, &c. "when Christ has said to those from beneath, 'Ye shall die in your sins, whither I go ye cannot come?'" is answered as follows—The same Saviour, and the same power, wisdom, and love, which, after this life, can confer salvation on one sinner, or one man,

can upon all. If Inquisitor is of opinion that he has *himself* so far accomplished the work in this life, as to accommodate his salvation, in another world, to the power and wisdom of God, to complete it, and that without his help, God would not be able nor willing to do any thing, why, then, surely, the case is altered. But, until this hypothesis is made truth, we shall not receive it in the shape of an objection. The Jews, to whom Christ spoke, died in their sins. All men die in their sins. "The wages of sin is death." Christ said, John vi. 44, "No man can come to me, except the Father which hath sent me draw him." Again, xii. 32, "And I, if I be lifted up from the earth, will draw all men unto me."—Again. Speaking to his disciples, Christ said, "Little children, yet a little while I am with you, Ye shall seek me; and as I said unto the Jews, Whither I go ye cannot come; so now I say to you."

To the interrogatory, "Was Adam created a mortal, or an immortal soul?" we answer, God "only hath immortality." (See 1 Tim. vi. 16.)

To Inquisitor's last question, we reply—"Cruden's explanation of the word immortal," is correct.

CHRISTIAN SECRETARY.

In the Secretary of the 15th inst. we find a communication signed "PEREGRINUS," and dated Andover, (Mass.) in which a relation is given of the "remarkable and interesting conversion of a young man, now most ardent in the cause of his Redeemer." (that is, in the cause of Calvinism.) The writer gives the relation (as he says,) in the young man's own words, who is made to tell the following story:—

"At an early age my attention was frequently awakened to attend to the concerns of my soul. No means for my conversion were neglected by my pious and devoted parents. But all efforts proved fruitless and ineffectual. And thinking religion scarcely attainable, I came to a resolution to use all efforts in my power to disbelieve its truths. Presented with an opportunity of teaching a school in the town of O—, the inhabitants of which are mostly Universalists or Restorationists, I was presented with Winchester's and Ballou's writings, and with all the arguments these people could obtain. With eagerness I received the poison, determining to become a convert. But how sadly was I disappointed, after I had candidly searched for arguments, to find that not one of weight was grounded on the Scriptures. I immediately visited Mr. —, a preacher of this sect, and told him in confidence, that I was sometimes afraid our doctrine would never do to die by. "O," exclaimed he, "cheer up; I and all others often have the same fears, but we endeavour to banish them, and so must you, if you would be happy." I think I should have took up with his advice, had I not so often been compelled to go to the Scriptures for arguments, and finding nothing there calculated to give peace but to the real Christian, I abandoned my system with disappointment, and fled to infidelity."

This is all in the communication that concerns

us, consequently, it is unnecessary to give the whole.

There are certain circumstances attending the above relation, that to us carries evidence that it is a fabricated story. The communication is dated Andover, (Mass.) The young man alluded to, is preparing for the ministry, undoubtedly in the theological seminary in that place. The article was prepared for the Secretary, in Hartford, and in that paper appears as an original article. We know not, but that such is the "era of good feelings" between Presbyterians and Baptists, that the latter may have forgot all their scourgings—sitting in the stocks, fines and imprisonments, inflicted by the former; and are willing to commit their young disciples to their care and instruction; to be by them fitted for the gospel ministry: and it is probable, that the Presbyterians, who have exerted all their learned ingenuity to prove, that baptism by immersion was not necessary, that sprinkling would do as well; and who have brought forward many learned criticisms on the Greek prepositions, showing that the expressions "went down into the water," and "came up out of the water"—signify "went down to the water," and "came up from the water;" are proper persons to fit and prepare a Baptist convert for the gospel ministry. Or perhaps, Baptists themselves are becoming more enlightened, and do not consider it so particularly necessary that "baptism" should longer separate them from the Presbyterians.—Be that as it may, it is somewhat singular that this communication should travel all the way to Hartford for publication, when it could so easily have found its way into the **BOSTON RECORDER**, a paper enjoying the smiles and patronage of the **ANDOVER** Seminary; or into the **Christian Watchman**, a Baptist paper, printed in Boston, either of which papers would gladly have inserted any thing against Universalism. To us it looks, as though Universalism was making some encroachments among the Baptists in the vicinity of the Secretary, and its editor thought something must be done to stay the progress of a doctrine, which has not one argument to support it, "grounded on the Scriptures."

We call upon the **EDITOR** of the **Christian Secretary**, to give us the name of this young man, who has been so surprisingly converted,—and also the name of the Universalist preacher, to whom he mentioned his doubts, and who said, "*that he and all others, who believe in Universalism, had the same fears, but endeavoured to banish them.*" Should he not do this, we shall announce that communication to the world as a **BASE CALUMNY AND FALSEHOOD**, designed to impose on the weak and ignorant.

This hopeful young minister says, "he had the writings of Winchester and Ballou, and all the arguments these people (with whom he lived,) could obtain; but was sadly disappointed, after he had **CANDIDLY** searched for arguments, to find that not one of weight was grounded on the Scriptures." As for the candour and discernment of this young man, we appeal to the candid and unbiassed judgment of

those who have read Mr. Ballou's writings. In our humble opinion, his arguments have been so far predicated upon, and supported by Scripture, as to render **ABORTIVE** every attempt to refute them; and some of his **ARGUMENTS** remain **UNANSWERED**, because it is entirely out of the power of the advocates of endless misery to attempt an answer, with any prospect of success.

It will be difficult to make any reasonable man believe, that if the doctrine of Universal Salvation could not be supported by one argument of weight grounded on the Scriptures, it would be suffered to spread in the world without an attempt to stay its influence. Or that the writings of Winchester, Ballou, and others, who have written in defence and support of the doctrine, would pass unanswered.

If the Rev. Editor really believes the declaration of this young minister, why does he not devote a column of his paper to show to his readers that Universalists "*have not one argument of weight grounded on the Scriptures.*" This is his duty: he ought not to suffer his fellow-men to be deceived, and led to eternal ruin, without one exertion on his part, to expose this weak and absurd doctrine. But this he carefully avoids, and except, in doggerel rhyme, or an "interesting conversion," will not venture any thing to convince the readers of that paper of the weakness of Universalism. If he does not believe this declaration, is he justifiable, as a minister of Christ, in imposing upon others for truth what he does not believe himself to be true, (viz.) that Universalists have not one argument of weight founded on the Scriptures?

We once more call for the **NAME** of this young convert, and the **NAME** of this Universalist preacher. We know of none possessing these doubts, or likely to make such an assertion, and are compelled to consider it as a base falsehood, until convinced to the contrary.

If our Baptist brethren are disposed to consider a conversion from one faith to another, as sufficient evidence in proof of the truth or falsity of any particular doctrine, we are willing to accommodate them; but they will find the balance much against them. With little trouble we can furnish a long list, not of young men only, but also of men of age, experience, and understanding, who have found arguments of weight, supported by the Scriptures, sufficient to convince them of the truth of the universal goodness and mercy of God. Men who have been ministers, elders, deacons, and class-leaders, of the Presbyterian, Baptist, Methodist, and other denominations. Many of whom are now zealously engaged in the cause of their Redeemer, preaching the glad tidings of great joy, unto all people, and teaching them from the "law and the prophets," aided by the divine light of the gospel, that "the Lord is good unto all, and his tender mercies are over all his works."

Hart. Rel. Inq.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.

SCRIPTURE.

YOUNG'S LETTERS.

Universalism & Calvinism Contrasted.

LETTER II.

TO A FRIEND.

My Dear Sir—When I presumed some time ago, to trouble you with my sentiments concerning the final restoration of the human race, I considered the subject, as it respected our ideas of the unlimited prescience, goodness, wisdom, and almighty power of God. And I am still persuaded that this is the most rational method of investigating this important subject; for if the Deity be omniscient, he must have known what would eventually be the fate of every individual created being. If he is infinitely good and merciful, he must undoubtedly wish to make them eventually happy. If he be infinitely wise, he must have laid his plan, so as to prevent being frustrated in the accomplishment of his gracious design. And if infinitely powerful, all the obstructions or obstacles that the united powers of all created beings could oppose to the operations of his almighty will, would be in vain; nay, worse than in vain.

If therefore, any number of the human race, are to be consigned to the devil to be tormented in the regions of darkness and despair, to the endless ages of eternity, it must happen in consequence of some defect in the prescience, goodness, wisdom, or power of the Deity. To suppose the infinitely merciful and good God, capable of forcing any number of human beings into existence, without wishing to make the condition into which he brought them equal, if not preferable, to a state of non-existence, is shocking, (and I presume there are but few, if any, who will assert, that a state of eternal punishment, is either equal or preferable to non-existence.)

But, supposing him to have known, from all eternity, that they would be most exquisitely miserable throughout eternal ages, without any possibility of relief; is to suppose the ever merciful Jehovah guilty of an unprovoked act of cruelty: for it is certain non-entities could not offend him. It is, therefore, dealing unfairly with the character of the Deity, to charge him with an act of cruelty of which no human being would be guilty. What man would beget a child, provided he knew with certainty before hand, that it would be eternally miserable? I presume there is not one to be found, that would not shudder at the thought of being instrumental in producing a being, knowing it should inevitably bear the most excruciating torments in the regions of darkness, despair and woe, as long as God himself existed! But shocking as it is, this is the character that has been given to the beneficent Parent of mankind, who is the supreme fountain of love and mercy. 1 John iv 8. "He that loveth not knoweth not God; for God is love." Ver. 14, "And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world."

1 Tim. ii. 3, 4. "For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and come to the knowledge of the truth." Again. We read in verse 5, "For

there is one God, and one Mediator between God and men; the man Jesus Christ." Ver. 6. "Who gave himself a ransom for all to be testified in due time." Rom. xi. 26. "And so all Israel shall be saved, as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

1 Cor. xv. 22. "For as in Adam all die, even so in Christ shall all be made alive." Rom. v. 18. "Therefore, as by the offence of one, judgment came upon all men to condemnation, even so, by the righteousness of one, the free gift came upon all men unto justification of life." 1 John ii. 1, 2. "If any man sin we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

John iii. 35. "The Father loveth the Son, and hath given all things into his hands." vi. 37. "All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out." If then the Father hath given all things into the hands of the Son, and all shall come unto him that the Father hath given him, then the whole human race must come, and he declares he will not cast them out. He here speaks in the imperative mood, saying, they shall come, he will make them willing in the day of his power: for he tells us, (ver. 39.) "And this is the Father's will who hath sent me, (to seek and to save that which was lost. Luke xix. 10.) that of all which he hath given me, I shall lose nothing; but shall raise it up at the last day."

How extremely discordant is the will of the advocates for eternal damnation, with the divine will of the Father of mercies, who wills that none should be lost; but will have all men to be saved, and come to the knowledge of the truth. 1 Tim. ii. 4.

1 Thes. v. 9, 10. "For God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him."

Heb. ii. 9. "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he, by the grace of God, should taste death for every man." These, Sir, are a few of the many hundred texts, that plainly show the gracious designs of the Deity in bringing so many millions of human beings into existence; and I should think them abundantly sufficient to vindicate the moral character of the Deity, who has been, and still is represented to be an inexorable tyrant, punishing infants, (not above a span long,) in hell flames to the endless ages of eternity, for Adam's transgression. And nothing enrages these pious Christians so much, as to hint, that Christ has either inclination or power to redeem them from their captivity. But God has declared that this shall be done, and thanks be to God they cannot prevent it.

"And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days they shall be visited." Isa. xxiv. 22. How? In mercy.

Zech. ix. 11. "As for thee, also, by the blood of

thy covenant, I have sent forth *thy prisoners* out of the *pit* wherein is no water." At the least poor Dives could find none to cool his tongue.

1 Pet. iii. 18. "For Christ also hath once suffered for sins, the just for the unjust, (that he might bring us to God) being put to death in the flesh; but quickened by the Spirit." Ver. 19. "By which also he went and preached unto the spirits in prison." Ver. 20. "Which sometime were disobedient, when once the long suffering of God waited, in the days of Noah, while the ark was preparing." What! did Christ, after his crucifixion, go down to hell to preach to the spirits of the inhabitants of the old world, who for their disobedience perished in the deluge? What could he have preached to them? Surely not the doctrine of Calvin: Nay, he preached the gospel; *i. e.* "Glad tidings of great joy." Peter explains the matter farther.

1 Pet. iv. 6. "For, for this cause was the gospel preached also to them that are *dead*, that they might be judged according to men in the *flesh*; but live according to God in the Spirit."

These poor miserable beings had remained *captives* and close prisoners in the *pit*, wherein is no water, near two thousand four hundred years, when the merciful Saviour of *all* mankind entered the dreary mansions of misery and wo, and preached to them glad tidings of great joy. He probably told them that he was the high priest of the new covenant, who had lately offered up himself a ransom for *all*, and had made an ample atonement for the sins of the *whole world*; that as they had not the offers of salvation on the terms of the gospel made known to them, while living on earth, he had now come to offer them terms of reconciliation and pardon; that having now heard the gospel, they should be judged according to the same rule, by which they were to be judged, who had the gospel preached to them in the flesh, that they might thereafter live according to the will of God in the Spirit; that the Father had given unto him all power in heaven, and on earth; that he was in possession of the keys of hell and of death; that he came to break the gates of brass, and cut the bars of iron in sunder; to open the prison doors, and proclaim liberty to the captives; for thus saith the Lord, "Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered," &c.

1 John iii. 8. "For this purpose the Son of God was manifested that he might destroy the works of the devil;" whose constant employment has been to deceive the children of men, by inducing them to transgress God's holy laws, whereby they become sinful, and consequently miserable; for the Deity will correct them with the rod of benevolence, in order to reform them; but he will undoubtedly cause the *means* which he employs, to answer the end in due time.

Lam. iii. 31. "For the Lord will not cast off for ever." Ver. 32, "But though he cause grief, yet he will have *compassion* according to the multitude of his mercies." Ver. 33. "For he doth not afflict willingly, nor grieve the children of men."

Jer. iii. 12. "For I am *merciful*, saith the Lord,

and will not keep *anger for ever*." Isa. lvii. 16. "For I will not contend *for ever*, neither will I be *always wroth*; for the *spirit* should *fail* before me, and the *souls* which I have made." If the above recited texts of Scripture be true, then must the doctrine of eternal punishment be *false*; for both cannot be *true*, as they are in diametrical opposition to each other; for the latter affirms that the Lord will *cast off for ever*; that though he cause grief, yet will he have no compassion; that his mercies are limited to a short space; and that he afflicts and grieves the children of men willingly, and that *for ever*! That the Lord is unmerciful to great numbers, against whom his anger will last for ever; and that he will contend for ever, and be always wroth, and will render the spirits and souls which he has made, immortal, in order to wreck his vengeance upon them, to the endless ages of eternity; for when sin, death and the devil are destroyed, which certainly will be done, if the Scriptures are true, then the Deity, according to the doctrine of the advocates of eternal punishment, will be the only tormentor. Heb. ii. 14. "For as much as the children are made partakers of flesh and blood, he also himself likewise took part of the same, that through death, he might destroy him that had the power of death; that is, the devil." Whether the devil be destroyed by annihilation, or by having his nature changed, it does not alter the case; for at any rate, there will be no devil. And the last enemy to be destroyed is death, which must mean the second death. 1 Cor. xv. 25, 26. Previous to which Christ will ask this grand question, "O death, where is thy sting? O grave, where is thy victory?" The sting of death is sin, and if sin remained in being, death might exultingly answer; here is my sting, tormenting millions which you made, and could not redeem. When the Father delivered all things into your hands, *his will was*, that you should lose nothing; but should raise it up at the last day. What apology will you make for the irrecoverable loss of millions? Are you the almighty Saviour of mankind, who was made manifest to destroy the works of the devil? Nay, that boasted that he would destroy sin, death, and even the devil himself, with all his works? Behold, here are sin, death, and the devil triumphant, with all their works unimpaired.

If you created these millions, knowing and designing that they should be eternally miserable; then are we completely out d—d indeed; and we yield to you the palm; but if you wished or intended that they should be eventually happy, you have been trying a blind experiment, in which you have succeeded so ill, that modesty should have restrained you from asking these insulting questions; a discussion of them must naturally lead to an investigation of your character and conduct in this business, which can only have a tendency to show the *malevolence* of your *disposition*, or to betray the weakness of your *judgment*, and *imbecility* of your *power*.

In sincere hope that the inhabitants of the *whole world*, will soon conceive a better opinion of the character and conduct of God, the Father of mer-

vies, and the benevolent Jesus, who has made an atonement for the sins of the *whole world*,

I remain with the most sincere esteem,
Your Friend, &c.

Note—The opinion expressed of Christ preaching in *hell*, to captives who had been imprisoned two thousand four hundred years, is quite gratuitous. We do not think the Scriptures authorize this view of the subject. ED.

TO THE EDITOR OF THE GOSPEL HERALD.

Friend Fitz,—It gives me pleasure to behold some of my fellow-mortals casting off the shackles of unhallowed bigotry, and bidding adieu to prejudices, which have been bound upon their minds when young, without their own consent, (if I may be allowed the expression,) at least without their *own* investigation. To investigate truth, and oppose error, has always been considered by the great, the wise, and the good, the most important employment that can possibly occupy the attention of man! Hence it is, that I have of late years been assiduously engaged in the pursuit of knowledge and truth. Yet, when I have reflected upon the various ideas that people, equally pious and capable, entertain concerning the *nature* of man, religion, and God, I have had to exclaim with the hermit,

"O pity, great Father of light, often I cried,
Thy creature, who fain would not wander from thee;
Lo, humbled in dust, I relinquish my pride;
From doubt, and from darkness, thou only canst free."

Recollecting the advice in the Holy Scriptures, "If any man lack wisdom let him ask of God, who giveth liberally, and upbraideth not," and humbly craving the same, I have at times witnessed a holy solemnity to cover my mind as a mantle of love; and felt,

"What nothing earthly gives, or can destroy,
The soul's calm sunshine, and the heart-felt joy!"

I never craved the assistance and direction of the Spirit of God, whilst in this humble and dependent state of mind, but what I was fully persuaded, by its influence, which way I ought to walk. And I never failed to receive glory and honour by obeying, or tribulation and anguish by disobeying these impressions. Hence the doctrine that Paul taught, concerning rewards and punishments in *this life*, is self-evident to my mind. But there are many doctrines in vogue now a-days, which appear to me not only inconsistent with the tenor of the Scriptures, but irrational, and incompatible with the nature of things. I cannot conceive how a person can believe a thing which appears irrational, and which he admits to be *inexplicable*! I lately heard a preacher, who resides in Hudson, attempt to *explain* the doctrine of a *three-one* God; and who at last ingenuously confessed that it was *inexplicable*. Hence I have made this conclusion, in my own mind, never to believe a thing unless I could advance more weighty arguments why it *is so*, than why it is *not so*.

Perceiving by the prospectus of the *HERALD*, that its columns are open to receive even the two mites of the widow, if instructing, I am therefore

emboldened to give in one mite, by asking a few questions, with a hope of receiving profit from the answers.

First. Was it not God's *design*, in the creation of man, that he should enjoy and glorify his Creator, both here and hereafter?

Second. Are not God's *laws*, both relative to nature and grace, *determined* accordingly?

Third. Why is it, if this be the case, that we find man *out of* the channel that he was *intended* to run in? unless it is consonant with the design of his Creator, that he be constituted so far *free*, as to obey these laws and be happy, and in the end have everlasting life; or disobey and be unhappy, and in the end have everlasting death? Hence,

Fourthly. Is it not evident, that man's *destiny* is determined by *his actions*?

Fifth. Were the following prophecies fulfilled in the person of Jesus-Christ; and did they allude to him only? viz. *Psa. xlv. 7. Isa. lv. 4. Deut. xviii. 18. Psa. ii. 7. Zech. iii. 8. Isa. xi. 1.*

INQUIRER.

Kinderhook, 19th of 2d mo. 1823.

Reply to the above interrogations of Inquirer, in our next Number. ED.

A SCRAP.

In the winter of 1811-12, a *prophecy* was published by one Nimrod Hughes, a convict, just escaped from a Virginia jail. The author of this book predicted that one third of the human race were to be destroyed on the 4th day of June 1812. It had a general circulation and a great effect in the middle states; so much so that some of the farmers in the state of — thought it best not to plough nor sow in the spring of 1812. This cunning imposture was exposed in the newspapers in vain. His 25 cent pamphlet found its way into the houses where no Bible or newspaper ever entered. Hughes' Prophecy was sold openly by *orthodox* printers, booksellers, and merchants. These men were church-members and held in detestation the writings of Priestly and Franklin. An officer in a female missionary society, said, that although the book was a mass of lies yet it had done great good, having been the means of *awakening* many persons within her knowledge, who were by that means converted to God.

Six or eight thousand copies of this infamous work are said to have been sold, and I believe the book was never denounced from the pulpit. Indeed those who give the *tone* to public opinion were otherwise employed. The politician was telling the people how *enlightened* they were—some of our editors had the pamphlet to sell—while the clergy and their retainers were soliciting contributions for the *ignorant* heathen!

Plain Truth.

MISSIONARY FINESSE.

We have before us a *Circular*, published by HIRAM LODGE, No. 1, in New-Haven. It appears the Missionary schemers hit upon the following expedient—They instituted a society, entitled the "*New-*

Haven Masonic Palestine Missionary Society, in connexion with Hiram Lodge, No. 1. The "Christian Secretary," a paper devoted to the fraternity who love "loaves and fishes," basted the Masons and their institution with praise and adulation, to curry favour, and make them swallow the bait, preparatory to "hooking them." But, alas! all would not do. The Masons would not be gulled by them, and their "Circular" carries with it a *quietus* to the wonder-working schemes and finesse of the wily Missionary plodders.

It is really amusing to see the sly coaxing of these money-loving gentry. They represent Masonry to be of "divine origin!" They praise it in a most extraordinary manner. Why so? How so friendly, all at once? Why, we missionaries, these hard times, find a little *coaxing* now and then advantageous. If we can gull the Masons, and they are numerous and well scattered, all will go well. We have not their advice nor *consent* for assuming their name, but a plenty of praise, laid on *thick*, will stop every avenue to complaint, and then for the cash! Excellent! Alas! that so well laid plans should fail. The Masons backed out in astonishment, and left the missionaries in possession of a full stock of assurance, to practise their deceptions on some poor wights, less wise and cautious.

The Circular is lengthy, and, declaring that the projected Society is *obnoxious* to the principles of their order, contains the following resolutions, which were adopted by the Lodge, and ordered to be printed, &c. viz:

"Resolved, That the institution of the New-Haven Masonic Palestine Missionary Society was without the knowledge or concurrence of this Lodge, and has no connexion therewith.

Resolved, As the sense of this Lodge, that the assumption of the Masonic character, by said Society, is unauthorized and improper.

Resolved, That inasmuch as the objects of said Society have a sectarian tendency, and are calculated to disturb the harmony and unanimity of the brethren, they are *obnoxious* to the principles of the Masonic Institution.

All which is respectfully submitted.

By order of the Committee.

J. C. PARKER, *Chairman.*"



ANOTHER VICTIM

To the Doctrines of Endless Torture.

A young man, named John Brown, near Morris-town, (N. J.) recently became the *happy* subject of conversion, under the preaching of the Rev. Mr. Ford, and his mind harrowed with the belief of *endless* torments for sinners in a *future* world.—This young man's *sincerity* proved his destruction. The tremendous doctrine of the modern Moloch, was more than he could bear. *Insanity* and *despair* was the consequence of Mr. Ford's *gospel*! Instead of breathing "*peace and good will to men*," it breathed "firebrands, arrows and death." The distracted subject of this conversion attempted to

seek for relief in *suicide*; but was prevented! "Death," however, "the friend to the wretch whom every friend forsakes," kindly came to his aid; and he left, in *despair*, a world, where the *pretended* gospel of life and *peace* is heard, thundering *anathemas*, war, and death.

Thus is added another to the long list of victims to sanctimonious error. Jesus Christ "*healed* all manner of *diseases* among the people." His pretended followers, instead of *healing* diseases, afflict men with mental sickness, the worst and most incurable complaint that ever troubled wretched man. Jesus Christ never drove men to insanity. On the contrary, he relieved the sufferer, and blessed him with the gracious words that fell from his lips. His pretended followers destroy the comforts and hopes of men, and curse them with threatenings of endless wretchedness. Do we not read, "*How beautiful upon the mountains are the feet of him that preacheth peace*?" Do we not see, in these terrible effects, the *deformity* of the feet of those who preach *war*?

Reader, "GOD IS LOVE." The modern *Moloch* is *hatred*!

CONSOLATION IN AFFLICTION.

"Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." JER. xlix. 11.

"Are any afflicted, let them *pray*;"—for what? For *misery*? For grief? The heart is already surcharged. For *consolation*, then. Shall they pray in *faith*? A contrary petition would be only a recapitulation of their wrongs, and an accusation arrayed against the being who occasioned or permitted them. And it would be a just one, if an *injury* were done; and a wretched prospect for redress from a being so cruel as to intend and execute one. Is it the *aggressor*, to whom we apply for judgment and justice? Never! 'Tis the merciful and the humane, who are expected to sympathize in our afflictions, and grant assistance in time of need.—Who so *able* to help, as an Almighty God? Who so *ready* to help, as the God of *Love*? And who so *wise* in his choice of seasons and method of binding up the broken hearted, as Him, whose wisdom is *infinite*? Who wounds but to heal; and kills but to make *alive*?

"*Father of mercies*," it is to thee, then, and to thee alone, that the sufferer should go for consolation. Hast thou afflicted? Then it was for *good*. It was the "*rod of a Father*, and not the sword of a destroying *foe*!" "I know that thy judgments are right, and that thou in faithfulness hast afflicted me;" should be the humble and contrite prayer, of the confiding sufferer. Thy wisdom saw but what thy power executed; and thy goodness prompted thee to wound that thou might heal. To kill, that thou might make alive! The imperfection of our vision prevents our penetrating into the counsels of thy wisdom, and marking, with thy precision, the moment, when thy chastening hand, in mercy, shall sever the cord of human life, and remand the captive back to his kindred dust. But thou art the God of

our spirits,—the Creator of our being, and the Saviour of our souls. "Thou art our Father, and we thy offspring.—Thou the Potter and we the clay.—Thou hast made us, and not we ourselves." Thy wisdom should silence our ignorance. Thy power preside, and not our impotence! And thy goodness order all things; for thou lovest with an everlasting love; and as far exceedest our affection, as the east is distant from the west.

Whatever may be the present consequence of the distrusts of ignorance—the fears of impotence, and the misgivings of error, the dawn of a never-ending day will dispel them all, and prove to congregated worlds, that the "kingdoms of this world are become the Kingdoms of our God, and of his Christ." Then, there will be no fatherless nor widows—for Thou wilt be all, and in all! No tears nor griefs—for Thou, O God, wilt have wiped them from every eye!

"O worship the Lord in the beauty of holiness; fear before him, all the earth."

From the Richmond Inquirer of Feb. 11.

MR. FREY.—This gentleman has preached four times among us—but what success his zeal has met with, we are unable to ascertain. One question strikes us with great force—*Cui bono?* No one can be certain how this money will go. We do not know Mr. F., nor do we see any person (who is known to us,) appointed, in whose hands this money is to pass, and to receive its intended destination. On the other hand, we have persons at our own doors, "poor houseless" creatures, who in this most inclement season, are in want of bread, of raiment, of fuel; whose necessities cry aloud for charity—persons whom we know, and persons for whom we ought to feel. "Look then at this picture—and look at that." Are we such enthusiasts, as to sacrifice the certain to the uncertain, the near to the remote, the suffering Christian to the chance of meliorating the condition of German Jews? While the condition of our poor is so wretched, that our Common Hall are compelled (as they did yesterday) to contribute 500 dollars to their relief, are we so wild as to appropriate our money in this manner?

From the Mechanic's Gazette of Feb. 26.

A certain preacher, on Sunday last, while discoursing on the different kinds of hope mentioned in the Scriptures, made this quere, and indirect answer: "What can be the hope of the drunkard? I cannot tell what it is, unless the devil keeps a *grog shop in hell!*" Does this Reverend Gentleman suppose that such expressions will be tolerated by an enlightened community?

SPIRIT OF INQUIRY.

We presume it will be gratifying to all liberal minded men to learn, that the cause of Truth is progressing with astonishing rapidity, and that a disposition to investigate and search for *one's self*, is becoming every where common. Among the distant cities and towns, we notice with pleasure, Petersburg, (Va.) as one where a spirit of inquiry

is rapidly extending itself. Our list of Subscribers at that place, already respectable for numbers, as well as for character, was augmented the past week by an addition of *twelve*.

OBITUARY.

The Philadelphia Universalist Magazine states, that "*The Methodist Theological Society*" is *no more!* And adds, "Noisy, though not destructive, it rose boistrous as the western wind, till its sound was hushed for ever on the waters of truth."

Selected.

TALE OF THE MAHOMETAN AND HOG.

Thus says the prophet to the Turk,
"Good musselmen, beware of pork.
"There is a part in ev'ry swine,
"No follower or friend of mine
"May taste, whate'er his inclination,
"On pain of excommunication."

Such Mahomet's mysterious charge—
And thus he left the point at large;
Had he the sinful part express'd,
They might with safety eat the rest;
But, for one piece they thought it hard
From the whole hog to be debarr'd;
So set their wits to work to find
What joint the prophet had in mind.
Much controversy therefore rose;
These chose the back, the belly those:
By some 'tis confidently said,
He meant not to forbid the head:
While others at that doctrine rail,
And piously prefer the tail:
Thus, conscience-freed, from every clog,
Mahometans eat up the hog.

You laugh—'tis well. The tale apply'd
May make you laugh on t'other side.
"Renounce the world," the preacher cries,
"We do," a multitude replies;
While one, as innocent, regards
A snug and friendly game at cards;
And one (whatever you may say)
Can see no evil in a play.
Some love a concert or a race,
And others shooting, or a chase.
Revil'd and lov'd, renounc'd and follow'd,
Thus, bit by bit, the world is swallow'd!
Each thinks his neighbour makes too free;
Yet likes a slice as well as he.
With sophrisry their sauce they sweeten,
Till quite from tail to snout 'tis eaten.

NOTICE.

The "Society for the Investigation and Establishment of Gospel Truth," will meet at Mr. Tolerton's Academy, 63 Chrystie-street, every Friday Evening, at half-past six o'clock.

* Our Brother Thompson, from Philadelphia, preached in this city on Sunday last. Our western Brethren will be gratified to learn, that he is now on a tour to the western part of this state.

† The Anecdote of "A zealous Calvinist," in Number xlii. p. 336, should have been credited to the "Portland Religious Intelligencer."

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW-YORK, SATURDAY, MARCH 22, 1823.

NO. XLV.

SERMON

ON DIVINE BENEVOLENCE.

BY JOHN SAMUEL THOMPSON.*

There was a rainbow round about the throne, in sight like unto an emerald. Rev. iv. 3.

Professors of the religion of Jesus, I invite your attention this day to the contemplation of the goodness of Almighty God. Perhaps some of you have to pass through the valley of humiliation, like your Master, surrounded with difficulties, dangers, and enemies. Reflect then on the eternal and immutable covenant of mercy which Jehovah has made with the Redeemer, on behalf of mankind.

By referring you to Gen. ix. 12—17; Isa. liv. 9, 10; and Ezek. i. 28; you will hence perceive the propriety of selecting my text as a suitable subject for the following discourse. The bow is the token or pledge Jehovah has given to men of his merciful and benevolent intentions towards them. Yea, it is the seal of the eternal covenant of grace, that he will never leave nor forsake the offspring of Adam. This is manifestly evident from the green appearance of the rainbow, which indicates the eternal immutability of God's covenant, and the unchangeable nature of the Divine benevolence.

1. Divine goodness is manifested by animal sensations, which appear to be given solely for the gratification of animals. The more we investigate this proposition, the more abundant evidence will we have of its truth. There is not one of the animal functions whose natural exercise is painful, nor is there one whose natural use is not productive of real pleasure. Hence it must be inferred that there is more happiness than misery in the present existence. Were it not so, we would see all animals tired of existence, and watching for an opportunity to throw off the burden of life, and return to a state of unconsciousness. But the reverse is the fact. Every exertion is used to prolong life, and protract the season of dissolution. Above, around, beneath, the air, the earth, the water, every tree, shrub, and leaf, teems with delightful existence.

When we consider the fulness and extent of creation, and that it is scarcely possible to fix the eye on a single spot in the vast universe of God, where there are not life and happiness; then calculate the sum of enjoyment. What an effort of benevolence! What a display of the goodness of God!!

Man's nature is designed for some excellent purpose. The noble powers by which he is distinguished, are intellectual, social, and moral. By the first he can observe the beauty and order of nature, investigate the cause of its phenomena, and ascertain the laws by which it is governed. He can penetrate its secret recesses, and calculate the distances and movements of surrounding worlds.

His social affections lead him out of himself, and attach him to his fellow-creatures; he rejoices in their joy, weeps for their woe, and feels himself bound by a thousand endearing ties.

His moral faculties enable him to sit in judgment on his own conduct, and distinguish between good and evil.

He can hold intercourse with the great Author of his being, whom, though shrouded from mortal vision, he can feel, and of whose presence he has an awful consciousness.

Now, for what end can a being, so wonderfully endowed, be called into existence? Why such faculties given him? To adorn and secure the triumph of evil, and afford to the universe an eternal spectacle of majestic desolation, or fallen and perverted grandeur? No! rather to add to the beauty of the fair creation, by proving that one principle pervades all, from the highest to the lowest, and one almighty good God directs all its operations. The highest order of intelligent creatures, who fulfil the highest counsels of the Most High, are filled with that adorable object whom they serve and contemplate. Why then should man possess a nature which falsifies every appearance, disappoints every hope? A capacity which enables him to soar with the seraph, and a destiny which levels him with the brute? Fie on the meanness of the thought!

From the attributes of the Deity we infer his benevolence to his creatures. All evil results from want, weakness, or error. From these three arise envy, malice, hatred, injustice, and every species of immorality. However, these imperfections blemish the character of man; they cannot be ascribed to the all-perfect Jehovah. The doctrine that teaches endless sin and misery, or final destruction, supposes either that God is implacable, or man irreclaimable; but both are manifestly absurd. None can deny that God is appeasable, nor can any deny that infinite power and wisdom, joined to unbounded goodness, are incapable of reclaiming man. Hence it will appear from the perfections of God, and the nature of man, notwithstanding all our present difficulties about the existence of natural and moral evil, that the benevolent Parent of mankind has accomplished the best end by the best means. Infinite

* Mr. Thompson was a preacher of the Methodist persuasion, in Philadelphia. About three months since he became convinced of the truth of God's Universal and unchangeable love, and has since preached the same. Mr. T. first preached the Methodist doctrine in England.

goodness will admit no attribute inconsistent with itself. We need only then a knowledge of the nature of an attribute, to determine whether it can belong to the Deity. But if an attribute inflict endless misery on any being, it cannot be good; it cannot belong to God. Whatever makes a man more miserable than happy, is positive evil. A good Being will always cause an excess of pleasure above pain; but according to the doctrine of endless misery, God, the good and just, inflicts an excess of pain on a great majority of his creatures. Can any human being consider what God is, and what endless misery implies, and then affirm that the infliction of the one is consistent with the attributes of the other? Nor are there any traces of a partial God. He made no distinction in the nature of that existence which he gave to mankind, but is alike good to all. Whatever differences prevail are those of degree, and not of kind. Partiality and caprice are characteristics of imperfection, but cannot be attributed, by any enlightened mind, to the great and eternal First Cause. If our eye be evil, let us not, on that account, charge the Deity with injustice.

Jehovah's justice, holiness, wisdom, goodness, and power, all harmonize; they have been, and will be exerted successfully to a glorious result. Therefore let universal acclamations of praise spontaneously burst from all intellectual creatures, Alleluia, the Lord God omnipotent reigneth.

God's design can be nothing less than the final and perfect happiness of his intelligent creatures. The formation of the universe and its superintendence, imply some wise and benevolent design; for no one can suppose that God would choose evil for its own sake; evil in his hands must be the instrument of good. This doctrine represents the character of Jehovah in a glorious, affecting, and amiable light. Being infinitely good, wise, and powerful, what could determine him to call into existence a world of perceptive and reasonable beings? Could it be caprice? That is impossible; for being infinitely wise, he must act with a determined and wise design. Could it be weakness? That too is impossible. Could it be to occasion misery? That also is impossible; for a Being infinitely wise, good, and happy, cannot purpose misery for its own sake. This would imply a contradiction. Human invention cannot suppose any other object than the bestowment of happiness; therefore the great motive that induced the Deity to call a world into existence, was the happiness of his creatures. Nor can the design of God be frustrated: for this would imply a power greater than Omnipotence; and to change, implies inconstancy, and defect in wisdom. Both suppositions are evidently absurd. Therefore, the conclusion that God formed man for happiness, and will bring him to it, follows irresistibly.

The nature and design of punishment will not admit the horrid doctrine of destruction, or eternal misery. The only defensible doctrine that can be given of punishment, is, the infliction of pain in consequence of neglect or violation of duty, with a view to correct the evil, or reform the delinquent. Hence all pain in the hand of God is corrective,

and should be denominated chastisement. Legislators never dreamed of more than three designs in punishment. 1. The gratification of a malignant passion, i. e. revenge. This cannot apply to the Deity, he is subject to no passion whatever.—2. Example; but the doctrine I combat supposes all example to be useless after death and judgment.—3. Correction; with a view to the restoration of the sufferer. Now all experience supports the assertion that divine punishment is corrective, and falsifies the opposite doctrine.

I ask, What can render the punishment of sin eternal? If it be replied, Sin is an infinite evil, and therefore deserves everlasting destruction. I answer, The reply is truly pitiable. If the sin of one man be infinite, how can another add to the infinity? What is infinite cannot be augmented. If then one sin be infinite, there can never be a second: and by parity of reasoning, if one man suffer infinite pain or punishment, no more can suffer, nor be punished at all. For the first man suffered all the infinite punishment due to an infinite demerit; consequently there cannot be more than one sinner, nor more than one sufferer in the universe. Therefore, of all absurdities, infinite sin is the most infinitely absurd!

Whoever inflicts pain with any other view than the restoration of the offender to purity and happiness, is himself more criminal than the person he punishes.

Hence it follows that no more pain can be inflicted by a just God, than just what is necessary to produce reformation; and this notion of divine chastisement is highly consistent with the declaration of Scripture, which assures us that his anger is but for a moment, but his mercy endureth for ever.

The Scriptures fully testify the glorious good news to all men, that for them a Saviour is born, a Son given, on whose shoulders is deposed the government; and that he will reign till all his enemies be subdued. He was manifested to destroy the works of the devil, and to make an end of sin by the sacrifice of himself; yea, the devil himself will be destroyed by this mighty Conqueror, Heb. ii. 15. Hence it evidently follows, that if Paul speaks truth, and the oracles of God be regarded, sin, death, hell, and the devil will all be equally, completely, and eternally annihilated, and chased from the works of God, by Jesus the great Restorer.

Though we see from the character of Deity, and the observation of his providence, that man was made for happiness, and the Scriptures assure us he shall attain it; yea, though it be manifest that the universal salvation of all men is the grand scheme the Bible unfolds to our view; yet for the sake of some who are dull of apprehension, we shall offer line upon line, precept upon precept.

Rom. v. shows grace reigning over sin and death, through Jesus Christ our Lord. The gift takes its rise from many offences, and proceeds to universal justification. The antithesis will be lost if we admit any thing less than universal glory and happiness. The "many," of the 15th verse, and the "all men," of the 12th, are equally extensive, and

explain each other. In the eighth chapter we find the whole creation groaning for that glorious immortality, that abundance of grace which comes by Jesus Christ.

1 Cor. xv. 24—28, contains language clear and decisive, and in my opinion, is alone sufficient to establish the doctrine. The 55, 56, 57 verses, denote not a barren return to life, but to a glorious immortality, when death and hell will be destroyed, and all their captives liberated.

Ephes. i. 9, 10. Col. i. 19, 20. Matt. xxviii. 18. John xvii. 2. All fulness of gifts and graces are given to the Saviour, that can be necessary to restore a sinful world; for this end he was manifested, 1 John iii. 8; and if we compare Ps. viii. 5, 6. Heb. ii. 8, 9, we will find that he is triumphantly successful. To effect the prosperity, universality, and glory of the Mediator's Kingdom, God's wisdom, power, and truth are engaged, Isa. xlv. 23. Hence, Jesus having died for all men, God, through him, becomes the Saviour of all men without exception. 1 Tim. ii. 4, and iv. 10. Titus ii. 11.

(To be concluded in our next.)

REPLY TO INQUIRER'S INTERROGATIONS.

(See page 350.)

Inquirer asks, "*First*. Was it not God's *design*, in the creation of man, that he should enjoy and glorify his Creator, both here and hereafter?"

We answer, Yes. For we are assured, that "all things were made by him, and for him." Again. That God "hath created all things, and for his *pleasure* they are and were created." It would be superfluous to multiply words to prove that God's *pleasure* is the *happiness* of all, and that he has no pleasure in the *death* of the sinner. There is no man living, of any religious sect, who will contend that any of the human race enjoy God in this life, in the full fruition they will in a future heaven, when they shall rise immortal. Consequently, we shall be permitted to say, that *all men* enjoy God, in a qualified sense, in this mode of being, by enjoying the blessings which he confers; however ignorant they may be of the hand which bestows them. That God is, and will be, glorified by man in this mode of being, we think is evident from the fact, that all acknowledge, however imperfectly, the great First Cause, in whom they live, and move, and have their being. But no man, we think, will contend, that any part of the human race ascribe glory to God, in this life, in the perfect manner they will do in the next. Therefore, Inquirer's first interrogatory must be answered in the affirmative.

"*Second*. Are not God's *laws*, both relative to nature and grace, *determined* accordingly?"

We presume Inquirer means by "nature and grace," the natural and spiritual states of man; or, in other words, that which regards the body as an animal, and that which regards the soul as an intellectual being. Therefore, we answer, Yes. To prove this, it is only necessary to appeal to any person conversant with the Scriptures, and ask, Do not the *laws* of God require that obedience which will

make the obedient *happy*? and *prohibit* every thing which produces *misery*? To a reasonable mind, this one fact, independent of other testimony, is sufficient to prove the goodness of the great Father of mankind, and his unchangeable love for his children! The determinations of the Divine Mind have the happiness of the intelligent creation for an ultimate object. Therefore, it would be absurd, to the last extreme, after admitting the foregoing positions, to doubt or deny the *sufficiency* of the means, which God has *determined*, whereby to effect his purposes! Consequently, we read the succeeding interrogatory of Inquirer with astonishment.—

"*Third*. Why is it, if this be the case, that we find man *out of* the channel that he was *intended* to run in? unless it is consonant with the design of his Creator, that he be constituted so far *free*, as to obey these laws and be happy, and in the end have everlasting life; or disobey, and be unhappy, and in the end have everlasting death?"

Did Inquirer ever read, "By the *law* shall no flesh be justified in his sight?" Is it possible to conceive a greater incongruity? To suppose or declare, first, that "God's *design*, in the creation of man," was, "that he (man), should *enjoy* and glorify his Creator, both here and hereafter;" and, that "God's *laws*, both relative to nature and grace, were *determined accordingly*," that is, in subserviency to his design in creation, and not so as to *counteract* his design; and then talk of a *design* to constitute man, so that man may *not* enjoy and glorify God, nor ever answer the purpose or *design* which God had in view in his *creation*? Let Inquirer recollect, that he has decided, that the "*channel*" man was intended to run in," is to "*enjoy* and glorify his Creator." Man can never glorify his Creator, by having a *power* (call it a freedom, if you please,) to upset and destroy the *design* and *determination* of his Creator! Surely, it is a very novel idea, that man can *enjoy* his Creator, by rendering his Creator's *designs* for his *happiness* abortive; and to plunge into misery, would be a strange manner of enjoying himself! Let us suppose that Inquirer is a farmer. That he *designs* and *determines* that his extensive fields of corn shall yield a large crop, which shall be safely stored in his garner; and, with a view to the accomplishment of his purposes, he makes his cattle *free*, to eat, and trample his grain under their feet. And this in consonance with his *design* to preserve his grain from injury, and to harvest it all! We appeal to the reader, and ask, Would the folly in the one case exceed that in the other? This is not all. Inquirer *knew*, when he *designed* to have and preserve a large crop of corn, that the *free* cattle would eat and destroy nine-tenths of it! Now it must be admitted that God, when he *designed* the creation of man, *knew* whether man would answer the purpose intended, or it follows conclusively, that God was *ignorant* of what would be the consequence of his own works! If this were admitted, the *wisdom* of God would be annihilated, and the Creator reduced to a level with blind foolish man.

Paul says, (Rom. viii.) "The creature [creation,]

was made subject to vanity [a sinful state,] not *willingly exovoa*, [gladly, and without a good end in view,] but by reason of him who hath subjected the same in *hope*." Man may *run in this channel*, and he can never run beyond the wisdom, power and goodness, whereby God designs to effect his salvation! Inquirer, strange to relate, after settling that God *designed* what man's destiny should be, asks, "*Fourthly*. Is it not evident, that man's *destiny* is determined by *his actions*?"

Now, we ask, If this is *evident*, is it not also evident, that God *designed* that man's *destiny* should be determined by *his actions*? And then, is it not of necessity the truth, that God determined or *designed* what *man's actions* should be? Therefore, man is the *agent*, God the *employer*, who coerces him; but, with what *freedom* on the part of man, we leave the reader to decide!

Note.—We consider the prophecies alluded to, to be fulfilled in Jesus Christ. We feel justified in this, since inspired writers have thus considered them. We shall not, however, presume to say, that they had no allusion to others. We think some of them had.

YOUNG'S LETTERS.

Universalism & Calvinism Contrasted.

LETTER III.

TO A FRIEND.

The trade of idol-making is a very ancient business; and has been practised, with very little interruption, since the days of Serah. The first step taken by almost every system-builder is, to fabricate a deity; but it sometimes happens, that he finds one ready made to his hand; in which case, he has only to furnish him with a set of attributes to suit his purpose; and the temper and disposition of the workman, may be infallibly known by the attributes with which he equips his deity. Calvin was a tyrant; he caused poor Servetus to be burned, because he had the audacity to differ from him in opinion; being bred a Papist, he had contracted a fondness for the deity who presided over the inquisition, because he was supposed to burn all those in hell to all eternity, whom they burned here on earth for heresy; not because they had sinned against him, and had provoked him to bring them into existence; but because he foreknew and decreed they should become sinners, that he might thereby have an opportunity of displaying his almighty power, and gratifying his vindictive justice, by punishing them to the endless ages of eternity, for acting agreeably to the nature and dispositions with which he brought them into being. For the Calvinists assert, that the posterity of Adam, are born with the most invincible propensity to do evil, and as entirely incapable either to will or to do any good, as a dead man is to raise himself up, and perform the actions and functions of a living person, without the special aid and assistance of the Spirit of God, which he has a free sovereign right, either to grant or withhold, which he exercises without any reference to the *good* or *bad* disposition, or conduct of either those whom he has *elected* from

all eternity to everlasting life; or those consigned to eternal punishment by an arbitrary *decree*; as he is supposed to be under no kind of obligation to the creatures he has made, and to have a free sovereign right to do, as he pleases with them, as a potter has with an insensible lump of clay.

I readily grant that Christ has a sovereign right, and am persuaded that he has a disposition to pardon Judas who betrayed him, and the Jews who murdered him, together with the whole of the inhabitants of Sodom, Samaria, and Jerusalem. But I *positively deny* that he has either a *sovereign right*, or a disposition so devoid of mercy, as to create an immortal rattle-snake, on purpose to make it eternally miserable, for acting agreeably to the nature and disposition, with which he brought it into being. Would it not be a more safe and certain method of gaining a true knowledge of the moral character of the Deity, and his disposition towards the children of men, to collect it from the divine precepts, and example of Christ, than to search for it in the works of Calvin, Edwards, Toplady, &c?

Christ tells his hearers in his sermon on the mount, Matt. v. 43. "Ye have heard that it has been said, thou shalt love thy neighbour and hate thine enemy." Ver. 44. "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." He inculcates these principles as corresponding with the true moral character of the Father of mercies; for he subjoins in ver. 45, "that ye may be the children of your Father which is in heaven; for he maketh his sun to shine on the evil and on the good," &c. He further encourages them in the 48th verse, to proceed in the practice of these god-like virtues, that they might imitate the Deity in his moral perfections; saying, "Be ye perfect, even as your Father which is in heaven is perfect."

This is, undoubtedly, a true description of the disposition and moral character of the greatest and best of beings, which Christ wished his hearers to imitate, and certainly he could not have given us a better pattern.

And these divine precepts he sanctioned and confirmed by his own example. When suffering the most excruciating torments on the cross, he prayed for his most bitter enemies and murderers, saying, "Father, forgive them, for they know not what they do." If, therefore, Christ prayed to his Father, and made intercession for those who were murdering him, while in the most bitter agonies, who can reasonably doubt that he will not be disposed to intercede for the less criminal part of mankind; or that his intercession will not prevail with the Father of mercies to forgive them! Christ prayed for the whole promiscuous group; if they were not, nor will not be eventually pardoned, then Christ's *intercession* for them is *unavailing*. If they are *forgiven*, it is very remarkable that none except Calvin's *elected*, *predestinated* saints, should be the only persons concerned in crucifying the Saviour of the world.

The above principles and facts, do not evince the Deity to be such an inexorable, and cruel being as many well-meaning people have conceived him to be. They should, therefore, be *cautious*, and not charge the Deity with *partiality* and *cruelty* in the dispensations of his providence, with the children of men. Christ assures us, in the 22d verse of the aforementioned chapter; "That whosoever shall call his brother a fool, shall be in danger of hell fire." What then must the danger of that person be, who calls his Maker a tyrant? God forbid, says the Calvinist, that I should call God a tyrant! I only affirm that he has brought millions of human beings into existence, out of a state of non-existence, in which condition they were incapable of either offending him, or suffering any inconvenience, whatever, *knowing*, and having *predetermined* that they should be *punished in hell flames to the endless ages of eternity!* Although I must confess it cannot be called a very merciful dispensation of Providence, I dare not call it tyranny. We are taught to believe that God knows every event that shall ever come to pass, he having established and fixed, every possible event by irrevocable decrees; so that nothing can happen contrary to his sovereign appointments, as will fully appear by perusing our Westminster confession of faith, and catechism, respecting the above tenets, viz.

Question. What are the decrees of God?

Answer. The decrees of God are his eternal purpose, according to the counsel of his own will, whereby, for his own *glory*, he hath foreordained whatsoever comes to pass. He decreed that he would, in time, create a man and a woman, by the names of Adam and Eve, and constitute Adam the head and representative of all his posterity; that he would enter into a covenant with him, on condition, that if he abstained from eating the fruit of a certain tree, himself and all his posterity should be happy; but if he tasted the forbidden fruit, himself and all his posterity should lose communion with God, be under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell for ever! And that in consequence of Adam's transgression, all his posterity should be born with the most invincible propensities to do evil, and both a natural and moral incapacity of doing any good, or even to will to do a good action, and least their natural propensities to do evil, aided by the temptations of the devil, should not instigate them sufficiently to fill up the measure of their iniquity, the Deity is supposed to have decreed every evil action which they should commit; such as thefts, robberies, rapes, murders, &c. For all which crimes and abominations, he has also decreed to punish the greatest number of the souls which he has made, in *hell*, to the endless ages of eternity: for if the Deity has decreed *whatsoever* comes to pass, all these crimes and abominations have come to pass, and therefore must have been included; for, say they, since God is omniscient it is evident that he foresaw from everlasting, whatever should come to pass; but there can be no prescience for future contingents; for what is certainly foreseen,

must infallibly come to pass; consequently, the prescience of the Deity cannot be antecedent to his decrees. They suppose that the Deity by a free sovereign act of partiality, he not being under the smallest obligation imaginable to regard the well-being of the creatures he has made, had chosen a certain number in Christ, unto everlasting glory, before the foundation of the world, according to his immutable purpose, and of his free grace and love, without the least reference to faith, good works, or any conditions to be performed by the creature; and as he loved those he elected without any rational motive, so he also hated those he reprobated on the same ground, and left the poor wretched beings, which he dragged into existence under his unprovoked displeasure, not to be governed by the freedom of their own will, like moral accountable agents; but pushed on to the greatest degree of guilt and wretchedness, by acting as the Deity had foreknown and decreed they should do! And the Deity is supposed never to have altered any of his decrees, *except one*, that would have operated mercifully in their favour; to wit: "In the day thou eatest thereof, thou shalt surely die." For surely non-existence would have been at least a negative blessing, to all those who are supposed to be eternally damned! But they must again be rendered immortal, that they might be punished eternally for acting agreeably to the will of the Deity, by doing those things, and behaving in all respects, as he had decreed they should do; for it is absurd to suppose that the Deity should decree any thing contrary to his will. If these doctrines be true, the Deity must certainly take great pleasure in the death and eternal damnation of sinners, otherwise he never would have constituted Adam their head and representative, and made their fate depend so entirely on his conduct, when he infallibly knew that he would eat the forbidden fruit, whereby his posterity were to lose communion with God, to remain under his wrath and curse, be made liable to all the miseries of this life, to death itself, and to the pains of hell for ever; for a crime committed by a person of his own appointment, some thousands of years before many of them were in existence. And in this deplorable condition are they supposed to be passed by, and neglected by the God that made them, with their natures so completely polluted and contaminated, and divested of all moral power of doing any thing to extricate themselves out of their deplorable condition, and God is supposed to have determined, previous to their existence, to do nothing for them; but to restore their immortality, to render them capable of enduring eternal misery; and I have positively been told by a person of this persuasion, that should it please God to damn his wife and children eternally, he was sure he should *rejoice* in their misery!

If the tenets of Calvinism are true, then are all the invitations and promises in the Old and New Testaments, to be considered to be delivered ironically, with an intention to tantalize those poor miserable beings who were brought into this helpless condition by the appointment and decrees of Deity.

God directs Ezekiel to say unto the children of Israel; "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." This is plain, unequivocal language confirmed by an oath. Which ought we to believe, God or Calvin?

"Look unto me and be ye saved *all the ends of the earth*, for I am God and there is none else." "For I will not contend *for ever*; neither will I be *always wroth*, for the *spirit* should fail before me, and the *souls* which I have made." *Quere*. Does God ever make polluted souls?

"For the Lord will not cast off *for ever*; but though he cause *grief*, yet will he have *compassion*, according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men." He afflicts and chastises, only to reform. "For I am *merciful*, saith the Lord, and I will not *keep anger for ever*. And so *all Israel shall be saved*, as it is written; there shall come out of Sion, the *Deliverer*, and shall turn away ungodliness from Jacob. For God hath concluded them *all in unbelief*, that he might have *mercy upon all*. For this is good and acceptable in the sight of God our Saviour, who will have *all men to be saved*, and come to the knowledge of the truth; for there is one God, and one Mediator, between God and man; the man Jesus Christ, who gave himself a ransom for all, to be testified in due time." Has Christ *ransomed all mankind*, and yet left *millions to perish eternally*? "He that loveth not, knoweth not God, for God is love."

1 John iv. 14. "And we have seen, and do testify, that the Father sent the Son to be the *Saviour of the world*;" and not of the self-elected only. "And if any man sin, we have an *advocate* with the Father, Jesus Christ the righteous. And he is the *propitiation* for our sins, and not for *ours only*, but also for the sins of the *whole world*." *Quere*. If Christ be the propitiation for the sins of the *whole world*, for whose sins are so many millions supposed to be eternally damned?

Heb. ii. 8, 9. "Thou hast put all things in subjection under his feet. For in that he put all things in subjection under him, he left nothing that is not put under him; but now we see not yet all things put under him. But we see Jesus who was made a little lower than the angels, for the suffering of death crowned with glory and honour; that he by the grace of God, should *taste death for every man*." How then can it be affirmed that millions must perish? "Therefore, as by the offence of one, *judgment* came upon *all men* to condemnation; even so, by the righteousness of one, the *free gift* came upon *all men*, to justification of life." *Quere*—If God justifies *all men*, who shall condemn any of them to eternal punishment?

2 Cor. v. 14, 15. "For the love of Christ constraineth us, because we thus judge, that if one died *for all*, then were all dead. And that he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them, and rose again." Here St. Paul and Calvin differ in judgment again; one believes that Christ died

for all, and Calvin that he died for the *elect only*; for those must be saved, for whom Christ died; otherwise he shed his blood in vain. *Quere*: Which shall we believe? 1 Thes. v. 9. "For God hath not appointed us to *wrath*, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we sleep or wake, we should live together with him." (To be continued.)

JOHN MURRAY, *versus* JOHN MURRAY.

We received, some months since, a long communication from a Calvinist at Jamaica, (L. I.) which is a repetition of a former one, and principally composed of common place and trite sayings, detached sentences from the Scriptures, we presume, by way of *garbling*. If this communication contained, in the language of our Prospectus, "*strong arguments*," and were it twice its length, it should be published. We, however, promised to notice this communication, on account of a charge it contains, reprobating the late Mr. John Murray, Pastor of the First Universalist Church in Boston, (Mass.) As the charge goes back to "olden times," delay has been necessary; most of that generation having gone to their long home; and few remaining to give information, who at the time were privy to the facts spoken of. The charge or accusation, is introduced as follows:

"The poor Calvinist is in a terrible condition, you say: I grant it. If they were at your disposal, poor John Calvin would roast for ages. [This is a strange charge to prefer against Universalists!] You would try to make it appear, that they are in hell in *this world*; but we are told, that the rich man died before he lifted up his eyes in *hell*, being in torment. [Remember, "To be carnally minded is *death*!" It was the "O grave, where is thy victory?" 1 Cor. xv. that the rich man is figuratively represented as lifting up his eyes in. The same word in the original that is rendered *hell*, in the parable, Luke xvi.] This is not the place of rewards and punishments; [The Bible, though, says, "The righteous shall be recompensed in the *earth*," much more the wicked and the sinner!] but the world to come, where Mr. Murray is gone, to answer for the deeds done in the body, and for the *lies* he told, when he said he was employed by the Rev. George Whitefield, as a preacher. But he was confounded, when he was detected, as every *liar* will be at the bar of God. If you are a stranger to his character, I can give you some information. He was a *weaver* at *Spittlefield*, in England. [This would be a terrible crime, if it could be proved! A *weaver*! Horrible!!!] He secreted himself on board of the vessel, for two or three days. [To escape the penalty enacted against those who are convicted of the crime of *weaving*, we suppose!] And he tried to impose himself on the Rev. Doctor Rogers, in New-York, as a minister employed by Mr. Whitefield, but he was soon detected; and if you inquire what his deportment was at Boston, you may hear what will not be to his credit, nor your approbation. [Quite likely!] I heard him attempt to explain away hell torments, by his sophistry. He is gone to try the realities of eter-

nity. He said, to be punished *with* everlasting fire, and to be *everlastingly in the fire*, was two things. [Who has the presumption to declare the contrary!] But you can see, that he possess the wisdom of a serpent, without the innocence of the dove. As you have retorted on Calvin, I have done no more than return the compliment. No offence, I hope." &c. O, no! None at all. Only you will please to recollect, that John Calvin *roasted M. Servetus at a slow fire*, made of moist green wood! And John Murray, you say, was a *weaver!!!* An excellent retort, this! We presume there were no looms in Calvin's time, or he would have been a *weaver*, too, instead of being a *butcher*!

Now we mean no offence, but we think our correspondent will wish she had been a weaving or knitting, (for she is a lady, we understand,) instead of improving upon old reports, whose origin is in the records of "olden times." The real state of the case, in plain English, is as follows:

John Murray, the Universalist, came to New-York before the American revolutionary war; if we mistake not, about the year 1772. At that time, there was in New-York another John Murray, a *Calvinist*! It was common in that day, to distinguish them as, *Salvation Murray*, (meaning the Universalist,) and *Damnation Murray*, (meaning the Calvinist.) But, lamentable to add, for the consolation of our fair correspondent, it was "*Damnation Murray*" who imposed himself, and not "*Salvation Murray*!" *Damnation Murray* was discarded by the Calvinists, and left the city! *Salvation Murray*, never solicited nor needed the countenance of the Rev. Dr. Rogers! But, in the enjoyment of the countenance and friendship of the great and good, (among whom was the truly illustrious George Washington,) he spent a long life of usefulness, and descended to the grave in serenity and peace, like "a shock of corn fully ripe."

If our correspondent disputes the truth of the above statement, we can give a reference to those who lived in the "olden time," and will still witness to the truth!

A QUESTION FOR LIMITARIANS.

Suppose two persons living at the same time, born with like advantages; one of whom was notoriously wicked. He was guilty of idolatry, thefts, murder, robbery; and, in short, he violated all the commandments of God; his whole life was one continued series of sin and iniquity, characterized by every species of outrage, turpitude and crime. But, a few moments before his death, he was "born again, repented of his crimes—offered up prayers to God—thanked him for the manifestation of his goodness—then sunk into the grave: his spirit rose, exulting, from the ruins of the tomb, and was wafted on seraphic wings, to the beatific mansions of the saints, in the paradise of God!

But the other sustained a very different character; his whole life was spent in doing good; sober, upright, charitable, and humane, his governing principles were *rectitude* and integrity; he visited the sick and imprisoned—fed the hungry—clothed the

naked, and gave drink to the thirsty—his heart sympathized in the miseries of the afflicted, and his hands contributed liberally to their relief; he also died, but without experiencing any visible change of heart; his body was consigned to the tomb, and his spirit to the gloomy abodes of the damned in hell—to interminable misery and woe!

This supposition is consistent with the Limitarian plan of salvation, and this is a specimen of what is called *justice*.

Now will any who limit divine grace, be so good as to inform me, how the *justice* of an impartial God is manifested in the destination of these two persons; and whether they are *rewarded according to their deeds*? *Her. of Salvation.*

From the (Boston) Universalist Magazine.

Messrs. Editors.—A few days since, being on a visit at the house of a good old uncle of mine, who by the way is what they call an orthodox deacon, I found him looking over the Boston papers: among other things which seemed to fix his attention, was a subject proposed for discussion by the "Boston Debating Society," viz. "Ought a parent in *any case* to disinherit a child?" My uncle seemed peculiarly interested with this subject, the more so, in consequence of his having the misfortune of nourishing and bringing up, what is commonly called, a "spoiled child."

The good old man, after a few minutes of silent reflection, heaved a deep sigh, and said, Hard, indeed, must be the heart of that parent, that can entirely give up a child. I told my uncle that I believed the subject was not stated exactly as it should be, and that it should stand thus: Ought a parent in any case to discard a child, when the parent has the power to reclaim, and make him a penitent and dutiful son? The old gentleman, with some warmth, replied, No man in his senses would propose a question like that, for the father must be worse than the evil one to be guilty of such a character. My only answer was, Be careful, my dear uncle, how you apply a character to the God you worship, which you very justly consider worse than that of the adversary.

DIED, at Hudson, (N. Y.) on the 1st of February, Doctor ALPHEUS ADAMS, aged about 40 years; a physician of the first reputation. In the death of this man, science has to mourn the fall of a bright column. Without the advantages of an academical education he had acquired a soundness of reasoning on every subject in which he engaged, rarely to be met with. In branches of science connected with his profession, chemistry, botany, geology, he was surpassed in knowledge by few professors; his reading was mainly confined to the limits of the healing art, with the addition of the Scriptures; in their elucidation he was clear and logical; and as an advocate for the unlimited grace of God, he boldly threw the gauntlet to the opposers of that grace. After an illness of ten days, and in the unshaken confidence of the truth of the everlasting

gospel, his spirit departed to his Maker and God. Few men have fallen in this city so universally lamented.

Rel. Inq.

From the (Boston) Universalist Magazine.

STRANGE FIRE.

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them; and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified."

The strange fire which Nadab and Abihu offered before the Lord, no doubt signifies that zeal which is not according to knowledge, which too many ambitious pretenders mistake for a holy zeal, which induces them to present themselves before the people, in the name of the Lord, when their object is to sanctify themselves in the estimation of the multitude, and gain the applause of men. These fiery Levites are numerous and succeed in deceiving many.

But the discerning may easily detect their pretensions. Look carefully; does the preacher seem wholly intent on presenting himself to an acceptable advantage to the eyes of those who behold him? Does he manifestly endeavour to take an attitude and make an appearance which is pleasing to the vanity of pride and ostentation? This man does not sanctify the Lord, nor does he aim to glorify the Lord before the people; but he endeavours to glorify himself. Does the minister say much about *his* love to the people, and *his* desire for their everlasting welfare? He offers strange fire; he endeavours to glorify himself; the glory of God is out of the question. Does the minister exclude any of the people from the grace and mercy of God? Then he does not glorify God before *all* the people.

Reader, look out for Nadabs and Abibus. They are charmingly fascinating to pride and vanity; they are in great earnest to secure us the favour of God, who is dishonoured by their impious pretensions.

ART OF BEGGING.

The National Intelligencer, remarking on the begging system now in operation among the missionaries, quotes the following from the "Missionary," a Georgia publication.

"If we have not *silver and gold*, what we have, let us give unto them. Let us first remember them at the throne of Grace, and when our hearts are warm in imploring the blessings of Heaven upon them, our hands will be open to relieve their wants. There are still some needless expenses which we can retrench, some superfluities with which we could dispense, some ornaments about our persons, our houses, or our equipage, that are unnecessary, some luxuries that load our tables, that we do not need. We could wear our old garments a little longer, and when we purchase new ones, let them

be purchased for durability and not for show. If a saving could be made of what is wasted and thrown away, and expended for things worse than useless, and this thrown into the missionary treasury, there would be enough and to spare. We should remember that we are fed while the heathen are hungry, that we are clothed and they are naked, that we are basking under the sunshine of the gospel, while they are perishing for lack of vision, and the golden rule to do to others as we would that other should do to us." &c. &c.

Quere. Are not those clergymen, who gorge upon the best the market affords, and who are notorious for extravagance in their living, under obligations to conform to that holy regime they are so solicitous to impose upon others? We recommend the serious perusal of the above, to our New-York Doctors of Divinity. Their *thousands* will admit of retrenchment. They, of all men, are bound to adopt that conduct they enforce upon others.

THE WAY WE DO.

We Missionaries have a private seal, for our exclusive benefit. Look at this—An orthodox publication, giving an account of the sickness and death of Mrs. Kingsbury, the wife of a missionary, says, "She lamented her *unfaithfulness*; but expressed a humble *hope* of her acceptance with God, through the *merits of a Saviour*." When we wicked Universalists, as our friends style us, "express a humble hope of the acceptance" of *all* mankind with God, "through the *merits of a Saviour*," a great hue and cry is made! But when a missionary or a missionary's wife, is about to die, they, in defiance of all their old opinions and hard speeches, fly to the despised Universalists' doctrine for shelter! It is then "the merits of a Saviour!" All their repentance, good works, long faces, long prayers, and long pretensions, are found of no avail. If they have any consolation above the wretched stupidity of pharisaism, it is derived from the doctrine of God's *universal* and impartial grace.

"He that *will not* reason, is a bigot; he that *can not* reason, is a fool; and he that *dares not* reason is a slave."

NOTICE.

The "Society for the Investigation and Establishment of Gospel Truth," will meet at Mr. Tolerton's Academy, 63 Chrystie-street, every Friday Evening, at half-past six o'clock.

AGENTS FOR THE GOSPEL HERALD.

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"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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VOL. III.

NEW-YORK, SATURDAY, MARCH 29, 1823.

NO. XLVI.

EXTRACTS

From the (Hartford) Christian Secretary.

THE STUPIDITY AND CRUELTY OF IDOLATERS, Exemplified in the conduct of the Chinese; extracted from the Journal of Mr. Medhurst, when he resided in Penang.

"Jan. 7, 1821. Walking out, I called at the house of a man, who was engraving an idol; and, on looking round, I perceived his house to be full of the works of his own hands. I could not help feeling a holy indignation at such affronts on the Divine Majesty, to suppose him to be like unto wood and stone, graven by art and man's device. I spoke to him on the folly of trusting to the *works of his own hands*, but I found him to be nearly as ignorant as the idols he was making. "They that make them are like unto them." He was unable to give any consistent excuse for his folly, acknowledged that he was a mere imitator of others, and was making the idols for his own gain."

Reader, where is the mighty difference between the Penang idolaters, and Arminians, mongrel Calvinists, alias Hopkinsians, and all the sticklers for the works of the creature, in our own country! Do not they "*trust to the works of their own hands*?" Do not they consign to endless fire and flames, those who are destitute of their good works? They do. There is as much idolatry in the one case as in the other.

"Murder of the female infants by the Chinese.

"Jan. 12. A man came for medicine to-day, with whom I conversed awhile privately. I asked him how long he had left China, and whether he ever thought upon his family there. He said he frequently thought on them, and intended next year to return and visit them, for he had three sons, and one daughter who was married. 'I had another daughter, (he added) but I did not bring her up.' 'Not bring her up, (said I) what did you do with her?' 'I smothered her, (said he;) this year also, I heard by letter, that another daughter was born; I sent word to have that smothered also, but the mother has preserved it alive.' I was shocked at this speech, and still more at the horrid indifference with which it was uttered. 'What, (said I) murder your own children? Do you not shudder at such an act?' 'O, no! (said he) it is a very common thing in China. We put the female children out of the way, to save the trouble of bringing them up; some people have smothered five or six daughters.' My horror was increased by his continued indifference, and the lightness with which such crimes are perpetrated in China with impunity, which must be the case, when they are related

without fear of detection, as the common occurrences of life. I felt that I had a murderer by my side, who must without repentance inevitably perish. I told him plainly that he had committed a most dreadful sin, and that he was in danger of eternal wrath. Though I said this with the greatest seriousness and earnestness, at first he only laughed, and it was sometime before he would acknowledge that he had done wrong; however, afterwards he seemed to feel a little concerned, and I hope affected. What an awful view does this present of the "Celestial Empire," loaded with crime, deluged with blood, and ripe for destruction!"

This abominable practice deserves reprobation; but, remember, when you condemn the Chinese for wantonly destroying *their children*, you, who worship the god of Calvin and Arminius, condemn your god for destroying *his children*. And with a destruction, too, incomparably more abominable. The *smothering* an infant, and making it suffer, at longest, *five minutes*, is kindness, compared to a destruction in the fire of a *never-ending hell*! If one is *murder*, the other wants a name! Words cannot be found to express its abomination, cruelty, and maliciousness.

The missionary shuddered with *horror*, at the story of smothering an infant. But he can tell, without shuddering or horror, of countless millions of his brethren of the human race exiled to an *interminable hell*! What a farce is this! Yet these men are encouraged to go on in absurdity, and exalted to honour for impiously traducing the character of the God of Love. It is a dreadful thing, for an ignorant sinner to smother an infant child, and cause it to suffer for a *moment*. But, it is a lovely and beautiful reflection, which will cause these pious missionaries to shout for joy, that myriads of infants and adults, shall be *endlessly* smothering, and never die, in the sulphurous flames of Calvin's Hell.

O ye hypocrites! Thus to "gape at a gnat, and swallow a camel!"

YOUNG'S LETTERS.

Universalism & Calvinism Contrasted.

LETTER III.

(Continued from page 258.)

TO A FRIEND.

John iii. 35. and iv. 37. "The Father loveth the Son, and hath given *all things* into his hand. All that the Father giveth me, *shall come to me*, and him that cometh, I will in no wise cast out." If the Father hath given *all things* into the hands of the Son, and *all shall come to him*, that the Father

hath given him; then *must all come to him*; because he says, *they shall come*, and he declares he will in no wise *cast them out*.

"And this is the Father's will which sent me, that of *all* which he hath given me, I should *lose nothing*; but should *raise it up* at the last day." It is therefore, plainly contrary to the will of the Father of mercies, that any of the human race should be *lost*: for he gave them into the hands of him who came to seek and to save that which was *lost*, that he should raise them up at the last day, and not leave them captives and prisoners to the Devil, in the pit wherein is no water.

Zech. ix. 2: "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit, wherein is no water." Isa. xxiv. 22. "And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison: and after many days they shall be visited;" but least some should imagine they were to be visited in wrath, St. Peter informs us for what purpose they were to be visited in mercy. "Who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh; but live according to God in the Spirit."

1 Pet. iii. 18. "For Christ also hath once suffered for sins, the just for the unjust, (that he might bring us to God) being put to death in the flesh; but quickened by the Spirit." Ver. 19. "By which also he went and preached to the spirits in prison." Ver. 20. "Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water." The Calvinists, who make it an essential article in their creed, that the devil has an absolute right to all the captives he has taken, they being made on purpose for him, deny that Christ descended into hell to preach the gospel to the spirits of the inhabitants of the old world; who, for their enormous transgressions, had been drowned by the universal deluge; for if this should once be allowed, the soul-reviving doctrine of *eternal infinite punishment*, must, alas! be given up! They believe that all the gracious promises, made by God to mankind, are made to themselves only; that is, to the elect; and only held out to the reprobates, in a general way, to aggravate their eternal punishment, and keep up an appearance of strict justice and impartiality; for, although they were destined to eternal perdition, by a secret decree, by which their fate was irrevocably fixed; they may, nevertheless, be told, Ye have had the gospel preached to you, with frequent offers of pardon and reconciliation; but ye would not accept of the terms of salvation: when, agreeably to their tenets, it never was intended that they should ever come into the kingdom of heaven; the doors of mercy being shut against them, by an eternal decree, prior to their existence. Therefore, when the Deity appears to be earnestly pleading with the house of Israel, to forsake the evil of their ways and live, he must have only intended to insult

and tantalize them, by requesting them to do that which he knew to be impossible.

Ezek. xviii. 31. "Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit; for why will ye die, O house of Israel?" Ver. 32. "For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore, turn and live:" so saith Ezekiel; but Calvin says he is mistaken; for the Deity is supposed, by his system to take great pleasure in the death and eternal misery of sinners; else, why should he have doomed so many millions to eternal misery, many ages before they existed, and fixed their fate by an immutable decree? If the Deity be a free agent, he certainly would not decree any thing contrary to his own good will and pleasure.

If it be said that God did not absolutely decree that any individual should be eternally miserable; but only foreknew, and permitted it to be so, to his own displeasure: I quere, was he compelled to bring beings into existence, which he certainly foreknew would sin and suffer a few years on earth, and then be miserable to the endless ages of eternity in hell torments? If he was not obliged to create them, why did he not suffer them to sleep in a state of non-existence, where non-entities can suffer no inconvenience, and cannot offend the Deity? By this means two great evils would have been avoided; to wit: The infinite torment of created beings, and the great displeasure of the Creator.

But, say they, he has permitted all this evil and misery to make his almighty power known in the punishment of sinners. An astonishing contrivance indeed, that the Deity should introduce into the system an infinity of sin and misery, to give him an opportunity of displaying his almighty power; in crushing a few reptiles—mortals, whose existence, even for a moment, depends entirely on the sustaining power of the Deity.

It is also supposed, that he rendered finite beings incapable of doing good, and capable of doing infinite evil, to afford him an opportunity of showing his infinite aversion to sin and sinners, and to gratify his vindictive justice in punishing them eternally. But why would not his numerous declarations in scripture, his punishing whole nations in this life, in the most awful manner, and an additional punishment in hell flames, for two, three, or four thousand years, answer every valuable purpose. That chastisement can be rationally expected to answer, whether vindictive, exemplary, or emendatory? And whenever punishment is inflicted, that cannot be vindicated on the above grounds, it must be inflicted in open violation of the eternal laws of nature, and of nature's God, whose severest judgments are inflicted with the merciful design of reforming the offender.

1 Cor. iii. 13, &c. "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereon, he shall receive a reward. If any man's work shall be

burned, he shall suffer loss; but *he himself shall be saved*; yet so, as by fire."

By the above texts we are informed, that even the most severe afflictive dispensations of God's providence, are inflicted with the merciful design of purifying us from all dross and corruption; that is, to destroy sin in us; but ultimately to *save the sinner*. How vastly different is the real character of the Deity, from that given him by those who represent him as an almighty tyrant, forcing millions of human beings into existence, with the most invincible propensities, inherent in their natures, to do all manner of evil; and precluded from the possibility of doing any good without his divine assistance, which aid he decreed never to afford them: but having determined, many ages prior to their existence, to punish them in hell to the endless ages of eternity, for acting agreeably to the nature and disposition with which he brought them into being! But to give their hypothesis the semblance of justice, they say, that God created Adam both innocent and holy, and constituted him our head and representative; and entered into a covenant with him; that upon the simple condition of his abstaining from eating the forbidden fruit, both himself and all his posterity should be happy. This condition, they affirm, gave us all an extremely promising chance of securing eternal happiness at an easy rate; but unfortunately, Adam being seduced by the serpent, did eat the forbidden fruit; which is the cause, or, as some very nice metaphysicians term it, the occasion, that all his posterity are born with such evil dispositions as to render us justly obnoxious to God's wrath and curse, to the endless ages of eternity. Of which, they say, we have no just cause to complain, as the Deity had given us such a fair chance for eternal happiness in the choice which he made for us. But in this part of their discordant hypothesis, they appear to have forgotten both the *prescience*, and eternal decrees of the Deity, or wish to have this part of the transaction considered as *contingent*, when they say, If Adam had stood we should have been happy, &c.; whereas, they affirm, the Deity not only infallibly knew, but had also positively decreed, that Adam should fall: for they admit of no *contingents*, that is, things which either may or may not happen; as such a disposition of affairs would admit of free agency, which might render the decrees of the Deity uncertain, and liable to be frustrated. For if it be once granted, that mankind have it in their power, either by their *faith* and *good works*, or their *unbelief* and *wickedness*, to alter the fate to which they were predestinated, then it might happen, that the *elect* might go to hell, and the reprobated to heaven, which would overturn their whole chaotic system; in which they impute to the Deity many unprovoked acts of cruelty, viz.

I. In forcing many millions into existence, out of a state of non-existence, wherein they could have suffered no inconvenience; without having had the least inclination or disposition to make the condition into which he brought them, equal to a state of non-existence, but to make it infinitely worse.

II. In constituting Adam our representative, when he infallibly knew that he would transgress and render millions of his posterity infinitely sinful and eternally miserable; for nothing short of infinite guilt can merit eternal punishment.

III. In denying millions of the fallen race of Adam the benefits of Christ's death and sufferings, who tasted death for *every man*; and gave his life a ransom for *all*. Which will undoubtedly be testified in due time.

IV. In affirming that the Deity will punish human beings eternally for the misfortunes which they have suffered, in consequence of the choice he made for them, by constituting Adam their head and representative. To punish a person for a wilful fault, in a degree proportioned to the magnitude of the crime, is undoubtedly just; but to punish a person for an unavoidable misfortune is both unjust and cruel, especially when the being said to inflict the punishment, has either by mistake, or wilfully through design, been the sole cause of the misfortune. If God wished well to the whole human race, and the merits of Christ's death and sufferings was only sufficient to save but a few, then it was a cruel oversight to create any greater number than it was in the power of Christ to ransom, and redeem from the pit in which there is no water. To say that God did not wish or intend that the whole of the human race should be eventually happy, but that he made them to sin and suffer a few years in this world, and then to suffer in hell eternally, is blasphemy.

To say he wished that they might all be eventually happy, but he knew infallibly before he created them, that great numbers would be eternally and irrecoverably miserable, is an absurdity too great to be inserted in the religious code of any denomination of Christians: that is, God is supposed to bring into existence millions of unoffending beings, wishing and designing that they should be eventually happy, but knowing infallibly, long before he caused them to exist, that they should be eternally and irrecoverably miserable; it not being in the power of the greatest number to avoid it, and the Deity had predetermined never to use any effectual means to prevent it, although his infinite wisdom and power could have easily effected it.

The Scriptures inform us, that God made all things for himself; but our most orthodox teachers assure us, that it is a grand mistake, he having made by far the greatest number of the posterity of Adam for the devil, knowing and intending that they should be his slaves and captives eternally, they being consigned to him by an eternal decree. It is therefore evident, say they, that Christ is the propitiation for the sins of the *elect only*, and not as John *erroneously imagined*, for the sins of the *whole world*. That he did not taste death for *every man*, but for a few *self-chosen* saints, who fancy themselves in possession of the keys of the kingdom of heaven; and whose constant practice, from the earliest ages of the Christian church, has been to endeavour to shut the door of mercy against every denomination and individual that were not as holy

as themselves, saying, Stand off, I am more holy than thou.

Christ cannot reconcile, or be reconciled to those we call reprobates. He did not preach the gospel to the spirits in prison, that they should be judged according to men in the flesh, but live according to God in the spirit. Why should Christ preach to the spirits of the inhabitants of the old world, who were drowned, all but eight persons, for their rebellion? He surely will never have mercy on the damned.

God will never bring again the captivity of Sodom, Samaria, and Jerusalem, as predicted by Ezekiel. Neither will he establish again an everlasting covenant with them. Neither will he ever be pacified towards them; for if the inhabitants of Sodom, Samaria, and Jerusalem are to be restored to God's favour, who were cut off and destroyed for their horrid sins and abominations, then all the human race may be restored, the kingdom of Satan depopulated, and the soul reviving doctrine of eternal misery be for ever silenced. And many a pious Jonah, who had taken great delight in preaching it, he exceedingly displeased, and very, very angry. But every benevolent being will rejoice, when God shall wipe away all tears from their eyes. And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. Amen.

(To be continued.)

SERMON

ON DIVINE BENEVOLENCE.

BY JOHN SAMUEL THOMPSON.

There was a rainbow round about the throne, in sight like unto an emerald. Rev. iv. 3.

(Concluded from p. 355.)

Universal Salvation is plainly taught,

1. By all those passages of Scripture which represent God as the common Father of mankind.

Isa. lxiii. 16. "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our Father, our Redeemer." Mal. ii. 10. "Have we not all one Father? Has not one God created us?" Ephes. iv. 10. "One God and Father of all," &c.

2. By all those that declare him good and merciful.

Ex. xxxiv. 6, 7. "The Lord God merciful and gracious. Keeping mercy for thousands." Luke vi. 36. "Be ye merciful, even as your Father is merciful." Psa. cxyiii. 1—5. "His mercy endureth for ever," &c.

3. By all that tell us his anger is but for a moment; that he will not chide continually, nor keep his anger for ever,

Psa. ciii. 8, 9. "The Lord is merciful and gracious. He will not always chide, nor keep his anger for ever."

Micah vii. 18. "Who is a God like unto thee? He retaineth not his anger for ever, because he delighteth in mercy." Isa. liv. 8. "In a little wrath I hid my face for a moment, but with everlasting

kindness will I have mercy on thee, saith the Lord, thy Redeemer." Psa. xxx. 5. "His anger endureth but for a moment." Isa. lvii. 16. "I will not contend for ever, neither will I be always wroth."

4. By all that assure us God wills not the death of sinners.

Ezek. xviii. 23. "Have I any pleasure at all that the wicked should die? saith the Lord God." xxxiii. 11. "As I live, saith the Lord, I have no pleasure in the death of the wicked." 1 Tim. ii. 4. "God our Saviour will have all men to be saved."

5. By all those which teach that his counsel will stand, and he will do all his pleasure.

Isa. xlv. 23. "I have sworn by myself, the word is gone out of my mouth in righteousness, and will not return." xlv. 10. "My counsel shall stand, and I will do all my pleasure." lvii. 9, 10. "I have sworn, my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

6. By all that represent the blessings of Christ's mediation, and the gospel covenant as extending to all men without exception.

John iii. 16. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish." 1 Tim. ii. 5. "One Mediator, who gave himself a ransom for all." Col. i. 20. "Having made peace through the blood of his cross, to reconcile all things to himself, whether they be things in earth, or things in heaven."

7. By all that command us to do good to all men, to pray for all, and thereby become perfect, as our Father who is in heaven.

1 Tim. ii. 1. "I exhort that prayers be made for all men; for this is acceptable in the sight of God." Matt. v. 44, 48. "Love your enemies, do good to them that hate you, and pray for them who persecute you. Be ye perfect, even as your Father is perfect."

8. By all that represent the state of the moral world as approximating towards perfection, and all intelligent beings joining in one chorus, ascribing glory and honour to him that sitteth on the throne, and to the Lamb for ever.

Isa. xxv. 6, 7. "The Lord of hosts will make unto all people a feast of fat things. He will destroy the covering cast over all people, and the veil that is spread over all nations." Heb. viii. 11. "They shall not teach every man his neighbour, saying, Know the Lord, for all shall know me, from the least to the greatest." Zech. xiv. 9. "The Lord shall be King over all the earth: in that day there shall be one Lord, and his name One." Rev. xi. 15. "There were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ; and he shall reign for ever and ever." xxii. 3. "There shall be no more curse." v. 13. "Every creature in heaven, earth, under the earth, in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be to him that sitteth on the throne, and unto the Lamb for ever and ever."

If you continue to believe the heart-rending, God-dishonouring dogma of endless torment, I beg

you to say, you believe God has chosen you and a few others to heaven and happiness, and through some capricious notion, doomed the vast mass of his creatures to never-ending misery; but do not disgrace the Scriptures by bringing so malignant a charge against them, as to represent them teaching such a notorious libel on all the perfections of Deity.

But it will be asked, Do not the Scriptures declare that the punishment of the wicked will be eternal? I answer, Our translators use the phrases everlasting punishment, everlasting destruction, but without any authority. The original word is *aionios*, from the noun *aion*. If then we ascertain the just meaning of *aion*, we shall understand the sense of *aionios*, as correctly as we know the words daily, weekly, yearly, by the terms day, week, year. Now *aion* occurs above 100 times in the Greek Testament; in 70 places it clearly signifies a limited time. The proper sense of *aion* is age. Hence Christ says, The children of this *aion* are wiser than the children of light," Luke xvi. 8. "The children of this *aion* marry," Luke xx. 34. The phrase "this *aion*," occurs 22 times in the New-Testament, and necessarily stands opposed to some other *aion*; as this *aion* and that which is to come.—Homer uses *aion* for *life*, or the *age* of a man. Illiad iv. 478. Short was his *aion*, taken off as he was by the spear of the magnanimous Ajax. Illiad v. 685. Then may *aion* forsake me in your city. Illiad xvi. 458. When his *aion* shall have left him. The word in the above passages from the Testament and Homer, cannot mean eternity: and I boldly assert it never has such an extensive signification. The true radical idea is constant. Thus *aionion* fire means a constant burning, such as that of Gehenna. The fire on the Jewish altar was to burn for ever, that is, to be constantly or continually burning. Sometimes it signifies lasting, as the fire of Sodom, which we are told lasted 2000 years. I shall briefly show the absurdity of translating this word *eternity*, or its adjective *eternal*. We read, Heb. ix. 26. "The end of the *aions*;" and in 1 Cor. ii. 7. "Before the *aions* began." Can then eternity have a beginning, and will it have an end? If *aion* mean eternity, what will *aions* of *aions* mean, but eternities of eternities? Surely such language is absurd and ridiculous. Where then is the foundation on which to build the monstrous and absurd doctrine of eternal punishment!

The advocates of eternal torments will confidently, though very ignorantly, assert, the same word is used to express the duration of the happiness of the righteous; and, consequently, if the punishment of the wicked have an end, so will the enjoyment of saints. I reply, Paul speaks of the glory of heaven, as far exceeding *aionion*, or eternal, 2 Cor. iv. 17. Daniel tells us, the saints of the Most High shall possess the kingdom through the *aions* of *aions*, *kai eti*, and longer; and the Psalmist says, The Lord shall reign through *aions* of *aions*, *kai eti*, and longer. They who turn many to righteousness, shall shine as the stars through the *aions*, *kai eti*, and longer, Dan. xii. 3. See also Ex. xv. 18. Micah iv. 5, &c.

Perhaps you say, All must wish the doctrine of Universalism were true. Undoubtedly they must, for none but a real devil could wish otherwise.—Whatever men may attribute to those imaginary spirits which people the regions of darkness and despair, yet all that is good, or great, or godlike in the universe, is on the side of clemency and mercy.

The opponents of the doctrine must suppose either that God wills not universal happiness, or that he knows not how to effect it. Against both these infamous and wicked conclusions, the whole Scriptures depose. Surely the believers in eternal misery are confuted by that text which declares, God will not keep his anger for ever. If the doctrine of Universal Salvation be not true, the counsel of God must be frustrated, and the Deity himself deprived of happiness. Yea, it must follow that all men will ultimately be happy, and God's goodness and wisdom be thereby vindicated, or universal chaos shall again return, and Heaven, baffled in its design, give up the ungovernable world to reel, stagger, and tumble into its original nothingness!!

But suppose a man in his thirty years of active life, to be guilty of an accumulation of crimes, more than the history of a whole kingdom for a century could parallel. To have spread ruin and devastation over empires. To have murdered millions of his fellow-creatures for his own gratification. As every act was a crime, so for every breath he drew let a year's torment be awarded; would not the most vindictive cry, It is enough? Yet not to this monster alone would you assign such punishments, but to all who fail of the imaginary righteousness which shall inherit the kingdom of God. Still the worst remains untold; for even to this too heavy affliction eternal misery must be added! Shall it be said, as by the demons of the Inquisition, for the love of God! Call down fire from heaven and be blameless, but pollute not God's holy name with judgments like these. If this be the light of revelation, enter by it the dark profound. See the fiery lake thickly peopled with such beings as we. Behold hatred and malevolence pervading all; torturing agony filling every limb, every muscle, every nerve. Help your imagination; fancy you see all the inhabitants of this large city assembled,* swell your ideas to all the population of the Union, add Europe's millions, summon Asia's myriads, and when Africa has augmented the tide, plunge them all into this state of thankless, thriftless misery; contemplate them there, and if you have a heart to do it, wish them all immortality! Is thy servant a dog, that he should do so great wickedness? Can it be better to fall into the hands of man, than of God? Since you would abhor yourself if you could but wish this, can you love God whilst you think it to be his pleasure!! The heathen superstition degraded the Creator, by assimilating him to the creature, but orthodox theology inflicts a much deeper wound on his character. For fallen man, corrupt as he may be, is not so malignant as to exact an eternity of torments for the least offence, and refuse

* This discourse was delivered in Philadelphia.

to remit the sentence, though the offender manifest the most sincere contrition! Can a man so think of God, and call him his Father? What would such language be, but the bitterness of a spirit that mocked its own wretchedness, or the insolent irony with which a slave revenges himself on the author of his oppression; or a libel on their memory who first taught us what are the tenderness and long-sufferings of a parent's heart!

Great Parent of good, we shall look up, and confidently call thee Father! Ocean of eternal love, embosomed in Thee, thy needy, even thine erring children shall find a hiding-place, secure from all those terrific storms which an infuriate imagination has invented, and blind superstition continues to adore.

MISSIONARIES AND MONEY.

An extract from a sermon preached by a missionary, on the eve of his departure on an evangelizing expedition, is going the rounds in the orthodox papers. The text is, Mark xvi. 15, "*Go ye into all the world, and preach the gospel to every creature.*" This preacher, in answer to the objection, that the missionaries had better stay at home, and preach, &c. &c. says, "After hearing this command, of what avail, think you, were all the opposing maxims of men? What though their near relatives, in the ardour of affection, cling around their necks to detain them? What though their Christian brethren, with a mistaken worldly policy, said to them, 'Stay with us. You can be useful here. Despise not the claims of kindred and friends. Love not your neighbours better than yourselves. Beware how you leave heathen behind you, and weaken the hands of your brethren. We cannot send you off. We need all our labour, and all our *wealth*, and all our men, and all our religion, at home.' Of what avail was all this, when the language of Christ was, '*Go:—go, scatter abroad the blessings of salvation. Diffuse, far and wide, the life-giving influence of the gospel. Let no bounds be set to your journeys. Penetrate every desert; cross every sea; scale every mountain; and see that no dark corner of the earth be left uncheered by the glory of my gospel.*'"

How crafty is this missionary! He makes the coterminous of the old apostles to say, "We need all our *wealth*!" Did the apostles of Christ, like the apostles of Calvin, Hopkins and Co. bawl *money! money! money!* and pretend that *money* was necessary to convert and *save* the heathen? Did Christ tell them to *bawl*, and *beg* of every person they met, in his name, for *money*? If he did, then these men are justifiable, and can bring precept and example, to authorize their proceedings. But, if Christ never gave such directions, then these men are mere pretenders, who obtain "*money on false tokens, and false pretences.*" Christ told his disciples, "Provide neither *gold*, nor *silver*, nor *brass*, in your purses," &c. (Matt. x. 9.) evidently meaning that the progress of his gospel was altogether independent of these helps. But modern pretended disciples and apostles, are continually *bawling, money! money! money!* Like the daugh-

ters of the horseleech, crying, "*give! give! give!*" The heathen are going to *helly—money! money! money!* O for the *money!* Give us *money*, or the heathen will be *damned!* The missionary proceeds in his sermon as follows—

"After this will it be objected, that 'Christ can take care of his church: that he can convert the heathen when he pleases, without *our assistance?*' We answer: Christ can indeed do these things. He can raise up missionaries, and send them forth in multitudes, without any assistance from us. He can send his ravens to feed them, as he did to his prophet; or rain down manna from heaven for this purpose, as he did to his people in the desert. It is an important, a glorious fact, that Christ can do all this. But what has this fact to do with our present subject? Does the mere fact that Christ is almighty, secure the salvation of the heathen? How does it secure this object, any more than it secures any other object that is desirable? He can preserve your life and health, without your assistance? He can convert to himself all your friends, and neighbours, and countrymen,—all the *heathen* around you. But do you therefore conclude it *will* be so? Are you encouraged by it, to banish all your care, and make no provision for your worldly support; none for the religious instruction of your family; none for the public ordinances of the gospel? But allowing that Christ were *willing* to convert the heathen *without our assistance*, how would even *this* affect, in the least degree, our duty to spread the gospel?"

This pious missionary asks, "Does the mere fact that Christ is *Almighty*, secure the salvation of the heathen? How does it *secure* this object?" &c. Again. "But *allowing* that Christ were *willing* to convert the heathen *without our assistance*," &c. What language is this! Does the *willingness* of Christ depend upon the *co-operation* of these men, and their co-operation depend on money? This is what they want to prove, that they may drain the purses of the people, and fatten on the spoils of the *poor!* It seems that Christ's power, (and that almighty,) and his desire to save the world, all must fail, unless the missionaries lend their aid, and their aid depends on the *money!* The missionary continues—

"As fast as you state, one after another, your difficulties and discouragements, the Saviour will meet them with the reply, 'Did I not know them all ten thousand years ago? Did I enter upon the work of man's redemption, without first counting the cost? Did I not see beforehand, the sorrow, the sweat and the agony of the garden? Did I not see the mockery, the suffering, and the blood of Calvary? Think you I did not know; that, to spread my gospel through the earth, would cost you many a *purse of gold*, many an aching heart, many a parting tear, many a day of perplexity, toil and weariness? I tell you the cost was faithfully and fully counted at the first; and still I thought it best to meet *my* sufferings, and still I think it best that you meet yours. Still I say, and say to you, *Go, preach the gospel to every creature.*'"

Here the beloved *money* is uppermost. "Think you I did not know, that, to spread my gospel through the earth, would cost you *many a purse of gold!!!*" It is most assuredly wicked to put such a farrago of jargon into the Saviour's mouth. With these men, *money* is the great concern. They are the most *shameless beggars* the world ever produced. But, we venture to predict, that their reign of falsehood, imposition, and shameful begging, is drawing to a close! They are an excrescence which the good sense of the honest part of the community will soon lop off, and gladden the hearts of the widow and the fatherless, with the enormous sums which would otherwise be carried off by these religious gormandizers.

TO THE EDITOR OF THE GOSPEL HERALD.

SIR,—It would please a friend and subscriber to have an exposition of 2 Cor. ii. 15, 16.

A FRIEND.

"For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one the savour of death unto death; and to the other the savour of life unto life."

There are two passages which explain away all difficulty relative to the above quotation. Namely—*"I have no pleasure in the death of him that dieth, saith the Lord God,"* Ezek. xviii. 32. *"For God hath concluded them all in unbelief, that he might have mercy upon all,"* Rom. xi. 32. These declare the disposition of the Divine Mind toward man, and the *means* by which he will accomplish his beneficent purposes. Now if the *perishing* spoken of, militated against the final happiness of the sinner, it would be impossible for Paul to be *"a sweet savour of Christ, in them that perish;"* for Christ would stand in *no* relation to these perishing sinners, which could possibly be acceptable to that God who has *no pleasure* in the sinner's death, and who concludes them in that *unbelief*, which produces death, that he may have pleasure in exercising his mercy toward them, and restoring them, in his own time, to holiness, and happiness.

The verse preceding the quotation, reads as follows—"Now, thanks be unto God, who always causeth us to triumph in Christ; and maketh manifest the savour of his [God's] knowledge by us in every place." Paul, unquestionably alluded to the custom of triumphing in those days, among the ancients. Paul's triumph is worthy of particular notice. Paul triumphed in Christ. The cause of his triumph was the making known the knowledge of God, not man, and the savour of this knowledge, by Paul and his compeers, in every place. The knowledge spoken of, is that mystery, or secret, declared in Ephes. i. to be God's good pleasure which he purposed in himself, to gather together in one all things in Christ. The savour of this knowledge is a *"sweet savour of Christ, in them that are saved, and in them that perish."* For even them that *perish*, shall be raised immortal, incorruptible, and glorious!

Reader, it is the knowledge of God, not man, that

worketh; and God is not indebted to missionaries for the salvation of mankind; but worketh all things after the counsel of his own will; which will is, that *"all men be saved, and come unto the knowledge of the truth, the gospel of their salvation."* They who preach this, are *"unto God a sweet savour of Christ,"* &c. While those who preach falsehood, are an abomination in his sight.

From the (Canadaigua) Plain Truth.

ELEGANT EXTRACTS FROM VARIOUS MISSIONARY JOURNALS.

Page 389. "I hope the subject of missions is beginning to occupy more of the attention of Christians at large; and for one I feel determined to maintain the doctrine, both in public and private, *that without the spirit of missions, it is not possible for a man to be a Christian.*" [This is a new standard of orthodoxy. An iron bedstead in earnest.—Does not this zealot know, that one entire sect (the Friends,) have entered their protest against his antichristian crusade? Dare he say that they are not Christians? Does he not know that many pious Christians, of almost every sect, have kept aloof—have not aided this stupendous system of fraud and wickedness—a system more dangerous to American liberty (if not checked,) than ever were the fleets and armies of Great-Britain.] This brainless zealot continues—"The cause of missions is the cause of Christ." [For "Christ" read "priests."] "Real Christians will connect their efforts to spread the gospel with their own hopes of heaven." [What could Peter the Hermit say more! Thomas Paine never uttered more indecent ribaldry against the gospel than this.]

Page 390. "I was struck by their telling me that the Caraites (Jews,) do not believe in the existence of the devil," &c. [Not believe in the existence of the devil! They must be hereticks indeed! The devil supplies our missionaries with bread. If he should die, what would become of them, and their craft?]

MISSIONARY ECONOMY.

"In the year 1821, the American board of Foreign Missions had 24 missionaries in their employ, and expended \$46,000." This expenditure is equal to \$1916, for each missionary. Let it be remembered, that the passages of these missionaries are generally *gratuitous*! It appears, therefore, from this statement, that these wonderful men, who are extolled for disinterested benevolence and hardships, are very liberally supplied with the *cash*, that celebrated article which clergymen love so dearly, and use so profusely. If the sum of *nineteen hundred and sixteen dollars*, will not supply a missionary's wants for the short term of one year, he must be prodigal indeed. How many poor families in the city of New-York are there, who *"bring the year about,"* without one *fifth-part* of the money that is lavished on these *pious drones*! And yet we are told of their sacrifices! Their deprivations! Their abstinence! If these pious men, who conde-

scend to preach to the heathen for the *small sum* above-mentioned, will avoid a *surfeit*, they need not fear any danger from *starvation*!

MILKING THE GOATS.

A subscription is bandied about, for the purpose of purchasing a lot of ground, and building a house, to be presented to the Rev. Mr. Cox. Whether this present is to be made (as medals are sometimes given,) to the Rev. Gentleman, for exercising his sagacity in discovering the cause of Yellow Fever in this city, we have not yet learned. But it seems "*the goats are to be milked!*" This is *charity*, we suppose, to beg a house and lot for friend Cox. One of his congregation, however, on being applied to, stated, that they had better first raise money to pay the *great debt the church owed!* He spoke wisely. Another asked for a reason, and was told, that giving Mr. Cox a *house*, etc. would *keep him* with them. He wisely replied—Then I give nothing. I will not keep him, neither shall he keep me, any longer than I please. If the *goats kick* in this manner, there is reason to fear this *charitable* and laudable scheme will fall to the ground. Now, if the *goats* will take a word of advice, we give it freely, and say, Keep your *milk* to nourish the *widows* and *fatherless*, and let the money-loving priests be contented with their already exorbitant salaries, or increase their possessions by the sweat of their *own* brows.

CLERICAL DESIGNS.

Extract from the Anniversary Election Sermon, delivered by D. Huntington, before the Governor, Lieutenant-Governor, Council and Legislature of Massachusetts, May 29th, 1822.

"Let the intelligent look at what is passing in many of our congregations and churches: Let them notice the projects that are put in operation for enlisting partizans, and for augmenting their resources. To gain the control of friends, see them, not only fawning upon the *widow*, and those who are so unhappy as to be destitute of near relatives, but watching around the dying pillow of the opulent, crying, like the horseleech, '*give, give;*' encouraging the belief, that every cent committed to their disposal, shall be a gem in that crown of glory finally to be bestowed as a reward to the fidelity of their votaries.

"It is not to be disguised, that in some sections of this enlightened Christian community, there is too much evidence of a disposition for spiritual domination. There are bodies of men, still claiming a jurisdiction as absolute, if not as extensive, as was ever claimed by the most imposing Pontiffs of the dark ages. We are daily conversant with those, who, with no superior claims to the necessary means of enlightening their fellow-men, and having no credentials of any special illumination, seem to be constantly saying to those around them, '*The secret of the Lord is with us, hear his words at our mouths,*'"

FOR THE GOSPEL HERALD.

ADDRESS TO DEITY.

Eternal Father, am I not thy child?
Didst thou not unasked my being give?
Then, why should I be by thee exiled,
Condemned eternally from thee to live?

What mov'd thy unchanging and all-wise mind
Man from non-existence, to being call?
Was it not love eternal, unconfin'd,
That gave existence to thy children all?

Reason for ever will this truth proclaim,
'Twas love eternal mov'd thee to create,
And Nature's voice, as witness, doth exclaim
God our Father, and happiness our fate.

As soon would I credit that I shall dissolve
To non-existence, when I come to die,
Or that the sun does round this earth revolve,
And every planet we behold on high;

As dream that God's original design
Was not to make man blessed after death,
Immortal bliss, great God, I know is mine,
With all to whom thou shalt or didst give breath.
O may I then to Thee, thou solely good,
Think an eternal hymn of gratitude.

NOTICE.

The Stockholders of the Evangelical Association of New-York, are requested to attend a Meeting of the Association, to be held on Tuesday, April 1, at 7 o'clock P. M. at Toler-ton's Academy, No. 63 Chrystie-street, to take into consideration the affairs of the Association.

By order of the Standing Committee.

J. BRUSH, Sec'y.

☞ Subscribers in distant towns are respectfully requested to pay their Subscriptions to the Agents of the Gos. Herald. Subscribers in towns where no Agent resides, are requested to forward the amount of their Subscriptions without delay. Agents for the Gospel Herald, on receiving Subscriptions in their respective towns, are requested to forward the same to James Hall, No. 454 Pearl-street, the Treasurer of the Association.

** City Subscribers are informed, that the Carrier, P. Lawrence, is authorized to receive their Subscriptions, and will receipt for the same. They will confer a favour by paying their Subscriptions on demand.

AGENTS FOR THE GOSPEL HERALD.

Capt. J. C. Churchill, Portland, (Me.) Theodosius Parsons, Esq. Holmes Hole, (Mass.) Messrs. Noah S. Bailey, Norwalk, (Con.) Richard H. Woods, White Plains; Ralph Malbone, Brooklyn; Benjamin Wright, Jamaica; Ashbel Stoddard, Hudson; William R. Gregory, Ithaca, (N. Y.) Henry White, Petersburg, (Vir.) Timothy Bigelow, Palmyra, Portage Co. David Loring, Cincinnati; Horace Burroughs, Boardman, Trumbull Co. (Ohio.) Gershom D. Miller, Rahway; Williams Woolley, Morristown, (New-Jersey.)

NOTICE.

The "Society for the Investigation and Establishment of Gospel Truth," will meet at Mr. Tolerton's Academy, 63 Chrystie-street, every Friday Evening, at seven o'clock.

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW-YORK, SATURDAY, APRIL 5, 1823.

NO. XLVII.

HUNTINGTON'S POSTHUMOUS WORK.

It is possible that some of our readers may not be acquainted with the circumstance of Mr. Huntington's publication. Joseph Huntington, D. D., was for many years minister of the First Church in Coventry, (Conn.) He passed through life for a Presbyterian. A volume of 331 pages has been published, which, at his death, was left in manuscript. It is now about 27 years since Mr. Huntington's death, and the publishing his work. It is common to consider Mr. H.'s book, entitled "*Calvinism improved; or the gospel illustrated as a system of real grace, issuing in the Salvation of all men,*" as containing the doctrine of Universal Salvation, and the evidences and explanations of the same. It should, however, be understood, that Mr. H. preached, on his own confession, a doctrine he could not understand, for about twenty years. And that he preached this unmeaning and contradictory Calvinistic Presbyterianism, when he believed in the salvation of *all* men, but had neither honesty nor courage to avow it! This circumstance is sufficient to prove that something was wanting. We believe, that, however he might be convinced of the truth of God's love to *all*, instead of a part, he never saw with that clearness, which, in his opinion, would warrant him in publicly avowing and defending the doctrine. The title, "*Calvinism improved,*" brings to recollection the declaration of Pope's servant; who, irritated at the petulance of his master, and hearing him repeat his oft made declaration, "God mend me," rejoined, "It would be more work to *mend* you, than to *make* a new one!"

"*Calvinism improved.*"—Why, you might improve *upon* it for ages, and it would be Calvinism still! The poison of its origin would lurk, insidiously, in the mass, and corrupt, by its pestiferous influence, every truth which should thus barbarously be assimilated with it. Remember this—The *calling* crooked *straight*, will never make it so. The crooked stick may partially be hidden from view, by covering it with straight ones, but it will retain its primeval ugliness! Just so with Calvinism. It is the very essence of error; and contains, in its fundamental principles, all that is outrageously perverse of reason, revelation, and common sense! We make these few remarks, feeling justified in so doing, by the fact of Mr. Huntington's unsuccessful experiment. He "tried hard." Twenty years were consumed in the exertion, and "*Calvinism improved*" came into the world with the very *crooks* it received from its old progenitor. The following extract is what Mr. H. called "*Calvinism*

improved," and contains in brief, as the reader will see, his "*Two great doctrines.*" Our remarks, pointing out the crooks, will follow in a subsequent Number.

"A TREATISE ON UNIVERSAL SALVATION.

"The Sacred Scriptures, or the two testaments, are certainly the very dictates of God to man, on the most interesting matters. God hath spoken as became himself to speak, things most important to the human kind; and things in the most perfect consistency, through the whole of divine revelation. The great design of it is, that the Divine Being and character may be manifested, in the clearest possible manner, for the display of his own glory; and mankind guided thereby to the true end of their existence, even the knowledge and enjoyment of God, the Supreme and consummate Good. The duty and happiness of man are inseparably united in the sacred oracles.

It is of the utmost importance to the comfort of man, to have his mind open, and unbiassed with regard to the truth, heartily engaged to find the very truth, and embrace it with supreme love, for its own sake. This is "a good and honest heart." This is "receiving truth in the love of it." Alas! how hard an attainment for man in his present state!

Now any man that can read the word of God with open candour, will see, that there are two capital points of instruction running through the whole of it, as things to be believed; and that every where virtue, or holiness of heart and life, is enjoined upon us, as matter of practice, enforced with the strongest reasons and motives.

The two great doctrines we are taught to believe, are, First, What it is *just* and right for God to do with us, considered in our own personal character, and desert. This I shall call the pure voice of justice to man, without regard to an atonement, or a Mediator. Secondly. What God will *in fact* do with mankind; as united to a Mediator, and one with him by divine constitution, in a federal sense: or, how, in very deed, God hath promised to deal with man, in that union with the second Adam: what his condition shall certainly be, in this life, and the life to come. This I call pure gospel; or tidings from God, which never could have been known but by his own revelation.

It will also appear, that these two capital points are, throughout the whole Bible, kept in constant view, running *side by side*, in open sight, from the beginning to the close of the sacred oracles. These points are very different from each other, yea, directly opposite, except only as harmonizing in Christ, which is the most wonderful mystery of the

gospel, and the grand distinguishing doctrine of divine revelation.

Take a few instances of this direct opposition of sentiment, if literally understood, in an immediate and direct import, without any regard to a Mediator, an atonement, or a federal constitution.—“In the day thou eatest thereof, thou shalt surely die.” “And all the days that Adam lived were nine hundred and thirty years.” “Every man shall die for his own sins.” “Christ died for our sins, according to the Scriptures.” “God will by no means clear the guilty.” “I, even I, am he that blotteth out your sins, for mine own sake.” The reader that is well acquainted with the book of divine revelation, will think of thousands of plain assertions, as much to the purpose as these; and every fair reasoner will own that words and ideas cannot be set in more full opposition, if taken in one and the same, plain, immediate, literal sense. Yet we find not the least difficulty in reconciling all these with each other, and with the truth, when we bring them into one proper analogy: we easily see one harmonious, perfectly consistent scheme, running through the whole.

But it will abundantly appear in the sequel, that we must keep our ear open to the voice of pure justice to man, as he deserves out of Christ; also to the voice announcing what shall in very deed, through infinite grace, take place with respect to man in Christ: or it will be wholly in vain for all the wit, and art in the world, to make any thing better of the Holy Scriptures, than a long, solemn series of the most palpable contradictions. I have, with the utmost caution, and deepest attention, long consulted the sacred oracles; and, perhaps, all of essential consequence, that has been written on them, since the Christian era, in various languages; and I freely confess that, without the clue, just named, I must set down in deism: but with it, the whole book of God, *how true! how beautiful! how glorious!*

The whole Word of God centres in Christ, and is sealed in his blood; the law and gospel, otherwise opposite, are brought into perfect union; righteousness and peace embrace each other; and this display shines, in perpetual and glorious symmetry, through the Old and New Testaments.

But now, to resume the capital argument already alluded to.

We begin with the first threatening ever denounced against man, on condition of his rebellion, Gen. ii. “In the day that thou eatest thereof, thou shalt surely die.” I believe the more common construction of this commination, by Protestant divines, is right, viz. that total death, temporal and spiritual, was to take place on all human nature, on that very day; and eternal death then begin, and be confirmed and made sure to all human nature, without the least intimation of remedy or relief, to endless duration. I fully believe this construction is just, and abundantly supported in the Holy Scriptures.

However, as I am acquainted with many learned and ingenious criticisms on the words, needless here to remark upon, I will take a construction in

which all agree as far as it extends; and which will answer what I am now aiming at, as well as that which is more agreeable to my own mind. It is certainly true, as far as it goes; though I suppose it does not contain the whole truth. “In the day thou eatest thereof, thou shalt surely die.” Let the sense be allowed as in the paraphrase: viz. “In the day thou eatest of the forbidden fruit, thou shalt become mortal, even thou, Adam, and all human nature now in thee. Thy soul also, shall sustain great damage and unhappiness, that is, spiritual death, in some awful degree, without the least ground of hope that the case shall ever become any better with thee, (with the human kind,) to endless duration. Be assured of no felicity for thee; nothing better than sorrow and woe; or, at the utmost, no greater relief than extinction of being.” I grant this explanation of the words, at present, for two reasons; the one is, it is certainly true as far as it extends, though it by no means comprehends the whole: and the other is, because all that regard the word of God, will acquiesce in it thus far, while most will carry it much farther. It will plainly appear, that whether this, or the more common idea be taken from the words, it will have one and the same aspect, in support of the following argument: inasmuch as there can be nothing plainer than that the threatening never did fully take place, on mere man, in his own person, and never will; and that God never designed it as the *voice of certain fact*, on mere man; but as the voice of pure justice alone.

I hope that I cannot be misunderstood, in the use of these phrases, “*the voice of justice*,” and “*the voice of fact*,” or, “*language of law*, and *language of gospel*,” with respect to man: or, “*what ought in justice to be done*, and *what, in God’s sovereign mercy, harmonizing with justice, shall be done*.” I can think of no terms more accurate, and I find the distinction frequent among civilians and divines, viz. “*De jure, and de facto*,” which distinction has been found necessary in many cases; and is, as will appear throughout the whole of this essay, quite essential to a right understanding of divine revelation, or even maintaining it with any possible consistency.

Now, if any will say, that the threatening did take place on the day of the rebellion, *in full*, according to the plain sense in which God made Adam to understand him, when he uttered the words; or agreeable to pure justice in the law alone, or ever will take place, on mere mankind personally, or just as Adam expected; their minds are, at present, not in a condition to be reasoned with. God had a most glorious and merciful reserve in his own mind, on the preconcerted plan of eternal, redeeming wisdom and love, which he did not communicate to man when he placed him under his holy law; and which he did begin to intimate “in the cool of the day,” at the very time when Adam expected the full threatening would have taken place. There was no other possible way for God to have suspended the immediate execution of it, consistent with his own most holy nature and character. He had provided a way, in which all he had said, might,

and certainly would be verified on man in a *vicar*, a *substitute*, a *second Adam*, or covenant Head, in *due time* to be dignified by personal union with the eternal *Logos*, or *Word*. That, on him, the whole weight of the curse should fall, vindicating the truth of Deity in threatening, though never executed on mere man, as Adam expected, and as the plain *voice of justice* denounced; which Adam then thought was inseparable from the *voice of fact*; having not the least intimation, when he was placed under the holy law, that there could ever be any separation of *pure justice* from *very fact*, with regard to man: nor would any man, or any angel ever have thought of such a distinction; or any possible way to make it, consistent with the immutable truth of God, if God himself had not contrived and revealed it. Here we have the two grand pillars of divine revelation. God displayed in an *absolute character*, without any intimation of a Mediator; this is moral law, and all-glorious. And God displayed to man in a Mediator; this is gospel, *pure gospel*, and exceedeth in glory.

In a right understanding of these grand points, we are led into a harmonious, and consistent view of the whole word of God. We find the law and the gospel displayed, side by side, through the whole. The law every where sounds with awful terror in accents of pure justice, towards man, without a Saviour. The gospel is all mere news, and good news, glad tidings, through a Mediator; which man would never have heard or thought of, if God had not made the proclamation. The moral law every where speaks to man in his own personal character; the gospel in that of the Messiah. The law tells what man in justice deserves, in his own personal character; the gospel, what the Son of man, the Son of God deserves, and that he is by Divine constitution, "a covenant for the people, and God's salvation to the ends of the earth;" and that the Head of *every man* is Christ. This intimation began on the day of the rebellion, and at that time was but dark, and for wise reasons, which will appear in the sequel.

The Divine law, enjoining perfect obedience, on pain of endless misery, runs through the whole of divine revelation, from beginning to end; and so does the gospel, exhibiting a salvation fully tantamount. There is as much of the gospel in the Old Testament as in the New; and as much of the law in the New Testament as in the Old. The latter dispensation hath the whole substance of the former, and nothing for the *matter* of it new: the former hath, in like manner, the whole of the latter, and nothing for substance has ever been done away, or ever will be, until the mystery of God shall be finished. The New Testament is only a new edition of the Old, in much greater clearness."

FOR THE GOSPEL HERALD.

Little Falls, March 21, 1823.

TO THE REV. S. P. BURRETT.

Dear Sir,—I last evening attended the lecture delivered by you, in this place, from Luke xviii. 35—43, inclusive. In consequence of your attacks

upon me, (although they were indirect,) I have deemed it proper to give the public some of the most prominent features of the offspring of your virulence. The man, Sir, who is clothed in the *sacerdotal robe*, and ministers at the *altar* of God, should imitate the example of Jesus, and obey his precepts. Instead of the ferocity of the tygress, he should possess the innocent and harmless disposition of the *lamb*. Your conduct and preaching, on the occasion to which I allude, presents almost every character but that of the mild, humble, meek, charitable and deliberate deportment of the Christian. Leaving you in the enjoyment of all the consolation you can derive from candid reflection upon the subject, I proceed to an investigation of some particular points of doctrine, which you so happily assumed.

The first particular to which I ask your attention, is a remark which you made, while addressing the throne of *grace*. You told the Almighty, that if he should mark our transgressions, and reward our iniquitous conduct, we should be consigned to the flames of an endless *hell*, and that never-ending damnation would be our *just* portion. I know, Sir, that this is very common among professed preachers of the gospel. But I conceive it to be the height of absurdity. If God would *deal justly* in damning us to all eternity, he would *deal unjustly* in saving any of us; therefore, if your position be correct, endless wretchedness must be the condition of every individual of the human family. God will *deal justly* with all, and this complimentary way of taxing Deity with *injustice*, is a gross violation of the rules of sound sense and moral propriety. Let this species of modern *etiquette* receive its just and immediate doom, be consigned to the vortex of oblivion, and God, the all-wise Creator, be exalted for the inflexibility of his justice.

You asserted that the *devil* had sent his emissary into this village, that he was always engaged in suppressing awakenings; that he used a great deal of art in address, and that he generally succeeded in deluding the multitude. I do not pretend to give your very words, but I give your exact meaning.—In saying that the *devil* had an emissary in the village, you virtually said, that I was the devil's preacher. This was evidently your object. Every hearer, I presume, understood you. You are not the first, Sir, that has cast this odium upon the Universalists. A Mr. Haynes has given the devil the same character that you gave him, and cast the same imputation upon the believers in Universal Salvation. At some future day, Sir, Mr. H. will have the character assigned him that he justly merits; and when an enlightened posterity erect a monument to consecrate his *unchristian* conduct, they may condescend to notice you, and inscribe upon the same stone your wonderful dexterity in imitating your *coloured coadjutor*. If, Sir, I am, as you say, the *devil's* preacher, the devil is a greater fool than you pretend to make him. I ask your attention to this subject a moment. Now, Sir, I preach that the devil will be totally *destroyed*. What do you preach? You preach that he will not be destroyed. You preach

that he will exist as long as God exists; that he has waged war against Deity, and will finally have a great part of the human family for his endless subjects. Here then is the difference. I preach his entire *destruction*, and you do not. I preach that he must and will be destroyed by God, and you preach that he must and shall exist throughout the wasteless ages of eternity. If the devil knows as much as you say he does, if he is as cunning and intriguing as you make him, if he has *chosen* me to preach his doctrine, as you say, and if he is not a great *fool*, I shall soon receive a *supercedeas*, and you, the advocate for his kingdom's continuance, doubtless will be appointed in my stead.

You quoted the words, "He that believeth not shall be *damm'd*," to support the favourite doctrine of endless misery; and in a triumphant tone remarked, "This inevitably fixes the fate of the unbeliever. Yes," said you, "the unbeliever must be *endlessly* damned." Why, Sir? "Because," you answer, "God has threatened it." Where, pray? "In the words quoted." I will admit it, for the sake of argument. God then has threatened the unbeliever with endless misery? Yes. Who are *unbelievers*? Was you ever an *unbeliever*, Sir? Yes, must be your answer. Are you now a *believer*? Undoubtedly. Do you expect to be *endlessly* miserable? You will say, No. If you are not to be *endlessly* miserable, it clearly follows, that God never threatened *you* with endless misery, or that his threatenings are not true. It will not alter the case to say, that God has *changed* you from *unbelief* to *faith*. If you, by this process, can *save* your own *soul*, I can, by the same process, *save* other *unbelievers*. Once more, If God has threatened the *unbeliever* with *endless* damnation, and you have ever been an *unbeliever*, how can you be *saved*? If you answer, that God will *save* you, I ask, Will he *save* others? If to this you say, No, I again ask, If he *does not*, will he not be a *partial* God? The apostle says, "God hath concluded them *all* in *unbelief*, that (What? That he might damn them all, to all eternity? No.) he might have *mercy* (recollect this,) upon (Who? How many? A few? No.) *ALL*." Rom. xi. 32. Again, you declared, that God had "*decreed* the damnation of the unbeliever." If this be true, Sir, has he not *decreed* the *unbelief* of the hardened *wretch*, as you called him? And if God has *decreed* the *unbelief* of the *unbeliever*, and, withal, his *endless* damnation, will you be so good, as to tell who will be to *blame*, if the *unbeliever* is not *saved*? I was very much surprised to hear you tell your hearers that God had suspended the *salvation* of man upon *faith* and *repentance*; and at the same time declare, that he had *decreed* the damnation of a *part* of the human family. Now, Sir, you are offering *salvation* to those, whom God has determined to *damn*. Do you think you can *revoke* the *decrees* of an immutable God? It may answer for you, who are Calvinists, to *daub* and *gild* your doctrine of "*decrees*," of "*election* and *reprobation*," with the *Arminian* idea, but it would not do for others.

I was astonished to hear you assert, that the des-

tiny of every *impenitent* sinner in your congregation was *irrevocably* fixed, and that they were destined by God to endure the burnings of a quenchless *hell*, and endless death. You supposed that you had some impenitent sinners present. Suppose, then, that you considered myself one of your impenitents. Should I go, to you to-day, and tell you that I had renounced Universalism, concluded to preach the Presbyterian doctrine, abandoned my former opinions of God's saving power, and had repented; you, Sir, would ensure my salvation, and give me a verbal passport to heaven. You would extend this subject, and embrace every one that would conform to your directions, profess a belief in your hypothesis, and walk in the path of duty you should see fit to mark out. I mention this inconsistency for the purpose of enabling you to correct your mode of preaching, as also to warn every person against believing every thing they hear, unsupported by evidence.

I now come to a subject which does not immediately concern me, but one of a very singular nature. You, in amount, declared this village to be the *pantheon* of *iniquity*. Should a man of influence, of high respectability, cast such an imputation upon the inhabitants of this village, it would not, I assure you, pass entirely *unnoticed*. You may pretend to have an exclusive right to *anathematize* the inhabitants of this place, and *blight* the tender plant of character with the *poison* of the *upas*. If you think proper, Sir, to hurl your *shafts* of vengeance at the characters of your fellow-citizens, you can do it; but, be careful, while you are concerting measures to destroy the respectability of this village, *abroad*, by your missionary labours, not to injure yourself. What opinion would a stranger form of this place, by reading your production, first published in the "Utica Christian Repository?" Your unfair representation of the *moral* character of this place, has furnished you, already, a *pillow* of *thorns*. Of the inhabitants of this village, generally, I can say, that I have received many evidences of affection and kindness; and I know of nothing that would warrant me in saying that the place does not sustain a moral character, *highly* respectable.

I assure you, Sir, that I wish you the enjoyment of every blessing and comfort in well-doing. I hope God, in the amplitude of his goodness, will feed you with bread temporal and spiritual, in time, conduct you safely through the vicissitudes of life, support you while travelling through the dark valley of the shadow of death, and finally waft your soul to the regions of immortal glory, where you will bloom in *never-dying* verdure, and chant the praise of a beneficent Deity. I pray God to clothe you with the *robe* of divine *charity*, to fill you with brotherly love, and cause you to abandon the practice of *anathematizing* those who may be so unfortunate as to differ with you, concerning the extent of God's salvation.

Respectfully, yours,

GEORGE B. LISHER.

"Watch ye, stand fast in the faith, quit you like men, be strong."

PAUL.

YOUNG'S LETTERS.

Universalism & Calvinism Contrasted.

LETTER III.

(Continued from page 364.)

TO A FRIEND.

Having contrasted the tenets and doctrines of these two different denominations of Christians, let us also contrast the obvious tendencies of their respective tenets, on the lives and morals of their disciples.

When the young Calvinistic pupil begins to learn his catechism, and is there told, "That the decrees of God are his eternal purpose, according to the counsel of his own will; whereby, for his own glory, he hath foreordained whatsoever comes to pass." That the Deity had, from all eternity, elected a few individuals, to everlasting life and glory; and sentenced by far the greatest number of the souls which he determined to create, by a decree of reprobation, to eternal wretchedness, and never-ending misery, for his *own glory*, without any reference or respect, to what the disposition or conduct of the beings to be created might be: which predestinated fates, it is impossible for any of them to alter, reverse, or avoid, whether it be to eternal happiness or endless misery, by any thing that they can will or perform.

It is impossible that the unprejudiced mind can view this character in any other light, than that of an arbitrary, cruel, merciless tyrant, forcing unoffending millions into existence, on purpose to make them eternally miserable—for his own glory.

But to silence all inquiry and cavilling, they are told that this is a holy mystery; that it is dangerous to reply against God, or dispute the decrees of his sovereign will, who has the same right and power to create one soul, on purpose to make it everlastingly happy, and another to be eternally miserable, as a potter has to make one vessel to honour and another to dishonour, out of the same insensible lump of clay.

Their weak judgments being rather stunned and confounded, than convinced and enlightened by such dogmatical stuff, (for it cannot be called reasoning) they continue to contemplate the Deity, as a tremendously powerful, partial tyrant, the common enemy of mankind, who had most probably brought them into existence, to make them eternally miserable, and sometimes pray to him, as the Indians pray to the devil, not out of love—for that is impossible; but out of fear, lest they are of the number appointed to be eternally damned, for the honour and glory of this inexorable being: and although they are unwilling to be sacrificed to the honour and glory of the Deity themselves, they have no material objection to his dealing, as he pleases, with the rest of the human race, provided they escape themselves; for as it is impossible for them to love God, so long as they conceive him to be a partial tyrant, it cannot be expected that they should love his creatures.

In this condition they generally remain some time, until many that have known, begin to reason thus: If I am elected to eternal life, by an absolute

decree of the Deity, my salvation is certain, let me do or act as I please; but if I have been reprobated by an eternal decree, before I existed, all I can do by prayer, fasting, tears and penitence, will never influence the Deity to reverse his decrees; and as he doomed me to everlasting misery long before I had offended him, I certainly cannot be under any obligation to him on the score of gratitude, for forcing me into existence, on purpose to make me eternally miserable; and as I am to be precluded from even the shadow of happiness hereafter, I am resolved to gratify every sensual appetite and passion, and enjoy all the happiness I can in this life.

If God has foreordained whatsoever comes to pass, I cannot act contrary to his decrees, let me do as I will; but why his decrees should be contrary to his laws, I cannot tell; or why he should approve and disapprove the same action, my teachers have not explained; they only affirm it to be for God's glory, that it should be so; but surely there must be some mistake in this doctrine. We are told, at one time, that the Deity is, of all beings, the most wise, just and benevolent; that mercy is his darling attribute; and that he is no partial respecter of persons; at another, that he is partial, cruel, revengeful, and unjust—both these cannot be true.

How can God be glorified in the eternal damnation of a being which he created for that very purpose? Can God be a merciful being, and yet take delight in creating souls which he foreknew would be eternally miserable? If the real character of the Deity is discoverable, it certainly is not to be found in this incoherent chaos of contradictions.

Thus reason and common sense conspire to combat the horrid idea which he had conceived of the adorable Jehovah, until he meets with a Deist, who had been persuaded, while young, that Calvinism was the doctrine taught by the apostles; but finding it an incoherent collection of self-evident contradictions, had too hastily rejected the Scriptures, without comparing them with the doctrines, said to be taught in the sacred pages. The Deist explains to him the nature and adorable perfections of God, as far as they have been discovered by man; aided by both reason and revelation, which he finds to be so vastly discordant, with what he has been taught to believe, concerning the designs of the Deity, in creating the human species, and his disposition towards them, that he rejects the Scriptures also, as teaching doctrines unworthy of God, and dishonourable to his holy name; and so, by relinquishing one egregious error, he embraces another, and turns Deist.

Others, again, who have been taught this doctrine, see no necessity for either praying or preaching, as they are persuaded, that if all the angels in heaven, and all the saints on earth, were to intercede with the Deity, to take one single soul into heaven, which he had not elected to everlasting life, from all eternity, he would not do it. Those who were made for the devil, must go to the devil, and be tormented by him to the endless ages of eternity, for the honour and glory of God.

Thus are numbers taught from infancy, to hate the God that made them, on purpose to make them happy; and to live under the most dreadful apprehensions of his power and wrath on the one hand, and that of the devil on the other. In this dilemma, they sometimes fly to the priests, and inquire what they shall do to be saved; the good man examines them, with respect to the state of their feelings and dispositions, and generally finds them extremely afraid of being eternally damned, for the *glory of God*; this is called spiritual concern, and is esteemed a favourable symptom. They are directed to pray; but they cannot address the Deity, as the benevolent parent of mankind, the God of infinite love and mercy. The prejudices of an early education are not easily eradicated. They have been used to look upon God as their natural enemy, and cannot confide in him, as a friend, until they can be persuaded, by some means, that they are of the elect number, and then they begin to love God, in some degree, which they found by experience to be impossible, while they conceived him to be their enemy; but now, since they conceive themselves to be of the number of the chosen few, they cheerfully acquiesce in the dispensations of Providence, and extol the disinterested generosity of the Deity, in creating more souls for the devil, than for himself; thus they make friends of two dreadful powerful beings, whose enmity they dreaded. They imagine that they flatter the Deity, by affirming, that he had an undoubted right to create millions, on purpose to damn them eternally, for his own glory. They also gratify the devil, by endeavouring to prove his absolute indefeasible right to, and property in, all the souls he may once get into his possession, on pretence, that they were consigned to him by the Deity, by a sovereign decree, before they were created.

The Universalist is taught to believe, that God is the most pure, holy, wise, benevolent, merciful, just and powerful being in existence; that he created every subordinate intelligent being, for his own glory; but that his glory is displayed to the greatest possible advantage, in the final salvation and everlasting happiness of every being, which he has or may create. That God never did, nor ever will, create any being which he did not wish to establish in a state of permanent happiness; that he had wisdom enough to form a plan, in which his designs cannot be frustrated, and power sufficient to enable him to accomplish all his purposes, which are equitable, just, and merciful. They love God, being firmly persuaded that God first loved them, and brought them into existence, on purpose to make them eternally happy; but foreseeing that mankind would make an improper use of their free agency, and become sinners, he sent his only begotten Son, to be the propitiation for the sins of the whole world, and to *taste death for every man*.

The law was broken by man, and the man Christ, as our great high priest, has made an ample atonement for the breach of the law. Whatever demands justice might have had against human nature, for a breach of the divine law, they were paid to the last

farthing, by Christ, as our representative, in our stead, and if justice has been once satisfied—from whence does this new claim arise? Does justice require that Christ should be crucified a second time? For he is our surety, and the demand must be against him. He is our prophet, priest and king; and we are his subjects; he has redeemed us with his precious blood, and we are confident he never will relinquish one soul to the devil, which he has made.

It is our duty, as well as our interest, to serve God, and obey the commands and precepts of Christ, to whom we are answerable at present; for the Father hath delivered every thing appertaining to our salvation, into the hands of the Son, and we are confident that he will be faithful to his trust, and lose nothing that has been committed to his charge, but raise it up at the last day. For this is the will of the Father, who hath sent him, to seek and to save that which was lost, for this purpose the Son of God was manifested, that he might destroy the works of the devil, and not his works only, but the devil himself. And to deliver them who through fear of death, were all their lifetime subject to bondage. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

When the children of men transgress, they believe the Lord will chasten and correct them, when he finds it necessary to reform or reclaim them, but never out of revenge, or any delight he takes in the misery of his creatures. "For the Lord will not cast off for ever; but though he cause grief, yet will he have compassion, according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men. For I will not contend for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For I am merciful, saith the Lord, and I will not keep anger for ever. O, Israel, thou hast destroyed thyself; but in me is thine help. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O, grave, I will be thy destruction."

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities, and thou wilt cast all their sins into the depths of the sea."

"And it shall come to pass in that day, that the Lord shall punish the host of the high ones, that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered into the pit, and shall be shut up in the prison, and after many days shall they be visited."

Isa. xlix. "I will also give thee as a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth. That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. Shall the prey be taken from the mighty, or the lawful captive delivered? But

thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered."

"As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water. Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work, of what sort it is. If any man's work abide, which he hath built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so, as by fire." Coloss. i. 27, 28. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ, in you the hope of glory. Whom we preach warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." These are a few of the many passages in Scripture, which declare the benevolent disposition of the Deity towards every soul which he has created. But it requires no scripture to prove, that if any of the human species are to be miserable to the endless ages of eternity, they must belong to one of the following descriptions, viz. Such as God *could* have saved, but *would not*; or such as he *would* have saved, but *could not*. As the first denies his infinite goodness, it must be false; and as the second denies his infinite power, it cannot be true. Nor is there any possible method, of rendering the doctrine of never-ending misery compatible with the attributes of the Deity. For to say that he has brought any beings into existence, knowing that they would inevitably be eternally miserable, is charging him with inflicting the greatest curse possible, *prior* to the possibility of any offence given, or transgression committed, by the beings on whom this dreadful punishment is to be inflicted. But this horrid doctrine, so dishonourable to the moral character of the Deity, is the last hold, or death-gripe, which the devil has on the Christian world; and it cannot be expected, that he will quit it without a severe struggle. He has many artful able champions on his side, who endeavour to prove logically and metaphysically, that the Deity has created millions of souls, which he did not elect to eternal life and glory, but left them an helpless prey to the devil; while others, more hardy, affirm, that he consigned them to the devil, by an absolute decree of reprobation. And as this doctrine has a natural tendency to cause people to dread and hate God, as a cruel and partial being, it is impossible that they should love him; without which disposition they are more apt to fly from him as an enemy, than to supplicate him as the benevolent merciful Parent of the whole human race.

I remain with the most sincere esteem,
Your Friend, &c.

(To be continued.)

FOR THE GOSPEL HERALD.

"Jesus Wept." John xi. 35.

The above words beautifully express the sympathetic feelings of a commiserating Saviour. Not a

Demosthenes nor a Cicero, in a lengthy oration, could have more fully described the merciful sensibility of the great Inheritor of the world, than did the Evangelist in those *two* words above mentioned. Be astonished, O my soul, at the plenitude of a Saviour's love! This moment, aided by imagination, methinks I descry, meanly attired and without form or comeliness, the monarch of the world. A dejected female approaches, with trembling steps. Tears eloquently plead the bitterness of her grief. 'Tis Mary, the sister of the departed Lazarus. Martha also bewails the death of her brother. They are accompanied with their friends, who are likewise weeping. Mary casts herself at the feet of Jesus. He surveys the unhappy mourners. Does he blast them with thunder from his right hand; or rend their souls with plagues? O, no. He is touched with the feeling of their infirmities. He groans within himself. He weeps! And now, behold a prodigy, a manifestation of his power. He advances near the grave of Lazarus. With the irresistible behest of a delegate from Heaven, he bids him "*Come forth!*"

In vain dread Death, or the grim King of hell,
Essays to bind the victim in his cell;
His iron nerves are palsied at the sound
Of Jesus' voice, that shakes the crumbling ground;
The massive barriers of the grave give way,
And death's pale King affrighted yields his prey.
For, at the high behest of God's own Son,
Lazarus, obsequious, rises from the tomb,
In habiliments of death attired, he stands
Emancipated from death's icy hands;
Quickened by Christ's resuscitating voice
He lives, to wonder, worship, and rejoice.

Lives there the individual, dear reader, possessing of a single ray of Gospel light, and possessing full belief in the validity of the miracle alluded to, that can doubt the *goodness* of this Creator, Monarch, and Saviour of man? Awake my soul, that slumbers in corruption, and for a moment contemplate the tender mercies of Jesus the friend of sinners. 'Twas Heaven's best Son that wept! At the tomb of Lazarus he sprinkled the earth with his tears. On Calvary's top he bathed the cross with his blood! Fellow captives in corruption, this same weeping, bleeding, guileless sufferer, is now wrapt in light inaccessible to mortal ken. His crown is glory, his sceptre peace, his throne mercy, and his kingdom love. Look unto him, then, and be ye saved, all the ends of the earth; for he is the King of glory, the Captain of our salvation, the head of every man, the beloved, eternal, immutable friend of sinners.

S. R. SIBLEY.

FOR THE GOSPEL HERALD.

ANECDOTES.

Recently, in a certain town in Connecticut, a Calvinist offered to bet his oxen, that all men would *not* be saved. A Universalist standing by, said, "That's right, my friend, make the bet, and let me hold stakes till the matter is decided."

In the same town, three young Methodists, who had lately "got religion," visited the shop of a Universalist, and by their rueful countenances seemed to be unusually pious. The Universalist observing

the gloom of Methodism depicted on their faces, took up his Testament, and thus accosted them—"Gentlemen, this is a *Universalist* Testament; with your consent I will read you a few sentences. He then read several passages, which he thought favoured the doctrine of Universalism. The young triumvirate began to exhibit manifest signs of uneasiness. The Universalist continued to read; they grew more alarmed, and eyed the reader with most frightful physiognomy. He read on; they could endure it no longer, but fled, verifying the proverb, "The wicked flee when no man pursueth." To complete the farce, these three spiritual-born converts, near the same neighbourhood, reported, that a certain Universalist had been reading to them his *Universalist* testament, and that it contained the most *abominable falsehoods* they ever heard!

Common sense, art thou lost in the fog of Calvinism and Methodism? G. W. F.

AN ITINERANT MISSIONARY,

Relates in the Hartford Christian Secretary, an account of the preaching of a young man, a student, (where he did not tell,) when "Infidels, Universalists, and Moralists together, bathed their heads in tears." The young man, in preaching, said, "O, if there is an impenitent soul in this room, I would not place *my soul in your soul's* stead *a single moment* for thousands of worlds. For that moment the brittle thread of my existence might be burnt asunder by the fire of God's wrath." Now we give our opinion, that if any tears were shed by adult persons, arrived to years of discretion, on hearing such trumpery as the above, they must have been tears of *pity* at the impudence, arrogance, ignorance, and pride, of the young fool who uttered it.

"He that trusteth in his own heart is a fool."

SCRIPTURE.

TECHNICAL TERMS.

Among the terms most in vogue with religionists, are "*nature and grace*." They talk of being changed from *nature* to *grace*. Now we should not be surprised, if the attempt was made, to see 999 out of a 1000 fail of giving a correct definition of the terms they use so frequently. The popular religious publications of the day, are continually harping about *nature and grace*. Pray, gentlemen, what do you mean by the words? Are we to understand you to mean, that you, when changed from *nature* to *grace*, are altogether divested of those feelings, passions, and sensibilities which are natural to the children of men? What is this *grace* you talk so much about, and which, it seems, when you escape from your *nature*, you come into possession of? Please to answer these queries, and to remember, that Paul did not approve of those who were "without *natural affections*."

ADVERTISEMENT.

The Rev. Dr. Spring, on Sunday morning last, publicly excommunicated a member of his church for professing Universalism; when he made proclamation as follows: "We trust there are no members

in this church who believe this error, but if there are, we request them to *keep it to themselves*, and they can be held in communion. But if they avow it, we shall be under the painful necessity of excommunicating them!"

If you please—*Only keep dark!* Believe just what you please, and hypocritically pretend to believe as I do, and pay me for preaching; and I will consider you good Christians. This is accommodation with a witness. Dr. S. is growing kind and crafty. Take care of the *salary* friend.

God's Blessing.—"The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." *Prov. x. 22.* Hath not God blessed all the families of the earth, in Christ? They shall be made *rich*.

TO THE EDITOR OF THE GOSPEL HERALD.

Sir—The two Hymns published in No. 41 of the Gospel Herald, are very pleasing to a number of your readers. This has induced me to select the following, from the "Universalist Hymn Book," published in Boston. If you think them worthy a place in the Herald, please give them an insertion. T. P.

HYMN.

Bold is the man, who dares to curse
One soul, here on this earthly ball,
Since Jesus died and rose for us,
In whom God justifi'd us all.

He that condemns one soul on earth,
He doth condemn the Lord's elect;
He doth condemn himself to death,
And doth the Son of God reject.

Since Jesus Christ contains the whole,
In whom all nations are as one,
He that condemns a single soul,
Condemns Jehovah's rightful Son.

The man that doth one soul despise,
Rejecteth God and Christ his Lamb;
The Lord afresh he crucifies,
And puts him to an open shame.

Christ is our Head, we join to him
In such a perfect unity,
That if we harm the smallest limb
We do the whole an injury.

With Christ we all were crucifi'd,
With Jesus Christ we rose again;
And in him we are justifi'd,
And with him we shall live and reign.

☞ An anonymous letter was received last week, stating that we were "misinformed relative to the case of George Brown," which was published in our 44th Number. Now we have to inform the writer of this letter, that "all communications for this Paper must be post paid." Also, that the facts published were learned by the Editor himself, at Morris county, N. J. and from sources which leave no doubt of their correctness. If our statement is incorrect, however, we shall have no objection to its being corrected in a proper manner. But anonymous letters will not be received as testimony.

NOTICE.

The "Society for the Investigation and Establishment of Gospel Truth," will meet at Mr. Tolerton's Academy, 63 Christie-street, every Friday Evening, at seven o'clock.

PUBLISHED EVERY SATURDAY, AT TWO DOLLARS PER ANNUM, AT THE OFFICE OF THE GOSPEL HERALD, NO. 67 CHRISTIE-STREET.
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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. - EDITED BY HENRY FITZ.

VOL. III.

NEW-YORK, SATURDAY, APRIL 12, 1823.

NO. XLVIII.

YOUNG'S LETTERS.

Universalism & Calvinism Contrasted.

(Continued from page 375.)

LETTER IV.

TO A FRIEND.

As the Christian world has been greatly divided in opinion, respecting the motives which induced the Deity to create the human species, and his designs and intentions, with respect to their future fate; as they are questions of great importance to human beings, both with respect to the ideas they are to form of the moral character of the Deity, and their own moral conduct, which should be conformable to his:—

It is natural for you to inquire, whether it is not possible to gain a satisfactory knowledge of a subject which so nearly concerns us, and yet appears so vastly intricate, that notwithstanding the numerous volumes that have been written upon the subject, no rational conclusion, founded upon self-evident principles, has ever been made by the advocates for the eternal duration of hell torments; and yet they are ready to anathematize every person who cannot believe all the self-contradictory opinions, in which they cannot agree themselves; some asserting that God wished to convert and save the whole human race, but could not; others, that he could convert and save them all, but will not; he having doomed great numbers of them to eternal perdition, by an arbitrary decree, long before they existed, and that he had created them for this very purpose. While others deny that God decreed that any person should inevitably be miserable to the endless ages of eternity; but most certainly and infallibly knew, that they would be so, even before he created them. While a few other persons believe, that God created every human being, with an express and positive design, to make them all eventually happy; and affirm that he is possessed of a sufficient degree of wisdom and power, to enable him to accomplish his benevolent design. As you appear to be so benevolent as to wish every individual of the human race might be happy, I will endeavour to convince you that the doctrine is founded on the glorious attributes of God, on the Scriptures, and the self-evident principles of reason and common sense.

Let us proceed then to the important investigation, and inquire:

Q. I. What motive induced the Deity to create such an immense number of human beings?

A. To gratify his infinite beneficence, in conferring on them blessings, both temporal and eternal, and the universal display of his glorious attributes

and manifestations of providence, in their government.

Q. II. Is it certain that he wished or intended, that all the human beings which he created might be happy?

A. He certainly did; otherwise he would not be as benevolent as our common parents. And to suppose the Deity capable of forcing any number of human beings into existence, without wishing to make the condition, into which he brought them, equal, if not preferable to a state of non-existence, would be charging him with an unprovoked act of cruelty; for it is certain that non-entities could not have offended him; it is therefore evident, that he never intended any of them should be eventually miserable, when he created them; but, on the contrary, it is declared, "That God will have all men to be saved, and come to the knowledge of the truth."

Q. III. If God willed that all men should be saved, had he wisdom sufficient to enable him to form a plan, to accomplish his benevolent design?

A. His wisdom is infinite, and his goodness unlimited, and the love of Christ unbounded, "Who gave himself a ransom for all, to be testified in due time."

Q. IV. Has he a sufficient degree of power to execute his plan?

A. A union of the power of all created beings, would still be finite; and therefore fail in an attempt to oppose or counteract the designs and operations of the omnipotent Jehovah. If then, it has been proved, that the Deity is so benevolent as to wish all men to be saved, that he had wisdom enough to form a plan to effect his gracious design, and a sufficient degree of power to execute his plan, and accomplish his design,

Q. V. What power, or combination of powers, terrestrial and infernal, shall prevail against Jehovah, and frustrate his designs? So that if any of the human race are to be eternally lost, it must be such as God never wished to save; which impeaches his infinite goodness.

That the Deity did, and still does intend to save the whole human race, is abundantly evident from the whole tenor of the Scriptures, if they are examined without prejudice. "Therefore, as by the offence of one, judgment came upon all men to condemnation, even so, by the righteousness of one, the free gift came upon all men unto justification of life." If God justifieth all men by the merits and righteousness of Christ, who shall presume to condemn them? "For the love of Christ constraineth us, because we thus judge, that if one died

for all, then were all dead. And that he died for all, that they which live, should not henceforth live unto themselves; but unto him who died for them, and rose again."

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, who taketh away the sin of the world." "If any man sin, we have an advocate with the father, Jesus Christ the righteous. And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." "But we see Jesus who was made a little lower than the angels, for the suffering of death crowned with glory and honour, that he, by the grace of God, should taste death for every man." "For it pleased the Father, that in him should all fulness dwell. And having made peace through the blood of the cross, by him to reconcile all things unto himself; by him, I say, whether they be things on earth, or things in heaven." "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof, I Paul, am made a minister." This last text strongly corroborates what St. Peter affirms, that the gospel was preached to the dead, or spirits in prison.

From what has been observed, it is apparent from scripture, and also supported by reason, that God willed that all men should be saved; that Christ gave himself a ransom for all, to be testified in due time, although it be esteemed criminal by many to mention it, least it should induce people to sin! That by the offence of one, judgment came upon all men to condemnation, even so, by the righteousness of one, the free gift came upon all men, unto justification of life; that Christ is the propitiation for the sins of the whole world; that he tasted death for every man; that it pleased God that in Christ should all fulness dwell; thereby to enable him to reconcile all things unto himself, both in earth and heaven. Nor was this power given to Christ in vain; for we find him, both before and after his crucifixion, exerting these powers in the most diligent and indefatigable manner, for the restoration and salvation of all mankind; first preaching the gospel to the living, until the time of his crucifixion; and immediately afterwards, to those who died above two thousand years before he appeared in the flesh; for St. Paul informs the Colossians, that the gospel had been preached to every creature under heaven, which would have appeared very improbable, if St. Peter had not explained the matter, by informing us, when, by whom, and to whom, the gospel was preached; to wit, by Christ after his crucifixion, to the dead, the inhabitants of the old world, who had formerly been disobedient in the days of Noah; that they might have the same advantages, and be judged according to the same rule or law, by which they were to be judged, who had heard the gospel in the flesh, and might thereafter live according to the will of God in the Spirit. These poor miserable beings had remained captives and close prisoners in the pit, wherein is no water, near two thousand four hundred years, when the

Saviour of mankind entered the dreary mansions of misery and wo, and preached to them the gospel, or tidings of great joy. He probably told them that he was the High Priest of the new covenant, who had lately made an ample atonement for the sins of the whole world; that he was in possession of the keys of hell and of death; that he came to break the gates of brass, and cut the bars of iron asunder, to open the prison doors, and proclaim liberty to the captives; for thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered. In what a glorious light does the Saviour of all mankind appear, when his conduct and character is properly delineated and well understood. In the hour of his crucifixion, when labouring under the pressure of the most agonizing torments, he prayed for his murderers, saying, Father, forgive them, for they know not what they do. Actuated by the same benevolent disposition, he had no sooner finished the glorious work of redemption, than he flew, an unembodied spirit, to proclaim liberty to the captives, and release a world from misery and woe; who had remained prisoners in the regions of darkness, for near two thousand four hundred years. Whoever deems this a slight punishment, and affirms that the doctrine of the universal restoration, affords great encouragement to continue in sin, when they can escape so easily—would probably alter their mind, before they had lain half that time in the pit, wherein is no water, and deem a never-ending punishment rather too severe, and continued something too long.

Were the zealous John Lucius Calvinus himself to lay 200 years in a fire, but half as hot as that in which he caused poor Servetus to be burned, and then be told, that vindictive justice could not be satisfied with any term short of eternal never-ending punishment, for such measure as he dealt out to others, such he should receive himself—he would most probably conclude, that David was mistaken, when he penned Psalm cxlv; where he says, "The Lord is good to all, and his tender mercies are over all his works." And again, "Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities."

"O give thanks unto the Lord, for he is good; for his mercy endureth for ever." Calvin would probably comment upon these passages of scripture, and say, How can it be affirmed, that God is good to all, and that his tender mercies are over all his works? Am I not an individual, brought out of a state of non-existence, by the agency of the Deity? Am I not the workmanship of his hands, who has declared that he has made all things for himself? Am I now to consider my living a few years on the earth as a blessing, where I sinned and suffered many hardships? But is sinning and suffering a few years on earth, such a mighty privilege, as to be an ample compensation for the endurance of never-ending misery? Are these conditions so much preferable to a state of non-existence, that I am bound to acknowledge it as a blessing, and return sincere

thanks to the Deity for his goodness to me, in forcing me into existence, knowing infallibly that I would be a sinner, which he made use of no effectual means to prevent, although it was in his power; but rather chose to leave me unassisted, to the machinations of the devil a few years; and then send me to hell, to be tormented to the endless ages of eternity!

If this be the case, that the reign of mercy is to last 80 or 100 years, and the raging reign of vindictive justice to last throughout the endless ages of eternity, how can it be said with truth, that "the tender mercies of the Lord are over all his works?" Should it not rather be reversed, and say, The mercies of the Lord are exercised towards the children of men a few days, months, or years; and the reign of vindictive justice to continue throughout the endless ages of eternity? If this be true, then revenge must be the darling attribute of the Deity, and preside over all his other works. Expressly contrary to what he has declared, by the mouth of his prophet, Isaiah lvii. 16. "For I will not contend for ever, neither will I be always wroth, for the spirit should fail before me, and the souls which I have made." "O thou that hearest prayer, unto thee shall all flesh come." "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide, neither will he keep anger for ever." "He will swallow up death in victory, and the Lord God will wipe away tears from all faces." "Fury is not in me." "For the Lord will not cast off for ever. But though he cause grief, yet will he have compassion, according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men."

"Oh Israel, thou hast destroyed thyself; but in me is thine help." "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues, O grave, I will be thy destruction," &c. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us: he will subdue our iniquities, and thou wilt cast all their sins into the depths of the sea." "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water:" i. e. that pit where Dives could not find as much as to cool the tip of his tongue. In hope that the above quotations and arguments may give you entire satisfaction, respecting the benevolence of the Deity towards the whole human race, and his ability to reinstate them all in permanent happiness, to his own glory, and the consolation of every good being, I beg leave to assure you, that

I remain with the most sincere esteem,
Your Friend, &c.

(To be continued.)

REMARKS

On the Two Great Doctrines contained in HUNTINGTON'S POSTHUMOUS WORK.

Mr. Huntington, in his introduction, sues for much candour, and wishes the reader to peruse the whole before he decides, &c. In page 30, Mr. H. declares, "Now, if any one will say, that the threatening did take place on the day of rebellion, in full," &c. "or *ever* will take place, on mere mankind personally," &c. "their minds are, at present, not in a condition to be reasoned with." (See No. 47, page 370, 2d col.) This is a sweeping stroke, with a witness. Let us examine this logic. What was the threatening? Ans. "In the *day* thou eatest thereof, thou shalt *surely* die." Paul, what sayest thou? Ans. "Death hath *passed upon all men*, for that all have sinned." Surely, Paul, thou art "not in a condition to be reasoned with," or the Rev. Mr. H. was most egregiously mistaken. The reader, seeing that Mr. H. was capable of blundering at the onset, will be disposed, we trust, to examine a little farther.

It is the prime characteristic of Calvinism to portray the Deity in colours which represent him to be both *inconsistent* and *unjust*. Mr. H. could not improve this abominable doctrine to the exclusion of these objections. But, strange to add, absolutely contends for the *inconsistency* and *injustice* of the Deity! There is a spice of sophistry mixed with a great deal of absurdity in Mr. H.'s reasoning. A superficial reader, who would give credit for sincerity, and pass it to the account of correctness in judgment, and purity of sentiment, can swim lightly over the surface without discovering the rocks and quicksands which lie beneath.

Mr. H.'s "two great doctrines" teach us to believe, "first, What it is *just* and *right* for God to do with us," &c. "Second, What God *will* in fact do," &c. The reader will please to bear in mind, that there is only truth and error,—justice and injustice,—right and wrong! These positions are too evident to require proof. What follows? Ans. If God does any thing with man, and will not do that which is *just* and *right*, he must do that which is *unjust* and *wrong*! No man living can avoid this conclusion. It is as irresistible as the thunderbolt from heaven! It is the voice of *reason*, which came from Heaven, and guides man safely by its decisions. What say the Scriptures? Will they harmonize with this? Take the following testimony—"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for [How? How? Why, God did not deal with her as she *deserved*,—He did not do that which was "*just* and *right*," but he did "*in fact* do,"—What? Ans. He dealt with Jerusalem so that] she received of the Lord's hand *double* for all her sins!" Isa. xl. 2. Now, Mr. H. says, "There can be nothing plainer than that the threatening *never* did fully take place, on mere man in his own person, and *never* will; and that God never designed it as the *voice of certain fact*, on mere man; but as the voice of *pure justice* alone." Surely, Isaiah, thou art as deep in the mud, as thy friend Paul was in the mire! And besides all this, "*pure*

"Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive, and ye shall have."

SCRIPTURE.

justice" and "certain fact" are as near neighbours as the *antipodes*! Mr. H. has much to say about what *Adam expected*. Now Mr. H. never saw Adam, nor learned from him any thing relative to his expectations, &c. This much, therefore, may as well be let alone.

Mr. H. says, "To resume the capital argument already alluded to, we begin with the first threatening ever denounced against man, on condition of his rebellion, Gen. ii. 'In the day that thou eatest thereof, thou shalt surely die.' I believe the more common construction of this commination, by Protestant divines, is right, viz. that total death, temporal and spiritual, was to take place on all human nature, on that very day; and eternal death then begin, and be confirmed and made sure to all human nature, without the least intimation of remedy or relief, to endless duration. I fully believe this construction is just, and abundantly supported in the Holy Scriptures." &c.

Here is Calvinism as mad as ever. If this is improved, we should like to know how, and where. Here is injustice, inconsistency, and we add, falsehood. Can any man living conceive of "eternal death," that it did "then begin, and be confirmed and made sure to all human nature, without the least intimation of remedy or relief, to endless duration!" And this declaration made, when we are assured that a *promise* of the destruction of the serpent, or evil, was given at the very time!!! A bedlamite could not run more at random. And where do we learn all this? This "capital argument!" Why, this is Calvinism improved! That is, *real Calvinism*. The Scriptures nowhere speak of an *eternal death*. Of man becoming mortal. Mr. H. will have it, "that all who regard the word of God will acquiesce," &c. What, we ask, has the word of God to do with this abominable stuff? We should like to have some one who advocates these wicked and absurd premises, name the chapter and verse which contains them! We read, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. iv. 4. They who regard this word, or these words of God, will not, we hope, accede to such preposterous sentiments. With this testimony staring us in the face, shall we admit for a moment, that the words of *eternal death* came from the mouth of God? Shall this hypothesis be admitted on the authority of John Calvin and his compeers, to the exclusion of the plain testimony of the Scriptures?

Mr. H. acknowledges that his two points are so different as to be "directly *opposite*." He calls this the "wonderful mystery of the gospel!" Paul, however, gave a very different account of the matter. According to him, the mystery (secret before it was made known,) is, that it is "God's *good pleasure*, which he hath purposed in himself, to gather together all in Christ," &c. Now, please to recollect, that the hypothesis which teaches that man was exposed and made liable to eternal or endless death, which was "*confirmed and made sure* to all human nature, without the least intimation of remedy or relief, to endless duration," was never "con-

firmed nor made sure," by God, unless God confirmed and made sure that which he from eternity determined should never happen! A greater inconsistency and absurdity than this, cannot be conceived. How could man be exposed to an *endless death*, when it was God's good pleasure and purpose that he should possess endless life? Reader, this *trumpery* (it deserves no better name,) is called "Calvinism improved!"

Mr. H., to strengthen his hypothesis, introduces the following—"Take a few instances of this direct opposition of sentiment, if literally understood, in an immediate and direct import, without any regard to a Mediator, an atonement, or a federal constitution. 'In the day thou eatest thereof thou shalt surely die.' 'And all the days that Adam lived were nine hundred and thirty years.' 'Every man shall die for his own sins.' 'Christ died for our sins, according to the Scriptures.' 'God will by no means clear the guilty.' 'I, even I, am he that blotteth out your sins, for mine own sake.' The reader that is well acquainted with the book of divine revelation, will think of thousands of plain assertions, as much to the purpose as these; and every fair reasoner will own that words and ideas cannot be set in more full opposition, if taken in one and the same, plain, immediate, literal sense. Yet we find not the least difficulty in reconciling all these with each other, and with the truth, when we bring them into one proper analogy: we easily see one harmonious, perfectly consistent scheme, running through the whole."

The testimony declares, "To be *carnally minded is death*." Again. Paul says, "Sin revived, and *I died*." Adam lived as many *days* as is represented, and, in the language of the Scriptures, was *dead* when he *lived*! He was *carnally minded*. If he had been immortal he could not have died. This can be reconciled without the aid of "Calvinism improved." It is a *fact*, and a certain fact too, that "every man shall die for his *own* sins." It is after man dies, that he is made alive, and is the recipient of the salvation of God. How did Christ die for our sins? Was it to *prevent* man from dying? No! For man *must die* before he can be made alive. Let the inspired Paul speak—Rom. xiv. 7—9. "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." Do the words, "Christ both died," &c. "that he might be Lord both of the dead and the living," mean, that Christ died in man's stead, and that man will not die when he sins? We think not. "Calvinism improved," then, is not necessary to reconcile these passages. The next sentence marked as a quotation, we shall not attempt to reconcile, for the Scriptures contain no such declaration. This is an improvement we do not approve of. "God will by no means clear *the guilty*." How do you know this? Ex. xxxiv. 6, 7. "And the Lord passed by before him, and proclaimed, The Lord,

the LORD GOD, merciful and gracious, longsuffering, and abundant in goodness and truth; keeping mercy for thousands, *forgiving iniquity and transgression and sin*, and that will by no means clear *the guilty*." The words, *the guilty*, are a supply by the translators.

If Mr. H. read his Bible with such constructions, no wonder he was in danger of deism. Pray, who are *the guilty*? What say you to the man who commits "iniquity, transgression, and sin"? Is he *guilty*? We think he is. Well, the declaration is positive and unequivocal, that God keeps mercy for, and pardons those who commit iniquity, transgression and sin! This is as plain as English can make it; unless you take refuge in sophistry, and say, that God will pardon the *sin*, and punish the *sinner*; then, of consequence, the sinner has no part nor lot in the matter! The Jews, unquestionably, are the best Hebraists in the world; and when their prejudices relative to the Messiah are not excited, there is no reason which can be given why we should not consider them entitled to as much confidence as any other class of men whatever. They render Ex. xxxiv. 6, 7, as follows—"And the Lord passed by before him, and proclaimed, **THE LORD, THE LORD GOD, merciful and gracious, longsuffering, and abundant in beneficence and truth; keeping mercy unto thousands, forgiving iniquity, transgression and sin, and cleansing.**"

It appears that Mr. Huntington's two points are rather blunt, and can be dispensed with; also, that the use of them is prolific in absurdity. There is nothing more plainly taught in the Scriptures, than the penalty of the law of God. Not a word is said of *endless death*; neither is man threatened with any punishment in another mode of being. Mr. H. supposed very erroneously, that *justice* and *mercy* were as different in their natures as the greatest extremes in creation. If Mr. H. had substituted the word *cruelty* for *justice*, he would have been more consistent! We consider the *justice* of God to be the grand pledge of man's salvation. Mr. H.'s terms, used by civilians, "*De jure, and de facto*," (by *right*, and by *force*, or, by *power*,) are very clumsily dragged in, we think, and make a very awkward appearance. The question is asked, in the Scriptures, "Shall not the Judge of all the earth *do right*?" Mr. H. decides, that God will not do, *what ought in justice* to be done. According to this hypothesis, the law of God stands in about the same relation as a "*man of straw*," hung up to frighten pigeons!

Away with such trifling. How derogatory to the wisdom of God, to suppose *HIS* created intelligences in such a state of hostility to their Maker, and his laws for their government, so hostile to them, as to require a falsification of his word, and the introduction of a new system, to authorize him to exercise mercy! How absurd, to represent God's law and gospel as opposed! God preached the gospel to Abraham 430 years *before* the law was promulgated through Moses. Did the Deity give a law opposed to the gospel, or news to man, of his immutable and beneficent purposes? No! His law is

not a *scarecrow*! Every jot and tittle shall be fulfilled; and man, when this law shall be written in his mind, and in his heart, will render perfect obedience by loving his God with all his heart, and his neighbour as himself. The penalty of this law will be inflicted. God is *just*, and his justice is the *chastisement* of a Father, and not the *cruelty* of a tyrant. Read the following testimony, and then decide upon the merits of "Calvinism Improved." Psa. xix. 7-9. "The *Law* of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are *right*, rejoicing the heart: the *commandment* of the Lord is pure, enlightening the eyes: the fear of the Lord is clean, enduring for ever: the judgments of the Lord are true, and righteous altogether."

For ourselves, we cannot conceive of *justice*, or the "voice of justice," as distinct from "the voice of *fact*." Therefore, we ask, Has not *death* passed upon man, because man has sinned? Is not this the "voice of *justice*?" Is not this "the voice of *fact*?" It is. We have no hesitation in affirming, that "Calvinism improved," is improved by *sophistry* in the manner; and, however merciful to man, and honourable to God, the conclusion of Mr. H.'s book may be, in "the voice of *fact*," that *all* men will be saved, the means by which man's salvation is there supposed to be effected, is derogatory to God's character as a *wise and just* Being! For Mr. H. must have admitted, on his own premises, that "the voice of *fact*," is, that all men shall be saved! Who, with these premises, and this conclusion, would dare to say, that "the voice of *fact*" is contrary to "the voice of *justice*?"

That "Calvinism improved" may contain many "good things," we shall not deny. But, we do say, that every consistent and Scriptural conclusion which Mr. H. has advanced in his book, is at open war with his premises, which represent God as false in his declaration, and indebted to a subterfuge for the justification of his measures!

Note. We think it probable that "Calvinism improved," is partially the production of *real* Calvinists! Nathan Strong, D. D. Nathan Perkins, D. D. of Hartford, and Rev. Cyprian Strong, dictated in the publishing of this work. They were *blue* Calvinists. "A duplicate copy was left in the hands of a confidant, who declared, that the manuscript *varied* materially from the printed volume!"

[See GOS. HER. Vol. II. page 32.]

TO THE EDITOR OF THE GOSPEL HERALD.

DEAR SIR,—The readiness you evince, (through the medium of your useful Paper,) of endeavouring to satisfy all inquiring minds after the truth as it is in Christ Jesus, emboldens me to solicit your opinion on the free moral agency of man, and also of rewards and punishments; as according to my present crude opinion, if man is not a free moral agent, he is not a subject of moral government; and consequently, he is not accountable for what he does. I firmly believe that God is just, and hence a question naturally arises, Can he, consistently with just-

ice, punish a man for a moment, any more than for an eternity; seeing that the man, so punished, is impelled (by some kind of secret influence,) to commit the deed for which he is thus punished, the which he can no more revert than he can the immutable decrees of God? In proving the fallacy of free moral agency, you will also have to prove the justice of God in punishing sinners at all, seeing the sinner is impelled to commit just such sins as he does commit. I am, Dear Sir,

Yours, respectfully,

THOMAS GAMBLING.

New-York, 25th March, 1823.

REMARKS.

In our opinion much, if not most of the misconception abroad in the world, relative to subjects of a theological nature, arises from the adoption of terms and phrases to suit the sectarian hypotheses of the day, in contradistinction to the unequivocal declarations and phrases of the Scriptures. Is it not passing strange, that the primitive Christians, and the inspired writers of the Old Testament, discussed all questions, and wrote all their productions, without the assistance of the terms "*free agency, free agent, moral agent, and free moral agency*;" if those terms and phrases are so indispensable as the use made of them at present would seem to indicate? To what shall we ascribe this strange habit and practice? Surely, not to a desire to imitate the inspired writers, nor to a wish to copy after the Scriptures, and take them for the man of our counsel! Now it is a fact, that the terms above-mentioned nowhere occur in the Scriptures of the Old and New Testaments. We consider the exhortation of Paul to be at this time very necessary. Col. ii. 8, "Beware lest any man spoil you through philosophy and vain deceit, after the *traditions of men*, after the rudiments of the *world*, and not after Christ." Nothing can be clearer than that these popular phrases are after the "*traditions of men*," and "after the rudiments of the *world*," and not after Christ;" for the Scriptures are altogether silent on these subjects. We, therefore, consider the terms which a false philosophy and deceit of men have introduced, to be contrary to the simplicity that is in Christ.

We declare, that we know man only as the Scriptures represent him. And so far from considering man, in the aggregate, in this mode of being, "as "*free agents*," or "*free moral agents*," when man is a *slave* to sin, we regard him as having no *freedom at all*, unless the "*truth has made him free*." No man is *free* to sin; because he is *forbidden* to sin. Every man is or shall be *free* to do his duty, in conformity to the law of God; but this *freedom* does not exist so long as the man is *blind*, and sits in *darkness*, and in *prison*. The offices of Christ are, "to *open the blind eyes*; to *bring out the prisoners from the prison*, and them that sit in *darkness out of the prison-house*." Isa. xlii. 7. To call men *free agents* when they are in this condition, is a prostitution of terms. And to call men free agents under any circumstances, according to the full and literal import of the words, is a most palpable contradiction.

The Scripture nowhere represents man as an *agent*, acting for another, but as a *blind prisoner sitting in darkness*! Christ will open the blind eyes, &c. and help poor weak man; whom error has dignified with powers to help himself!

Of "rewards and punishments," we believe as the Scriptures teach, that "the righteous shall be recompensed in the earth, much more the wicked and the sinner." Farther; that all chastisement from the hand of God, is the wholesome discipline of the best of Fathers; and has for its ultimate object, the good of the chastised. Our correspondent will learn our (and we are persuaded it is the Scripture) view, of reward and punishment from the following similitude.—T. G. is a father, and has children of various ages and capacities; but none of them perfect. They all need his assistance, counsel and direction. He punishes, or rather chastises them all, and rewards them according to his judgment, whenever their well-being will be advanced by this mode of conduct. Every thing he does has their profit and happiness in view, as the first and great concern. "Now a question arises," how T. G. "consistently with justice, can punish one of his children for a moment, seeing the child, so punished, is impelled by some kind of secret influence, to commit the deed for which he is punished," or unless "his child is a free moral agent?" If you please, How will you define the agency, or capacity, of your child of two or three years old, whom you chasten in *love*, that it may not go astray? Do you punish the child from a motive of malice and revenge, to make it suffer, *because* it knew better than to do wrong? Or do you not chastise it to correct the *ignorance* of your child, who, like the prophet, might say, "Before I was afflicted I went astray?" Examine yourself. Remember, that God, the Almighty Father of all men, is as much better than you are, as he is greater. That his *love* as far exceeds your love, for your children, as his wisdom is greater than yours. If you can conceive of honourable, good and sufficient cause, for you to chastise your children, be assured, that our Heavenly Father, whose ways are as high above your ways as the heavens are above the earth, will not be at a loss to justify his ways to man, and prove, that the only motive he has in chastising the children of men, is, that "they may be *partakers of his holiness*."

Note.—Some cry *morality* to the heavens; and others consider it as the common property of the wicked and unregenerate. We do not hesitate to give our opinion, and define the word to mean the *religion of nature*. That is, the height of the attainment of those who are unacquainted with the revelation contained in the Scriptures, and who conduct according to the light they receive from viewing the *works* of the Creator. Lexicographers assume this distinction, when they define *immoral*, to mean "wanting regard to the laws of *natural religion*; contrary to honesty, dishonest." The Scriptures furnish better theological terms. Therefore, we conclude with the remark, that, in our opinion, morality, considered in the abstract, never raised a soul to heaven, nor immorality consigned a soul to

hell. The statuary may be damned, by his neighbours, for his vices, and his virtues be forgotten. While the unconscious figure which his chisel marked out, may claim, from the purity of its negative holiness, the highest seat in heaven! How true is the declaration, "Man looketh at the outward appearance; but God searcheth the heart!"

From the (Boston) Universalist Magazine.

Of all the instruments of error and delusion, which are employed at this day for the purpose of enlarging the borders, and strengthening the gates of mystical Babylon, none appears to me to be more formidable than the general distribution of Tracts, and little books for children. How easy it is to fix error in the mind of a child in this way! You give the child the pretty little book, and this act of attention and generosity, together with your devout and gracious appearance, inspires grateful emotions in the child's breast, accompanied with resolutions to attend to the instructions therein contained, which you enjoin upon it to do, at the time the favour is conferred. You tell the child you have great concern for its soul, and have fears that, through neglect, it may go to hell and be for ever miserable; but if it will be a good child, and learn your tract by heart, and go to meeting, and mind what the minister says, it will be likely to "get an interest in Christ," and thus go to heaven, with you and the minister! My word for it, there is now so good a degree of pride and ambition excited, that you have little to fear but the artifice will succeed, and the child will, eventually, become "hopefully converted;" not to the Christian religion, but to the jargon of school-divinity. Surely, whatever is put into the hands of children to learn, on the subject of religion, ought, at least, to be reasonable, and consistent with what is taught in the gospel. Expressions and sentences, which convey ideas for which there is no Scriptural authority, and especially those which are opposed to the genius of Christianity, ought to be reprobated.

A few days ago two of my children were furnished with each a *precious* little book. One of them only I have, as yet, examined. It is entitled, "A token for children, designed for Sunday Schools." Published at "New-Haven, by J. Babcock and Son, and S. Babcock and Co. Charleston, (S. C.)" The first part of the book contains an account of the religious experience of "Miss Sarah Hawley." She became, it is said, at the age of "between eight and nine years, mightily awakened." After passing through various trials, and experiencing diversities of feeling, (which, by the way, is so wonderful a thing, in a child, that it surely ought to be published, and handed down from generation to generation, as this purports to have been for 153 years,) she was, at length, brought to endure a second course of sickness. "When she was first taken she said, 'O mother, pray for me, for Satan is so busy that I cannot pray for myself: I see that I am undone without Christ, and a pardon! O, I am undone to all eternity! (Query. Did she take this notion of

eternal ruin from the declaration of her Saviour, 'Of such is the Kingdom of Heaven?') Her mother, knowing how serious she had been formerly, did a little wonder that she should be in such agonies; and asked her what sin it was that was so burthensome to her spirit. 'O mother,' said she, 'it is not any particular sin that sticks so close to my conscience, as the sin of my nature; without the blood of Christ that will damn me.'"

By the word "damn," this orthodox child means, to be "undone to all eternity;" for she first exclaims, "Without Christ and a pardon, O I am undone to all eternity!" The reason assigned for this eternal ruin is, "The sin of my nature." She felt no guilt for "any particular sin;" that is, for any act of transgression which she had committed. On this score, being a child, she felt innocent. Nay, the awful weight of guilt, under which she felt undone for eternity, without Christ, arose from simply the possession of the *nature* which God was pleased to bestow upon her in her creation! What an impious idea this! Did God create that child in a nature which it is so criminal to possess, that, for this cause, the poor thing deserved to be eternally damned? This she is made to say, and her notions are so well approved that they have been preserved 153 years, for the instruction of the present and future generations, and her case is now set forth as an example, to teach children how "to get an interest in Christ." She says, "And will not you strive to get an interest in Christ?" If you will, you must follow my example. In what respects? Why you must make yourself believe that you are about to be eternally undone; not for any wickedness of your own, but for the horrible sin of having such a nature, such an abominable nature as God has given you! The best comment that can be made on this nonsense, and impiety, is the 18th chapter of Ezekiel, and the 10th and 14th of Mark. In the mean time we may consider these little books, not as histories of real facts, but as so many compendiums of school divinity, intended to initiate our little ones into its mysteries, at an age when impressions may be made on their minds which will be likely to abide during the remainder of their lives, or which it shall cost them and their parents much labour to eradicate. With no small degree of consternation I observe the little book before me is prefaced with this notice—"John Babcock and Son, New-Haven, and S. Babcock and Co., Charleston, (S. C.) have constantly on hand, and for sale, a large assortment of Books for children, and for schools." I fear, of this large assortment, there is much more preposterous and profane stuff for little children.

Wherefore, my dear little children, be persuaded to believe that "you are the temple of the living God," 2 Cor. vi. 16. And that "He that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you," Rom. viii. 11. This is your interest in Christ, which you have not to seek after, but to believe that you possess; and, so believing, to consider your bodies the temple of God, and be careful not to defile them with actual sin.

(By Request of T. P.)

HYMN.

Thou God of mercy, loving, kind,
To save the fallen race inclin'd,
Mercy and love are thy delight,
And all thy ways are just and right.

Can Christ our God a Moloch be,
Pleas'd with his creatures' misery?
Dooming nine-tenths of men that fell,
To burning flames and endless hell?

A God in wrath and vengeance dress'd,
In rage which cannot be express'd,
Decreeing unborn souls to death,
Long ere they sinn'd or drew their breath!

No, Lord, thy name and nature's love,
To all mankind thy bowels move;
Thy saving grace for all is free,
And none are doom'd to misery.

HYMN.

'Tis finish'd—So the Saviour cried,
And meekly bow'd his head and died.
'Tis finish'd—Yes, the race is run,
The battle fought, the vict'ry won.

'Tis finish'd—All that Heaven decreed,
And all the ancient prophets said,
Is now fulfill'd as was design'd,
In me the Saviour of mankind.

'Tis finish'd—Aaron now no more
Must stain his robes with purple gore;
The sacred vail is rent in twain,
And Jewish rites no more remain.

'Tis finish'd—This, my dying groan,
Shall sins of every kind atone;
Millions shall be redeem'd from death
By this my last expiring breath.

'Tis finish'd—Heav'n* is reconcil'd,
And all the powers of darkness spoil'd;
Peace, love, and happiness again,
Return and dwell with sinful men.

'Tis finish'd—Let the joyful sound
Be heard through all the nations round:

'Tis finish'd—let the echo fly
Through heav'n, and hell, through earth and sky.

* We presume by Heaven is meant Deity. We read, that "God was in Christ reconciling the world unto himself," not himself to the world! The poet had no license for this mode of expression. Substituting man for heaven, would throw light and truth upon the subject. Ed.

ADVERTISEMENT.

Whereas the "Christian Herald," printed in New-York, published, a considerable time since, what was called, an account of the "Conversion of a Universalist," named "Mr. A." in this city, which account has been republished in Philadelphia, in the shape of a Tract; and whereas the publishers of the said conversion have repeatedly been called upon for the name and residence of the said "Mr. A." and no information has been obtained; we, therefore, offer a liberal reward, to any person or persons, who shall produce the name and residence of the said "Mr. A." so that he can speak for himself, and prove the truth of the said account; until when, we shall pronounce it a fabrication and falsehood.

N. B. Numerous and well authenticated accounts, giving names and residences, of persons converted from the errors of Calvinism, Hopkinsianism, and Arminianism, to the faith of Universal Salvation, as preached in the Scriptures, will be gratuitously furnished at short notice; on condition they shall be published in the "Christian Herald;" and the favour shall be reciprocated!

To the Rev. Mr. Frazer, of Westfield (N. J.)

Rev. Sir—Recently, on board the steam boat Atlanta, during her passage from Elizabethtown-Point, to New-York, in conversation with a Universalist, you declared, that the original word, *adē*, rendered *hell* in Luke xvi. 23, was in no instance translated *grave*! Will you, Sir, condescend to open your Greek Testament, and in 1 Cor. xv. 55, read, "O *adē*, where is thy victory?" If you are ignorant of the Scriptures, you do wrong to make positive assertions relative to their contents. But, Sir, if you *know* their contents, you are more culpable; still, for denying their testimony!

QUERE.

Why should not ministers, of different sentiments exchange, and preach to each other's congregations? Will each one say, My doctrine is the truth, the doctrines which others preach are erroneous? Be it so, then why not go and preach the truth to those congregations which are in the habit of hearing error? Will each one say, I am willing to preach truth to other congregations, but am not willing to have error preached to mine; therefore, I cannot exchange? But, dear brethren, if you have enlightened your congregations with the clear lamp of truth, you need not fear that darkness will put out your light.

Univer. Mag.

ANOTHER CONVERSION.

We are informed from Albany, (N. Y.) that the Rev. ASAHEL DAVIS, an Episcopal clergyman, and one of the chaplains in the Legislature, has of late been led to believe in the "UNITY OF GOD, and in the final holiness and happiness of all mankind;" in consequence of which, he has resigned his place and the duties of the ministry in the Episcopal church. May the Lord strengthen his hands and encourage his heart; and speedily open a door for his more useful labours. Phil. Uni. Mag.

NOTICE.

THE MEMBERS OF THE
EVANGELICAL ASSOCIATION

Are requested to Meet at Mr. Tolerton's Academy, No. 63 Chrystie-street, on Tuesday Evening next, April 15, at seven o'clock, precisely, to take into consideration the concerns of the GOSPEL HERALD ESTABLISHMENT.

It is particularly requested that every Member attend.

By order of the Committee,
J. BRUSH, Sec'y.

* Newton's remarks on Dr. S.'s excommunication of Mrs. T. was not in season for the present, but shall appear in our next Number.

The "Society for the Investigation and Establishment of Gospel Truth," will meet at Mr. Tolerton's Academy, 63 Chrystie-street, every Friday Evening, at seven o'clock.

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW-YORK, SATURDAY, APRIL 19, 1823.

NO. XLIX.

FOR THE GOSPEL HERALD.

"Let them bring forth their witnesses, that they may be justified; or let them hear, and say, It is truth." Isa. xliii. 9.

Brother Fitz,—That the patrons of the *HERALD* may see, there is strong presumption to believe that the same fastidious spirit pervades the "reverend divines" in this land of steady habits, as elsewhere, I offer for insertion the two following letters, which I wrote in the spirit of inquiry, to the Rev. Ambrose S. Todd, of Danbury; to which he has thought proper not to reply.

To the Rev. Ambrose S. Todd.

Dear Brother, for whom Christ died. Fellow-sinner, and fellow-heir of the great salvation: a pamphlet lately fell into my hand, purporting to be "An Address, delivered" by you "before the members of the Union Lodge of free and accepted masons; occasioned by the death of William Cook, Esq.;" your brother in the mystic tie, and mine in the faith of the final "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." And finding many ideas contained in it which do not comport with my view of Scripture testimony, as a humble inquirer after truth, I ask of you "a reason," concerning "the hope that is in you," humbly trusting you will condescend to answer me, "with meekness and fear." On your first page you say, "In the study and contemplation of the Christian religion, we are taught to look for something more noble and exalted than the happiness which this world affords." To this I most heartily subscribe. Again, "We are taught to look beyond this transitory existence, to a scene of future rewards and punishments, where the true and faithful followers of Christ will receive a crown of immortal glory; and where the wicked and impenitent shall go away into everlasting punishment." Pray, Sir, what part of the Christian religion teaches this? And whom does it so teach? Who are the "true and faithful followers of Christ?" And, Sir, will this "crown of immortal glory" be in full of all demands?

Again, "In that eternity which awaits the righteous, disappointment shall never vex nor corrode the human heart." Will "disappointment vex and corrode the human heart in that eternity which awaits" your "wicked and impenitent?" On your fourth page I find the following: "In passing then the few days that are numbered out to us for our probationary state, what can so much serve to keep us in the constant practice of our duty, as the frequent contemplation of that eventful period which shall close the scene of our earthly existence? Ev-

ery other motive to the practice of piety and virtue, when compared with this, seems weak and ineffectual." On your sixth page the following: "Unfortunately for the peace and well-being of man, he is too apt to revolt at the idea of his dissolution. The thought of the arrival of a period which will dissolve every earthly attachment, which will break every connexion that renders the present life dear to our human nature, spreads a melancholy gloom over the mind, and we wish to put far away the evil hour." And on your eighth page the following—"Let us then, to the attainment of this end, viz. the eternal welfare of the soul, never suppress the thoughts of death, but rather cultivate and cherish them with the greatest care." Is it in the power of man, by giving full scope to, and "cherishing with the greatest care, the thoughts of death," to secure "the eternal welfare of the soul?" And is there nothing so well calculated "to keep us in the constant practice of our duty," as that which militates against our "peace and well-being?" That which "spreads a melancholy gloom over the mind?" And when you said, "Every other motive to the practice of piety and virtue, when compared with this, seems weak and ineffectual," had you not forgotten that "love is the fulfilling of the law?"

Again. On your fourth page: "Here is no room for the admission of the delusions of fancy, nor for those fictitious representations, which are presented by vanity and self-love to lull the soul into a fatal and unwarrantable security." What in nature is more calculated to cherish "the delusions of fancy," to foster "vanity and self-love, to lull the soul into an unwarrantable security," than the "fictitious" imagination that we secure our "eternal" felicity by our own exertions? On your fifth page you say, "And surely, if we are possessed of any gratitude to God for his inestimable benefits, we shall be constant in the discharge of every moral and religious duty." Pray, Sir, is not this a very different incentive to the one you have just been urging? Again, "The certainty of the truth, that we must soon resign our lives into the hands of him who gave them, is acknowledged by all." Is it not a truth, that our lives were never out of the hands of him who gave them? Again, "In endeavouring to enforce the uncertainty of the hour of death, as the great principle of action, I can urge no more than you all know." Pray, why have you so soon fled from "gratitude to God;" and laid hold of the terrors of death as the "great principle of action?" On your sixth page, you say, "For the unlearned, as well as the learned, can easily comprehend the solemn truth, that we are all hastening to that period

which shall close our probationary state, and that then it will be too late for repentance." Where did you learn this, Sir? I declare myself too "unlearned to comprehend" it. Please to show me, that we are "probationers," and to what? And that at the close of that state, "it will be too late for repentance?"

On your seventh page, speaking of death, you say, "This fatal dart may even now be raised to send some spirit present unprepared into the presence of its God." By whose power is the shaft of death wielded? Are our spirits ever out of the presence of their God? Again, in speaking of the soul, you say, "It is *immortal and incorruptible*." Is there any distinction made in Scripture between the soul and spirit? And if so, are they both "immortal and incorruptible?" On your tenth page, you say, "At a time, when, in the bold and energetic language of Scripture, all flesh had corrupted the *way of the Almighty*." Pray, Sir, is not this "language" more "bold and energetic," than the Scriptures any where speak? Your prayer, with the exception of two or three ideas, which I shall notice, is Universal. I beseech you to examine it closely, and let your teaching, in future, correspond with the sentiments contained in it, and I will walk with you "in the unity of the spirit, and in the bonds of peace." Where you say, "may we remember, that on account of sin, death entered into the world," &c. Do you mean to infer that the natural death of the body is the effect of sin? Again, "if they die in the Lord," &c. Please to give me scriptural authority for your "if." Once more, and I close my inquiries for the present. What idea do you mean to convey, by "our last call from labour to refreshment?" Should your answer be the means, under God, of showing me the "way of life and salvation," I humbly trust you will feel rewarded. With due respect, I subscribe myself,

Your Friend,

ZADOCK STEVENS.

Danbury, Jan. 11, 1823.

Danbury, March 1, 1823.

Much esteemed friend and brother in the Lord :

Six or seven weeks having elapsed since I wrote to you, and having received no answer, I am involuntarily led to conclude that you consider a professed Universalist unworthy your notice. But still feeling unwilling that a professed steward over the heritage of the Lord should administer "the spirit of heaviness for the garments of praise," I think proper in this epistle to recapitulate some of the ideas contained in your "address," which I noticed in my former letter, and which I consider to be incompatible with Divine testimony; and point out to you some of the never-failing springs of consolation, which serve as an "anchor to the soul, both sure and steadfast;" enabling the Universalist to go on his way rejoicing, and to triumph in the hour of death. Believing, with an apostle, that "where the Spirit of the Lord is there is liberty," I shall "use great plainness of speech," having no man's person in admiration because of advantage." You

say, "In the study and contemplation of the Christian religion, we are taught to look beyond this transitory existence, to a scene of future rewards and punishments, where the true and faithful followers of Christ will receive a crown of immortal glory; and where the wicked and impenitent shall go away into everlasting punishment."—"In the study and contemplation of the Christian religion," every "true and faithful follower of Christ will" make the Scriptures the man of their counsel, "for they are they which do testify of" him. Are you, Sir, a master in Israel, to whom is committed a dispensation of the "ministry of reconciliation, to wit, that *God was in Christ reconciling the world unto himself, not imputing their trespasses unto them?*" And do you preach a gospel incompatible with this "word of reconciliation?" Is the strong arm of Jehovah stretched out for the salvation of sinners; and is his oath pledged for its accomplishment; and will you talk of the "wicked and impenitent beyond this transitory existence going away into everlasting punishment?" Do not the Scriptures teach you, that the "righteous shall be recompensed *in the earth*; much more the wicked and the sinner?" That "the way of the transgressor is hard;" not that it shall be "beyond this transitory existence;" that "he that is dead is freed from sin?"

Now "to the law and to the testimony; if you speak not according to this word, it is because there is no light in you." What says the law? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Matt. xxii. 37, 40. "To the law and to the testimony." Sir, Who are the breakers of the law? Sin is its transgression; and you say, "*All have sinned*." "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become *guilty before God*." Rom. iii. 19. "And thinkest thou this, O man, that judgest him which do such things, and doest the same, that thou shalt escape the judgment of God?" Rom. ii. 3. Remember, dear Sir, that you are enrolled in this catalogue; therefore hear the sentence, "Cursed is *every one* that continueth not in all the things which are written in the book of the law to do them," Gal. iii. 10. What a dilemma you are in, Sir!! The law is as unrelenting as justice itself. Not one jot nor tittle shall in no wise pass till all be fulfilled." All your penitence, strong crying and tears, will not mitigate your crime! Who then can be saved? "To your strong hold, you prisoner of hope." Give heed to the testimony. "For he hath made him sin for us, who knew no sin; that we might be made the righteousness of God in him. And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. But now we see not yet all things put under him: but we see Jesus, who was made a little lower than the angels, for the suf-

fering of death crowned with glory and honour, that he by the grace of God should taste death for every man. For there is one God, and one Mediator between God and man, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." Can you, Sir, produce stronger testimony from Scripture, to prove that Christ died at all, than that he "tasted death for every man?" Will he "see of the travail of his soul and be satisfied?" Or, "Is the law against the promises of God?" If you say, "God forbid;" then listen to the blessed injunctions and promises of Jehovah. "Strengthen ye the weak hands, and confirm the feeble knees. Say to them of a fearful heart, Be strong, fear not: behold *your* God will come with vengeance; God with a recompense; he will come and save you." "And the ransomed of the Lord" (remember, Sir, he gave his life a ransom for *all*, to be testified in due time,) "shall" ("not go away into everlasting punishment," but) "return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before him." "I have sworn by myself," (saith the Jehovah,) "the word is gone out of my mouth, righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear; surely shall say, In the Lord have I righteousness and strength." "No man can call Jesus Lord, but by the Holy Spirit." And yet, "Every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." Can you, Sir, say, this testimony will be fulfilled until the Lord "pour out his Spirit upon all flesh?" And will you, with this testimony before you, say, the Lord will never "pour out his Spirit upon all flesh?" Now, dear Sir, is it possible that any man, who is not lost in the labyrinth of mental darkness and error, with such abundant and positive testimony before him, proceeding from the Spirit of Jehovah, should preach a *gospel* incompatible with the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began?" The great apostle to the gentiles says, "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be *accursed*." Was not the gospel which he preached, "the word of reconciliation" which was "committed unto him, "constraining" him to "preach Christ Jesus the Lord, and himself" a "servant for Jesus sake?" Too many, my worthy friend, in the present day, instead of following this divine example, and in bold defiance of the anathemas pronounced upon them, are preaching *themselves*, and Jesus their servant, for the sake of popularity.

In pursuing the glorious theme of salvation, upon which every one who sees the "truth as it is in Jesus," must delight to dwell, can I correctly say (though I may fear) I have swelled this letter beyond your patience? Having but just touched the subject of your address, I close, perhaps for ever,

my communication to you, by subscribing myself your servant in the Lord.

ZADOCK STEVENS.

REV. AMBROSE S. TODD.

FOR THE GOSPEL HERALD.

Happy is he who condemneth not the thing which he alloweth.

The recent exercise of church discipline to the excommunication of a late member of Dr. Spring's congregation, has excited an inquiry in my mind, whether the party excommunicated, was more guilty of heresy than the pastor who exerted the power of the Key, as it is quaintly called. The offence was alledged to consist in this: She denied that particular part of the Presbyterian Confession of Faith, which asserts that sinners are bound over to the wrath of God; made subject to death, with all miseries, temporal, spiritual, and eternal; or, in the more emphatic language of the Catechism, "are most grievously tormented in soul and body, without intermission, in hell fire for ever." It appears she was cut off, not because she denied sinners were punished, but that they were not *endlessly* miserable, which comprises but a small *part* of the section. The same article of the Confession affirms, that "*every* sin, both original and actual, subjects to all miseries, spiritual, temporal, and eternal." Now, if I understand the Doctor, he *denies* this doctrine; he does not believe the imputation of original or Adam's sin, to the damnation of any of his posterity. His followers reject it as an *abominable* doctrine, unworthy of acceptance; and consider themselves slandered when it is charged upon them.

Again. The Dr. declares, that "Christ died for *all*, irrespective of the divine decrees." The Confession asserts, that Christ died for or redeemed the *elect*, and they *only*! These palpable contradictions they pretend to reconcile, by claiming the right of construction, which enables them to make a nose of wax of their creed. If Mrs. T. had been possessed of their ingenuity, she might have availed herself of the privilege; but she had not so learned Christ. Mental reservation found no place in her bosom; what she believed she plainly avowed, without regard to consequences. She was too *honest* to remain among them! This was the head and front of her offence. If the reverend gentleman possessed her sense of moral propriety, he would cease to avail himself of those *contemptible subterfuges*, and plainly confess his disbelief in various parts of the Confession. But the deceitfulness of *riches*, and the love of popularity, choaks him. A simple avowal of his *real* sentiments, would subject him to the barbarous sentence of excommunication. He would be delivered unto Satan for the destruction of the flesh; and his *salary* another would take. This would be the unkindest cut of all.

I do not wish to bear hard upon this idolized man; but his case requires plain language. Who can honour the man, guilty of *professing* his belief in certain Articles of Faith, and actually excommunicating others for not possessing the same; when, at the same time, he is at least a *skeptic*? What

can be more degrading, what sin more deadly, what vice more abhorrent? If such things are tolerated in the Presbyterian church, it is certainly cause of rejoicing, that one of its members has escaped contamination!

Lest any of your readers should think the above conclusions are unwarrantable, I will subjoin some other extracts for their information. Dr. Spring says, in his sermon on election, "It is no part of the doctrine of election that Christ died *exclusively* for the elect." The Confession says, "They who are *elect* are redeemed by Christ: neither are *any other* redeemed by Christ, effectually called, justified or saved, but the *elect only*—Others, *not elected*, can *never come to Christ*, therefore *cannot be saved*; much less can men not professing the Christian religion, be saved in any other way, be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess; and to assert and maintain the contrary is very pernicious, and to be *detested*." Alas! for the heathen, if this be true. How did Christ die for *all*? I could add more contradictions equally glaring, but for brevity's sake, I omit them, until some one undertakes to refute the above;—hoping the time will come, when *honesty* will be considered the best policy, I leave the subject. NEWTON.

CONFESSION OF FAITH, *versus* SPRING.

"We have no hesitation in asserting, that Presbyterians generally are ignorant of their Creed, Confession of Faith, &c. And, farther, we boldly assert, and challenge Dr. Spring to prove the contrary, that deception is practised, and the people deluded by exhibitions of doctrine, contrary to the acknowledged doctrines of the Church, which the reverend doctor is solemnly bound to teach and adhere to. We have made the charge in plain English; let him contradict it. We appeal to Presbyterians themselves. Facts, not threats of damnation, shall decide the question. The Constitution, Creed, &c. of Dr. Spring's church, is *Calvinistic*. Dr. S. and the members of his church, are bound to receive no other doctrine as truth. And Dr. S. is bound to receive no person as a member of his church, unless the person subscribes to the truth of the Westminster Confession and Catechism. We shall prove that Dr. S. has apostatized from the faith, (if he ever believed,) and, on his own confession, deserves to be excommunicated from the Presbyterian Church. Whether the Presbytery will excommunicate Dr. S., or whether they (i. e. many, perhaps a large majority of them,) are in the same enviable condition, we shall not presume to conjecture.

THE CONFESSION, &c. OF THE PRESBYTERIAN CHURCH, declares as follows—

"Wherefore they who are elected are redeemed by Christ, neither are any other redeemed by Christ, effectually called, justified or saved, but the *elect only*." Chap. iii. Sec. 6.

DR. SPRING declares, in his Sermon on Election, page 6, as follows—

"It is no part of the doctrine of election, that Christ died exclusively for the *elect*."

Here is a complete rejection of the prime article of the Confession of his Church! How does Mrs. T. and Dr. S. agree in this particular?

Again. The Confession, &c. declares—

"All the elect, and they only, are effectually called. Cat. 63. They who are effectually called can neither totally nor finally fall away, but shall persevere to the end, and be eternally saved." Chap. xiv. 1.

Does Dr. Spring believe and teach this? Take his own words in evidence.

Sermon, p. 6. "It is no part of the doctrine of election, that the elect will be saved, *let them do what they will*."

Is not this denying the doctrines of the Church? Is it not giving them the lie direct?

Again. The Confession, &c. declares, of the *certainty* of the salvation of the *elect*—

"God, from all eternity, did decree to justify *all* the elect." Con. ii. 4. "Those angels and men, thus predestinated, are *unchangeably* designed, and their number is certain and definite; the elect *shall* persevere and be saved." Con. iii. 4.

Dr. Spring declares, Sermon, &c. page 30.

"An *elect* person can live in sin, grieve the Holy Spirit, die in sin, and *sink down to hell*!"

Is not this denying the Confession of Faith of his Church? Is it not a most palpable rejection of it?

Again. The Confession declares, of the decrees of God,

"God's decrees are without any foresight of faith and good works, or any thing in the creature, as *conditions* or causes moving him thereunto." Con. iii. 5.

Dr. Spring denies this in toto, as follows, Sermon, page 30.

"If you choose to leave your salvation to the *decree* of God, without personal religion, on *your* part, and without any effort to obtain it, you will, beyond all question, sink down to hell."

Did Mrs. T. avow doctrines more hostile and repugnant to the Confession of Faith, than Dr. S. in this declaration? Is it possible to do so? No! It is not.

Again. The Confession, &c. declares, of the redemption by Christ—

"The covenant of grace was made with Christ, and in him, with all the elect as his seed: all the elect, and they *only*, are effectually called, neither are any others redeemed by Christ, but the *elect only*." Chap. iii. 6. Cat. 31. 68.

Dr. Spring denies this also, in the following unequivocal language, Sermon, p. 10.

"The atonement was made, not for the elect or non-elect, as such, but for *all* men, as sinners. Christ died for the non-elect as well as for the elect."

Can a rejection of any position, be in plainer terms than these? Did Mrs. T. do more?

Again. The Confession, &c. declares of the certain damnation of the non-elect.

"God hath appointed the elect unto glory; the rest of mankind God was pleased to pass by, and ordain them to dishonour and wrath for their sins, to the praise of his justice." Chap. iii. 6.

"Others not elected, although they may be called by the ministry of the word, yet they can *never come* to Christ, and therefore *cannot* be saved." Ch. x. 4.

Dr. Spring denies this likewise, and rejects it in the strongest language, in Sermon, p. 7, as follows:

"It is no part of the doctrine of election, that the *non-elect* will not be saved, if they do as well as they can.

"It is no part of the doctrine of election, that the *non-elect cannot* comply with the terms of the Gospel."

Is not this a complete rejection of the doctrine of the Church, so far as it relates to the doctrine of election? It appears that Dr. S. when "his hand was in," was so fond of contradicting and denying, that he contradicted himself, and gave the lie to his own assertion, as follows, in Sermon p. 29.

"It is just as certain, therefore, that God *determined*, from eternity, who would be saved, as that he *knew* who would be saved. If they are not *elect-ed*, they will indeed perish."

Again. The confession declares, in strong language, relative to the *non-elect*—

"All those whom God predestinated unto life, and those *only*, he is pleased to call by his word and Spirit. Con. x. 1.

"Others, not elected, *cannot* be saved; much less can men, not possessing the Christian religion, be they never so diligent to frame their lives according to the law of that religion they do profess; and to assert and maintain the contrary is very pernicious, and to be *detested*." Con. x. 4.

Dr. Spring, however, says, Sermon, p. 10, of the *non-elect*—"The *non-elect* are *able* to comply with the terms of the Gospel."

Again. Last of all, is proposed the following question, and we should be gratified in knowing whether Dr. S. is of opinion that his promise to adhere to the doctrines of his Church, is fulfilled in *rejecting* the articles of the Confession of the Church? viz.

"Do you believe these doctrines to be founded upon the word of God, and as the expression of your own faith? And do you resolve to adhere to them, in opposition to all Deistical, Popish, Arian, Socinian, Arminian, and Sectarian errors, and all other opinions contrary to the power of godliness?"

Page 502. Question 2.

Reader, Dr. Spring, in p. 42 of his Sermon, says,

"This doctrine must be loved; to hate it, is to take the side of the adversary against God: to hate it, is to take the side of hell against Heaven; to hate it, is to be for ever miserable."

By the words "*This doctrine*," we presume he means the doctrine which he preached in his Sermon on Election, which gives the lie direct to the Confession of Faith, and Catechism of his Church; therefore, it follows, if "to hate it, is to take the side of *hell* against Heaven;" and "to hate it, is to be for ever miserable," those who stick to the Confession of Faith, &c. are on the side of hell; and will be for ever miserable!!! Dr. S. is welcome to any conclusion which flows from his *own* premises. We leave for the reader to judge, whether, accord-

ing to Dr. S.'s premises, they do not take the side of the *adversary*, who, in opposition to his doctrine, adhere to the Confession, Catechism, &c. of the Presbyterian Church?

YOUNG'S LETTERS.

Universalism & Calvinism Contrasted.

(Continued from page 379.)

LETTER V.

TO A RIGID CALVINIST.

Dear Sir—When, in conversation with you, I affirmed that St. Paul was a Universalist, I promised to quote some of the most pointed texts, by which he inculcates the doctrine in the most clear and positive terms.

"Therefore as by the offence of *one*, judgment came upon *all men* to condemnation, *even so*, by the righteousness of *one*, the free gift came upon *all men* unto justification of life. He that spared not his own Son, but delivered him up for us all, how shall he not, with him also, freely give us all things. For God hath concluded *them all in unbelief*; that he might have *mercy upon all*."

By the first of these texts, it plainly appears that Adam was the representative of all his posterity, or human nature in general, in as much as judgment unto condemnation came upon *all men* for his offence; that Jesus Christ, by assuming the human nature, became as fully and completely the representative of all mankind, as Adam was, or had been, and therefore, by his righteousness, the free gift came upon *all men* unto justification of life. So you see, that St. Paul considers Christ as the complete representative and Saviour of all mankind, who, by his righteousness, had wrought out a complete salvation for the whole human race, unto the justification of life, and if God justifieth, who is he that condemneth?

And further to establish them in the belief of this glorious doctrine, he argues, that as God spared not his own Son, but delivered him up for us all, he will, with him also give us all things. And to convince them that Christ was not that partial Saviour which many conceive him to be, who would sit down contentedly, with as many souls as the devil pleased to give him, he tells the Romans, "That God hath concluded them all in unbelief, that he might have mercy upon all. For as in Adam all die, *even so* in Christ shall all be made alive. For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live, should not henceforth live unto themselves, but unto him who died for them, and rose again. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." If so, he must be Lord of all.

Saint Paul calls Christ "The image of the invisible God, the first born of every creature. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him."

If, therefore, Christ made all things for himself,

he must deviate greatly from his original intention, before he gives up any thing to the devil, especially the souls which he has made for himself.

"I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men. For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and come unto the knowledge of the truth. For there is one God and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."

St. Paul exhorts Timothy, first of all, to make supplication, &c. for *all men*, as being acceptable to God our Saviour, who is a being of such universal benevolence, as to will that all men should be saved and come to the knowledge of the truth. And whatever the omnipotent Jehovah wills to be done, he will certainly accomplish. But the apostle, to show that the salvation of all men, was not only possible, but easily practicable, he observes, that there is one God to be appeased, who is a God of infinite goodness and mercy, who wills that all men may be saved, and one Mediator between this gracious God and man, to wit, the man Christ Jesus, who is the advocate and friend of mankind universally, as he has already given himself a ransom, not for a few individuals, but for all mankind. And although this great and important truth, may not be generally known to the chief priests and Pharisees of our day, it shall nevertheless be testified in due time, to the honour of God, and the unspeakable consolation of every good being. If, therefore, the supreme God, is so benevolent, as to will that all mankind should be saved, and has sent his Son, on purpose to be the Saviour of the world, and Christ has, on his part, given himself a ransom for all, then all must be saved.

He who redeems or ransoms captives, claims them as his own, and never leaves them in the possession of the enemy. Can there be any thing more absurd, than to suppose, that after Christ had given his life a ransom for the whole world of mankind, that he should, nevertheless, leave vast numbers of those very beings, for whom he shed his precious blood, in the possession of the devil eternally?

Christ is neither a partial Saviour, nor a partial conqueror; he will never submit to the devil, and permit him to retain one human soul in captivity, which he made for himself, for certainly he was not so complaisant as to make any souls, on purpose for the devil; and if the devil should eventually retain in captivity, any of the souls which Christ has made for himself, then is Christ defeated, and his designs frustrated. And to say, that Christ has made souls, which he neither wished to be happy, nor intended to save from endless perdition, is blasphemy.

And I believe it would be thought much less derogatory to the character of the Deity, by every unprejudiced person, to suppose that he abandoned the creatures which he had made, to the permanent dominion of the devil, through a want of wisdom and power to rescue them, than to affirm that he

had a sufficient degree of wisdom and power to save them, but that it was more agreeable to his divine will, that they should be eternally and irrecoverably miserable. If we suppose him to be infinitely benevolent, but deficient in wisdom and power, this would be a great misfortune, which every good being would deplore, and would wish to assist him; but, if on the contrary, he is supposed to be infinitely wise and powerful, but so malevolent, as to speak unoffending, unconscious matter into existence, infallibly knowing that the condition into which he brought it, was as much worse than that in which he found it, as a state of the most severe, eternal, never-ending punishment, is worse than a state of non-existence, is horrid beyond description—but so it is. The Calvinists having determined that vast numbers of the human race must be eternally damned, rather than give up this darling tenet, they blaspheme the moral character of the Deity, by affirming that he forces into existence millions of human beings, morally incapable of doing any good, but replete with the strongest propensities to do evil, which can neither be restrained nor eradicated, by any thing which they can do. In which condition they are excluded from the benefit of Christ's death and sufferings, and left to sin and suffer a few years on earth, and then sentenced by the judge of the whole earth, to suffer the most exquisite torment in hell flames, as long as God himself exists. When all this mischief and misery might have been avoided by omitting to create all such beings, as the Deity foreknew would be infinitely sinful, and eternally miserable; for nothing short of infinite guilt can render any being justly obnoxious to a never-ending or infinite punishment.

"He that loveth not, knoweth not God, for God is love. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world. For God sent not his Son into the world to condemn the world, but that the world, through him, might be saved."

In the above cited texts, it appears, that God is the most benevolent of all beings, his very essence is love, his benevolence inspired him to create us, he so loved the world, as to send his dearly beloved Son, to be a propitiation for our sins, and the Saviour of the world. It should be the business of our teachers to exhibit the Deity in his true character, which is that of infinite love, and unbounded benevolence to all created beings; he hates sin, because it has a natural and necessary tendency to create confusion, misery and disorder; but Christ loved mankind and died for them, while they were yet in a state of rebellion against him.

We should, therefore, love the Lord our God, with all our heart, soul, strength, and mind. "There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love." If perfect love casteth out fear, it is as certain, that the perfect fear and dread of a tyrant, must and will cast out love. Therefore, people should never be taught

to believe that God is as much glorified and pleased with the death and eternal damnation of a sinner, as in the salvation and eternal felicity of a saint. As it is not in the power of imagination, to paint a tyrant in more infernal colours, it is a character which no being, except the prince of devils, can possibly either love or imitate. And there can be no doubt, that the devil is highly pleased with those, who endeavour to persuade their fellow beings, that partiality, cruelty and revenge, are the genuine attributes of the deity: because it is impossible, in the nature of things, that any wise and good being, should serve a God, possessing such attributes, through love, which is the only motive that can render our services acceptable to a God, whose very essence is *love*.

And as to the worship extorted, and rendered, through a slavish fear, it can only debase the mind, and derange the understanding; but can never mend the heart. And therefore, can never be acceptable to that God, who requires us to *love* the Lord our God, with all our heart, soul, strength and mind, and our neighbours as ourselves. We are also commanded to love our enemies, and forgive those that trespass against us. Now if God neither loved his enemies, nor ever forgave all those that trespassed against him, but will torment millions of them, in everlasting burnings, as long as he himself exists, can it be possible that he expected, that we should be more merciful and benevolent than himself, or recommended to us a line of conduct, more virtuous and godlike, than that which he practised himself? But thanks be to God, the fetters of ignorance and superstition are wearing out very fast, and prejudice, that bitter enemy to free inquiry and the investigation of truth, has lost much of its power over the minds of great numbers of very sensible people; who begin to view the Deity, as a God of strict impartial justice, divine love, infinite goodness, benevolence, truth, and mercy, that has no pleasure in the death and eternal damnation of a sinner; but would rather that he should turn from the evil of his ways and live.

If sin and its consequences be displeasing to a God of infinite goodness, wisdom and power, is it not absurd to suppose, that he will permit them to remain in being, to the endless ages of eternity? Are they of that indestructable nature, that the Deity cannot eradicate and destroy them? If he can destroy them, why should he permit them always to remain in being, to displease him eternally? Are there some men who are by nature unconvertable, that infinite wisdom and power are incapable of reforming? Does the Deity doom any souls to eternal misery, but such as he cannot save? Or, does he doom to eternal misery, any souls which he *could*, but would not save?

If any souls are to be miserable to the endless ages of eternity, I affirm, that they must belong to one of the above classes, to wit, Such as God could have saved, but would not; or, such as he would have saved, but could not. The first of these propositions denies God's infinite goodness, and therefore cannot be true. The second denies his infinite

power, which must be false. It is therefore false to say, that any of the souls which God has made, will be eternally and irrecoverably miserable; because Christ is both able and willing to save them all—who tells us, “And I, if I be lifted up from the earth, will draw *all men unto me*.”

Now as Christ has been lifted up from the earth, on the cross, and from thence to the heavens, I make no doubt that he will fulfil his promise, even to those who believe that hell lies beyond the reach of Almighty power; he will convince them that the keys of hell and of death are not useless in his hand; he will break the gates of brass, and cut the bars of iron in sunder. “For thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered.”

I remain with the most sincere esteem,
Your Friend, &c.

(To be continued.)

SERIOUS CONSIDERATIONS.

The following, from the “GOSPEL ADVOCATE,” is deserving of serious consideration. The disposition to meet the world and its follies half way, and to assimilate the doctrines of Christ, and the doctrines of antichrist, however it may argue in favour of large salaries, “greetings in the markets, the uppermost rooms at feasts, the chief seats in the synagogues, and to be called of men Rabbi,” argues nothing in favour of the supposition that truth is better than error, or the favour of God, and his commandments, being *equal* to the favour of men, and their vanities. “I heard another voice from Heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” Rev. xviii. 4.

(From the Gospel Advocate.)

“It is the opinion of many judicious persons, that the title of reverend cannot, with propriety, be assumed by frail imperfect men; that it belongs exclusively to the Deity, being joined with his attribute of holiness, and that its assumption argues impiety. Psa. cxi. 9. “He hath sent redemption unto his people; he hath commanded his covenant for ever: *Holy and Reverend is his name*.” If it were impious, in the Pope, to assume an attribute of Deity for a title; why is it not impious to assume a title, which can, with propriety, only belong to God? And why should this be so readily received, when, in the estimation of men, generally, it operates as an auxiliary to ministerial influence and power?

Being convinced that this title has been given and received without considering its effects and impropriety; and that it has been assumed in my own, as well as in other denominations; it will, if improper, equally militate against the former as the latter. It certainly adds nothing to a man's worth; it begets neither wisdom nor grace; but it *may* be the occasion of begetting both pride and self-exaltation.

I will venture, therefore, to recommend to my brethren, that they lay aside this useless dress, and let talents and usefulness be their commendation,

which have assurance of reward; when names shall cease and titles shall vanish away.

If Job, for fear that his Maker would take him away, knew not to give flattering titles; if such distinctions have a tendency to pride, and consequently ought to be avoided; if the gospel has flourished better in its simplicity, than when attired in gaudy dress; and its ministers have better succeeded in the humble style of servants, than in the lofty style of titles not warranted, but anti-scriptural; let us lay aside this superfluity of naughtiness and receive, with meekness, the engrafted word, which is able to save our souls.

From the (Boston) Universalist Magazine.

Some months past there was a request, published in the Magazine, that an explanation of Mat. xi. 12. should appear in the paper; but the request was forgotten by the writer of this. Within a few days he has received a renewal of the request through another medium.

The text follows, "And from the days of John the Baptist until now, the kingdom of Heaven suffereth violence, and the violent take it by force."

By Wakefield this text is rendered thus:—"And from the days of John the Baptist until now, the kingdom of heaven is entered by force, and the violent seize it greedily."

Note 1st. If this rendering be admitted, there is no ambiguity in it; every reader will perceive at once, that the Saviour had reference to the zeal which was manifested by those who violently broke through every opposing barrier, forsaking fathers, mothers, wives, children, houses, lands, and even exposing their lives to destruction, for the sake of the kingdom of heaven, which is the religion of the gospel.

Note 2. If we doubt the translation of the learned Wakefield, it seems that there is but one more application that would naturally fall in our way, which is, to say that the Saviour alluded to the violent opposition which was in force against the gospel, or kingdom of heaven, and to the violence by which the enemy shut up the kingdom of heaven, by taking away the key of knowledge, not entering themselves, nor suffering those who were disposed to enter.

As both these applications of the text are matter of *fact*, it will be admitted by all candid persons, that it is not very essential which of those facts are supposed to be its true meaning.

TO THE EDITOR OF THE GOSPEL HERALD.

Brother Fitz—Feeling inclined to communicate to thy Herald readers a short discourse, which happened about three weeks past, I now therefore offer the same, wishing, and sincerely desiring, if I am in the error, to be corrected.

On board of the Steam boat, I was reading Bal-lou's Notes on the Parables; when a person sitting by, reading a newspaper, asked me what I was reading? I told him. He then asked me, If the book belonged to me? I told him it did. He then replied: You can read it at any time, I wish you would let

me look at it: which I did, giving him the same place where I was then reading (which was the illustration of the parable of the Tares.) He read about half of the illustration, and then began to argue (if such it can be called) that if *all* were to share in *salvation*, he could not see why we may not live as we list. I asked him, if some were elected to *salvation*, and the remainder to *damnation*, (which appeared to be his opinion) what then? Here he appeared to hesitate; and then said, If Universalism should prove *false*, they certainly would go to *hell*. I asked him, *where* is *hell*? He said, If we went to quibbling, I (i. e. himself) might ask, *where* is *heaven*? What! had I no answer! Yes, *within you*. He was again embarrassed. At this time the bell rang for Perth-Amboy: he went on deck and I saw him no more.

Now, supposing Universalism to be false, and that *part* are elected to salvation, and the remainder to damnation, agreeably to this gentleman's argument; hence, among the large number of Universalists, there must not be *one* elected to salvation, for if so he must go to hell. J. P. W.

"Give not over thy mind to heaviness. The gladness of the heart is the life of man; and the joyfulness of a man longeth his days. Remove sorrow far from thee; for sorrow hath killed many, and there is no profit therein: and carefulness bringeth age before the time."

FOR THE GOSPEL HERALD.

TO THE REV. DOCTOR SPRING.

Not all that unbelief can say,
Or antichrist proclaim,
Shall make us cast the hope away
That we have in the Lamb.

The heathen they will rage, it's true,
And say that we are mad;
Self-righteous men will do so too,
And say that we are bad.

The antichristians vexed much,
Affirm that we have err'd;
They say the doctrine sure is such
As ne'er before was heard.

But all that unbelief can say
Is vain: we'll ever plead,
The Lamb has purg'd our sins away,
And made us free indeed.

Free from our sins and curse we are,
By Jesu's sacrifice;
Satan and hell may now despair,
For they have lost their prize.

So Christian freedom I'll profess,
Nor ever with it part;
But wear it as my chosen dress,
I'll bind it round my heart.

D. I.

The "Society for the Investigation and Establishment of Gospel Truth," will meet at Mr. Tolerton's Academy, 63 Chrystie-street, every Friday Evening, at seven o'clock.

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VOL. III.

NEW-YORK, SATURDAY, APRIL 26, 1823.

NO. L.

FOR THE GOSPEL HERALD.

"But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear," (or reverence.)

1 Peter iii. 15.

TO THE REV. G. SPRING,

Sir—In consequence of having attended your preaching on the last Sunday in March, when your discourse was intended to be appropriate to the excommunication of Mrs. Townsend, I am induced to address you. As you are a public character, I have thought best to do it through the press, with the hope that your people may be benefited; being apprehensive, should I address you in any other way, you would not communicate to them, what I think would be for their good to know. I wish you to consider me as desiring the happiness of yourself and people, as well as all mankind; being fully persuaded we are all beloved of God, that we are all brethren, as certain as Jesus spoke the truth, when he taught his disciples to say, "*Our Father which art in heaven;*" and as St. Paul taught the Athenians, "*We are also his offspring.*" If God is not the Father of all mankind, then that part of mankind who are not his children, and address him by the endearing name of *Father*, address him with a lie in their mouth, and might say, they were so taught by Jesus and his apostles, which would be horrible indeed. While I contend we are all the children of God, the common Father, it is equally clear we are not all so *in faith*; and although we may find each other differing very widely on the most interesting subject which can attract our attention, which is Religion, yet I do believe we are bound to consider each other sincere, (except we have the clearest evidence to the contrary,) and I shall endeavour to govern myself accordingly.

I would now call your attention to that part of your discourse, which you pressed on the minds of your people, with the greatest energy, when you declared the *all important doctrine was, to believe in the ENDLESS MISERY of the wicked, and, as it is taught in the Scriptures.* In truth, I can say, I think your sermon appeared to be aimed to establish this *one truth*, and limiting the goodness of God to sinners in this life. As far as I was capable of understanding you, a man might believe almost any thing, provided he believed in the endless misery of a part of mankind, or the wicked, as you call them; or the predestinated and foreordained, or non-elect, as they are called in your *Confession of Faith*, if he were of fair moral character, he would be a good member of your church.

Now, I will suppose you have established in your own mind and in the minds of your church, the belief of the endless misery of the wicked, and to avoid this tremendous evil, they must become holy in this life. I would call upon you, as one of your church officers, who claim (see your *Confession of Faith*) the keys of the kingdom of heaven, to unlock *for yourself and church.* Are you not wicked? Do you not acknowledge it every Sabbath, in your prayers, when you pray for forgiveness? If you and your church are righteous, why ask God to pardon your sins? To be plain, State clearly to your church *what they are to believe, and what they are to do, the belief and the doing of which, will constitute their righteousness.* Show them, how they or you, are to know they are the *elect*; for if you are not, you will be damned, or perish, as you say in your *Sermon on election.* You quote scripture, which says, "*Without holiness no man can see the Lord.*" Show your people how many of the *commands of God* they must keep, to constitute them *holy.* If you cannot answer with *certainty*, then are you not doubting; and is it not written, "*He that doubteth is damned?*" What then does all your preaching, more than to prove your own, and their endless misery? And, pray, where is your peace and rest; and what benefit does your church *keys* confer, more than *worldly honour and emolument?*

I would recommend to your serious consideration the foregoing queries, and beg of you to satisfy your *own mind and the minds of your church*, before you trouble yourself with *converting* the residue of mankind; particularly the Universalists; (as I understand from one of your church, you intend to deliver a course of lectures against that doctrine) and the result I hope will be, that you will be better able to instruct your own people, and never again be so blind as you was, when you recommended to them to *act the hypocrite*, by keeping their opinion to themselves, in case they believed as Mrs. T. did! Surely this is zeal without knowledge; for I cannot think you saw what would be the result of following your own advice. May you, in this your day, be brought to the knowledge of that *Gospel* which God preached unto Abraham, saying, "*In thee shall all nations be blessed.*" May you see that "Jesus was delivered for our offences, (yea, all the human family,) and was raised again for our justification, therefore, being justified, *by faith we have peace with God, through our Lord Jesus Christ.*" And that this is the grace of God that bringeth Salvation, which teacheth us to deny all ungodliness, and every worldly lust, and to live soberly, righteously, and Godly in this present world. May you see

how God can be just and yet the justifier of the ungodly, and rejoice that the wickedness of the wicked shall come to an end. Then you will be willing to labour and suffer reproach for trusting in the living God, "who is the Saviour of *all men*, especially of them that believe;" and rejoice in the answer to the first question of your catechism—viz. "What is the chief and highest end of man?" (I take this to be the end *God had in view*, not man, for man could have had *no end in his own creation*.) Ans. "Man's chief and highest end is to glorify God, and fully to enjoy him for ever." To which, I say Amen, with all my heart. W.

YOUNG'S LETTERS.

Universalism & Calvinism Contrasted.
(Continued from page 391.)

LETTER VI.

TO A FRIEND.

MY DEAR SIR,

When we had the last conversation, respecting the motives which induced the infinitely good and merciful God to create the human species, you alleged that he had done it to display the glory of his divine attributes, to which opinion I cheerfully agree. But the point in dispute between us, is, Whether these divine attributes are not displayed in a more glorious, just, and merciful manner, in the final salvation, and everlasting happiness of every human being which God has created, than in the eternal damnation and everlasting misery of any number of them? Therefore, to assist us in the investigation of this important subject, we must have recourse to the Scriptures, and such self-evident principles and axioms, as the light of reason and the nature of the subject will furnish. The proper steps to be taken in this case is, to inquire,

First, What is God?

Second, What are his attributes?

Third, For whom, and for what end did he create us? In the first place, I shall define God, whose very essence is love, (1 John iv.) "To be a spirit, infinite, eternal and unchangeable in his being;" whose attributes are infinite mercy, wisdom, power, holiness, justice, goodness and truth. The first proposition to be proved, is, that God is love, which is sufficiently apparent in his works of creation and providence, but pointedly proved in John, "He that loveth not, knoweth not God, for *God is love*."

"And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. In this was manifest the love of God towards us, because that God hath sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." But least it should be said, that he is the propitiation for the sins of the few that are supposed to be elected only, I shall quote 1 John ii. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins, and not for ours only, but also for the sins of the *whole world*."

Presuming that enough has been said on this head to prove the impartial love of the Deity to all mankind, and also, that the enumeration of the attributes of the Deity, will not be disputed, I shall proceed, in the third place, to prove that God made all the souls of mankind for himself; with the most express and benevolent design, to make them all eventually happy, in praising and glorifying his holy name, for his infinite love and kindness towards them, and to enjoy the manifestations of his unbounded goodness for ever.

Every soul, created by the Deity, must be pure and innocent, and as such he must love it, and wish a continuation of its happiness, but if he foreknew (as the Calvinists suppose) that it would be eternally miserable if it remained in existence, he, as a merciful being, would blot it out of existence again, while in a state of innocence. But as it is universally allowed amongst Christians, that there are but two places of permanent residence, for departed souls after this life, to wit, heaven and hell, and but two beings who are to divide the souls of the human species between them, to wit, God and the devil, we must endeavour, by a careful investigation of their different powers and attributes, to judge of their final success, with respect to their efforts to gain subjects, and depopulate each other's kingdom. To enable us to do this, let us establish a few self-evident propositions, as axioms.

It is the exclusive prerogative of the Deity to create souls. No other being can create them. Therefore, he hath created all the souls that ever have existed. 1st. When he created them, he either intended that they should be eternally miserable, or, 2d. He did not care what became of them; or, 3d. He wished, and designed, that they should be eventually happy.

To affirm the first, is blasphemous.

The second, impiously absurd.

Therefore, the third must be true.

God is infinitely benevolent, wise, and powerful; therefore, being infinitely benevolent, he wished and designed that all the souls which he made, might be eventually happy. Being infinitely wise, he has certainly concerted his plan so as not to be frustrated in the accomplishment of his gracious design. And being infinitely powerful, no combination of finite powers can ever amount to infinite, and if still finite, they must ultimately fail in the attempt to counteract and frustrate the operations and designs of an omnipotent God, who will make a most glorious display of his divine attributes, in vanquishing the powers of death and hell, and releasing every captive and prisoner out of the pit, wherein is no water.

Is it not amazingly absurd, to suppose, that a God of infinite goodness, justice and mercy, has created millions of human beings, on purpose for the Devil, to be his captives and prisoners, to the endless ages of eternity? But is it not more absurd, if possible, to suppose, that the Deity made them for himself, with the benevolent design of rendering them eternally happy, in praising and adoring his holy name, for his infinite love and goodness towards them;

but contrary to his gracious designs, that millions of these very beings, are to be, and remain in the possession and under the power of the devil, to be tormented by him, to the endless ages of eternity?

If such an event should finally take place, then it is certain, that finite folly, weakness, and wickedness, can overpower, baffle, frustrate, and defeat the benevolent designs and operations of infinite goodness, wisdom, and almighty power, and triumph over Omnipotence. If any individual of the human race is to be miserable, as long as God himself exists, it must happen through a defeat of benevolence, wisdom, or power in the Deity. Therefore, the predestinarians deny God's infinite goodness, when they maintain that God could, but would not convert all his creatures. The Socinians deny his infinite power, when they maintain that he would, but cannot convert them, and will be obliged, one day, to annihilate all reprobate spirits! The premises being absurd, an absurd conclusion is to be expected. (To be concluded.)

EXTRACT FROM LETTERS TO AMYNTOR.

BY WILLIAM PITT SMITH.

A better translation of the Holy Scriptures into the English language, is much wanted for common use. The vulgar reading is very incorrect in its grammar, low and obsolete in many of its expressions, and in some instances destructive of the beauty of the sublimest passages. This you have doubtless observed, but this is not the worst. In various places, their pure and rational meaning is obscured, perverted, or made absolute nonsense. For your satisfaction and amusement, I will endeavour to recollect a few instances of each. An instance of the first, you have in 1 Cor. ii. 14. The true reading is, *the animal or sensual man* (instead of the *natural man*) *receiveth not the things of the Spirit of God*. This text, in the common reading, is the hobby horse of every uncharitable bigot. There is a mystery in it, pleasing to him. Oppose him in any doctrinal point, and he is very readily persuaded, that you are a very "natural man." Again, Jacob's prophecy should be read—*the staff* or tribeships, *shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come*. The false translation makes a false prophecy of it; for although, until the coming of our blessed Saviour, Judah had his *staff*, and his law-giver; yet long before that period, he had lost his *sceptre*. Again, Gen. viii. 21. ought to be read—"I will not curse the ground any more for man's sake, although, or notwithstanding (instead of *for*) the imagination of man's heart should be (instead of *is*) evil from his youth. In the common reading, the last clause of the sentence, is given as a reason why God should not curse the ground; which is something strange, since the same reason would have been stronger, if given to show, that God should curse the ground continually. But to perceive the true intention of the text, we should recollect, that, previous to the deluge, sensuality, violence, and ambition, encouraged by the too happy circumstances of man, were

ranging lawless through the earth. But during this period, some great change was wrought in its constitution. Its climates became more inhospitable, and its seasons more variable and insalubrious. In consequence, disease became more prevalent, labour more necessary, and the human frame subject to more rapid decay. The decrease of animal strength, diminished the capacity of individuals to do mischief. The abridgment of life, rendered vice less presumptuous, and man more humble. Evil habits were now less deeply rooted, and the guilt of particulars less remarkable. The increase of suffering awakened reflection, repentance, the sensibility of dependence, and moral obligation. In fine, it was the declaration of God, that, since the external circumstances of nature, were now so exactly suited to the moral constitution of man, and to his probationary state, he would no more curse the ground, although men should run into vicious courses from their youth.

Ought we not to read, Heb. iii. 7. *to-day, while (instead of if) you hear his voice, &c.* 2 Tim. iv. 14. *The Lord will reward him according to his works*. Acts xix. 3. *Certain disciples said unto Paul, we have not so much as heard, whether the holy spirit be yet given*. John viii. 45. And although I tell you the truth, ye believe me not. Matt. xxiv. 3. What shall be the sign of thy coming and of the end of the age, (instead of the world.) Matt. xxviii. 20. Lo, I am with you always unto the end of the age!

An instance of entire misrepresentation, you have in the story of Jephthah, in Judges xi. Read *or*, instead of *and*, in the 31st verse, and *to talk with*, instead of *lament*, in the 40th, and you will find, that Jephthah, instead of being a rash man, an ignorant judge, and an unnatural father, was acting in perfect consistency with the law of Moses, with what is said of him in the 29th verse, and with resolute and disinterested virtue. Instead of murdering his daughter, he only made her a nun. I shall content myself with giving you two instances of the text being made nonsense—*Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord, &c.* Ps. lxxxiv. 3. This should be read, *Even as the sparrow findeth her house, and the wild pigeon her nest, where she hath laid her young, so should I find thine altars, O Lord of Hosts, my God*. Here we have an affecting image of the love, that good men bear to devotional exercises. In Prov. xxx. 19. we should read, instead of *the way of a man with a maid—the way of a man in his youth*. A ludicrous circumstance has taken place, in consequence of a false translation in the vulgar reading, authorized by the Popes at Rome. It is written, that when Moses descended from Mount Sinai, his face shone; which, it seems, might be translated, *was horned*. This latter, having been strangely preferred, is the reason why the Italian painters, in their historical scripture-pieces, represent the Jewish Legislator with horns on his head.

It is endless to multiply examples. But notwithstanding all this, I am not over-anxious, Amyntor,

to see a new translation of the Scriptures attempted, for the following reasons, among others. First, because it is difficult to find a person qualified to this task, and eager to be employed in it, and yet so candid as not to warp the text to tenets, in favour of which, education has prejudiced and prepossessed him. A translator, in certain cases, feels himself left to his discretion; and the probability is, that he will think, to do God service, he must listen rather to the voice of his favourite system, than to the severest criticism. But let facts speak for themselves. Doubtless those who directed the publication of our vulgar reading, were learned, pious, and zealous men. But can any thing justify, or, can any other principle, than the one just mentioned, account for the astonishing liberties they have taken in this work? They are charged, and upon no despicable evidence, to say nothing of perverting the sense of scripture, with inserting the most important interpolations. Thus we read, Eph. iii. 9. "God created all things by Jesus Christ;" but these last words, *by Jesus Christ*, are wanting in the *Alexandrian*, *Ephren*, *Cambridge*, and four MSS; they are neither found in the *Vulgate*, *Syriac*, *Coptic*, or *Ethiopic* versions; they are omitted by the Fathers, *Tertullian*, *Jerome*, *Ambrose*, and *Pelagius*; and they are rejected by *Mill* and *Bengelius*. Again we read, 1 John v. 7. "There are three that bear record [in heaven, the Father, the Word, and the Holy Ghost, and these three are one: and there are three that bear witness in earth] the spirit, the water, and the blood; and these three agree in one." But the words, between the crotchets, are charged by those christian writers called Socinians, to be an interpolation upon nearly the same, and better evidence. It was never cited, say they, in the antient famous controversy, nor by any Latins before Jerome, nor by any of the Greek fathers, although they frequently quote the words preceding and following. It is omitted in the German translations of Scitbe and Bullinger; and was, in the first English Bibles, inserted in different characters, to show that it was wanting in the original. Miles, Clark, and Jortin, show it to be spurious; and it is given up by Waterland, a strenuous trinitarian. But farther, instead of throwing light upon the sense of the Apostle, it obscures what was before perfect and beautiful. St. John is speaking of the evidences of christianity; for there are three things, says he, as I understand him, that bear record to its truth; and agree in one testimony. To the force of which, you cannot be blind, if the least attentive to facts, or open to conviction. The spirit, or those divine influences and powers, you may daily see bestowed upon the followers of Jesus. The water, or baptism, commemorating that remarkable declaration of God at the river Jordan—"This is my beloved Son." And "the blood," or death and martyrdom of Christ, which not only filled Jerusalem with astonishment, but affected the very heavens.

Br. Pickering is expected to be in this city, and to preach in the Universalist Church in Duane-street, (to-morrow) Sunday.

TO THE EDITOR OF THE GOSPEL HERALD.

MR. EDITOR,—By giving an exposition of Matt. xvi. 19. you will much oblige one of your subscribers. N. N.

New-Town, Connecticut.

MATTHEW XVI. 19.

"And I will give unto thee the keys of the Kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in Heaven: and whatsoever thou shalt loose on earth, shall be loosed in Heaven."

In order to a proper understanding of this passage, it is necessary, first, to consider the particular subject spoken of in the passage itself, and connexion. The preceding verse informs us, that Christ is speaking of *his church*; in contradistinction to the Jewish church. We do not, however, consider Peter to be the *rock*, or foundation of Christ's Church. For, in verse 23, Christ says unto Peter, "Get thee behind me, Satan; [a convertible term with Devil!] for thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." Satan, or the Devil, cannot be the rock on which Christ will build his Church. Christ is first spoken of, (verse 16,) as the "Son of the living God." This is the *rock*, Christ, and not Satan, or Peter!

And I, the Rock, the Christ, the Son of the living God, "will give unto thee the keys of the Kingdom of Heaven," &c. An attentive perusal of Matt. xiii. will convince the reader, we trust, that the "*Kingdom of Heaven*," is the Mediatorial Kingdom of Christ, in this world, or mode of being, and stands in opposition to the Jewish Church and worship. The language is figurative. By keys, we understand power, or knowledge, to open and shut. Knowledge is the key which opens and unfolds to the mind of man, the things that belong to his peace. When a man is loosed from the prison, where he sits in darkness, and his eyes opened to the knowledge of the truth, it is in accordance with the doctrines of Christ, and is ratified with joyful acclamations by those in heaven; that is, in the possession of the glorious truths of the gospel of Christ. We consider this passage expressive of the superintendence of Christ, and the immediate connexion that subsists between him and his true followers who believe the truth. The keys were not then given to Peter; but were given in the vision, as related in Acts x.

The passage under consideration has often been forced to find an excuse for spiritual pride and oppression. The dignified prelate, swelling with an imagined consequence and greatness, will do well to consider, that, when he, like Peter, savours the things that be of men, instead of moving Heaven to sanction his hypocrisy, he will hear the voice proclaim, "Get thee behind me, Satan," &c.

From the (Boston) Universalist Magazine.

GOOD NEWS FROM THE EAST.

The Rev. Mr. Chapin, pastor of the Baptist Church, in North-Yarmouth, (Me.) has recently most clearly and luminously preached the doctrine of Universalism. The following paragraph is ex-

tracted from a sermon of his, published at Portland, by Todd and Smith.

"The *glory of God* is involved in the *final triumph* of the King of Zion. God has given out his word, that his Son 'shall stand and feed in the strength of the Lord, and in the majesty of the name of Jehovah;—that **ALL KINGS shall bow down before him**; that **ALL NATIONS shall serve him**; and that of the increase of his government and peace there shall be no end.' The mystery of his will, according to his good pleasure, which he hath purposed in himself, he hath made known unto us. And this mystery is, 'That in the dispensation of the fulness of times, he might gather together in one **ALL THINGS** in Christ, both which are in heaven, and which are on the earth, even in him—that we should be to the praise of his glory.' If the *ultimate gathering together, in Christ, of ALL the INHABITANTS, both of heaven and earth*, be designed to praise the glory of his grace, *what will become of this praise and glory, if Christ should faint and fail, and so the whole scheme of REDEMPTION fall to the ground?* Can he then let go the hand of his Son, *violate his SACRED OATH*, and thus bring an eternal eclipse over the glory of his *truth and faithfulness*? No, brethren. His glory is dearer to him than all beside, and to secure its brightest lustre, he will support his anointed till he accomplish **ALL** his designs of mercy."

Reader, to *all* this our response is, **AMEN**, "*and let all the people say, AMEN.*"

It seems to be unnecessary to remark upon the quotation from any other motive, than to enable the reader to understand its true import; and this we desire to do, because the doctrine of Universalism is here stated as explicitly and forcibly as we ever saw it done by its most zealous and intelligent advocates. Let the reader be particular to observe that Mr. Chapin says, "*The glory of God is involved in the final triumphs of the King of Zion.*" What is Christ striving for? Ans. The salvation of all mankind, without one exception. If this is never accomplished, his triumph will never be obtained. The glory of God is involved, then, in the salvation of the world. If the whole world is not saved, according to Mr. Chapin, God will lose his glory. This is not an inference from our premises; it is Mr. Chapin's, solely. Hear him. After having proved from Scripture, that the gathering together of all things in Christ is to the praise of God's glory, he reasons, (and, reader, there never was a more weighty, important, solemn question asked by man,) "If the ultimate gathering together of all things in Christ, of **ALL THE INHABITANTS**, both of heaven and earth, be designed to praise the glory of his grace; what will become of this praise and glory, if Christ should faint and fail, and so the whole scheme of redemption fall to the ground?" Did a Universalist ever argue more conclusively in favour of the salvation of *all the inhabitants* both of heaven and earth?

Mr. Chapin says, "God has given out his word, that **ALL KINGS** shall bow down before him; that **ALL NATIONS** shall serve him." He asks,

"Can he then violate his *sacred oath*, and thus bring an eternal eclipse over the glory of his truth and faithfulness?" He answers, "No, brethren. His glory is dearer to him than all beside; and to secure its brightest lustre, he will support his anointed, till he accomplish **ALL** his designs of mercy."

And after all, we dare not say that Mr. Chapin is a Universalist, in the proper sense of that term. Instead of preaching at all times that all nations shall serve God, he often contends that by far the greatest part will be interminably miserable. If we have a right recollection of the man, he is a Calvinist, lately changed from a Congregationalist to a Baptist; and we have no doubt that he would now oppose a Universalist as bitterly, though not as successfully, as one of the order he has lately forsaken. There is no doubt, from appearances, that there is a "grain of mustard seed" in his heart, and we pray that it may germinate and grow, till he shall be in spirit and practice, what he now appears to be in theory.

TO THE EDITOR OF THE GOSPEL HERALD.

SIR,—If you will have the goodness to explain the following passages in the **GOSPEL HERALD**, you will much oblige

AN INQUIRING FRIEND.

New-York, April 7, 1823.

MATT. X. 34, 35, 36.

"*Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes they of his own household.*"

REMARKS.

There is one declaration which we consider to be explanatory of the above passage: namely—"The testimony of Jesus is the Spirit of *prophecy*." The passage for consideration is in connexion with Christ's instructions to his disciples, when he sent them out to preach, &c. It is *prophecy*. A declaration of the manner of treatment which those should receive, who professed a belief in his gospel. It is verified in our day, and we see the opposition, and feel the hatred of unbelievers! No affinity of blood, nor connexion that is formed among men, can screen them from the enmity which is cherished against all who believe and teach the truth, that "God is the Saviour of *all* men." We have heard those connected by the most tender ties of affinity, declare, in outrageous terms, that they would no longer live with the party, should the hateful doctrine of the salvation of *all* men be credited and avowed! And from the lips of those, too, who pretended to be the followers of Christ! To that degree of rancour and hatred is this wicked malevolence carried, that a *rejection of the Scriptures altogether*, is preferred to the belief of the declaration, that "*All* nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." A mother, in this city, declared of her son, that so long as he was a *deist*, (and rejected the Scriptures,) she had hopes of his salvation; but

now, that he (believed them, and) was a Universalist, she had *no hopes!*

There is, no difficulty in understanding this passage, only make a proper distinction between the end and object of the Saviour's mission, and the consequences which shall result, in this mode of being, from the hatred of unbelievers to God's universal and unchangeable love.

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From the National Intelligencer.

Hypocrisy doth quite as well
To propagate a church, as zeal;
So, smooth white stones will serve, they say,
As well as eggs, to make hens lay.

MESSRS. EDITORS,—As no reply has been given to the queries I sometime since put, with a view to gain more precise information as to the progress made by missionaries, in the east, and among the Jews, I feel it due to the public, to state what I have gathered from various publications of the missionaries themselves, as well as from persons whose mercantile pursuits have carried them into those regions.

1st. With regard to the mission at Serampore—immense sums have been expended in the construction of buildings, for a college, accommodations for missionaries, &c. &c. The number of *actual* converts, however, does not exceed thirty or forty, of the lowest *Caste*, and of the lowest character too, whose example can have no influence whatever, except in deterring others, of a more respectable standing. It is known to all who have studied the religion of the Bramins, that whoever abandons it, is considered by all as an outcast—is in fact excommunicated and interdicted, and must starve in the streets, since no one is permitted to employ or relieve them. They consequently become entirely chargeable upon the missions. A few vile and dissolute persons, of the lowest *Caste*, have thereby been tempted, for the sake of living in idleness, to profess Christianity, to which they are a disgrace.

2d. At Batavia, the experiment of opening a school, to instruct the children of the natives in the English language, and the Christian religion, was tried some years ago; a few children were permitted to attend, on condition that they and their parents should be allowed a certain quantity of rice, &c. for their maintenance.

3d. In New-Zealand, the mission has been entirely broken up, by the intestine wars now raging in that country.

4h. At the Sandwich Islands and Otaheite, a gentleman, who was at both places not long since, states that they have made some outward converts, whose ignorance and bad character is so notorious, as to bring even the religion they profess into contempt. The better sort of natives view the missionaries with marked dislike, and say they think more of women and gain, than of their religion.

5th. Little is known of the mission to Madagascar, which was lately instituted, but the example of the others—the known savage and intractable character of the natives, authorizes the conclusion that it will succeed no better than the others.

There are some few other missions, of which we know nothing, but from vague and declamatory accounts.

Now, Messrs. Editors, it is, I grant, impossible to state accurately the amount of money raised for the use, or the abuses, of these societies, for no responsibility seems to exist, either in those who receive, or those who expend it. But, judging from what we do know—from the vast sums raised in this country, the amount of which has been stated—from the system of begging, which pervades all space, extends to all times and seasons—which spares neither the rich nor the poor, age or sex—from all this, it is impossible to doubt but that a sufficient sum has been *wasted* upon these impracticable schemes, to relieve a large portion of the distress, and to enlighten a great deal of the ignorance, which still subsists among the people of this country. Surely it seems that this money might more usefully, and more agreeably in the sight of God and man, be expended on these great objects. We do not know whether the *Bramin* will become a good Christian, or the *New Zealander* a saint. But, blessed be God, we *do* know that misfortune can be alleviated, and ignorance dissipated by the judicious application of those means, which, it is to be feared, have been dissipated upon the schemes of visionary enthusiasts, or in forwarding the plans of interested hypocrisy. Your humble servant,

A CITIZEN OF WASHINGTON.

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FOR THE GOSPEL HERALD.

MR. EDITOR,—By giving an exposition of the following passages of Scripture, you will oblige one of your subscribers. Matt. vii. 21. 1 John v. 1, Chap. iii. 9. The two last quotations appear to me contradictory. Also, John ix. 39. and xii. 47. These, I trust, are only apparent contradictions; and I hope you will remove every difficulty.

J. N.

New-Town, 1823.

◆

REMARKS.

The first passage follows—Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven."

By "*kingdom of heaven*," we understand the same as Paul expressed; "Who hath delivered us from the power of *darkness*, and hath translated us into the *kingdom of his dear Son*." Col. i. 13. It is to become the recipient of the blessings arising from the possession of faith, in this mode of being. "Blessed are the *merciful*, for they shall obtain mercy." God's "will is, that *all* men shall be saved, and come to the knowledge of the truth." They who do this will, are merciful, and obtain mercy; being translated into the kingdom of God's dear Son. But, those who are opposed to God's will, which secures the final salvation of all men, remain in darkness, doubt, and consequent torment.

1 John v. 1. "Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him." Chap. iii. 9. "Whosoever is born of God

doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

J. N. has not named any contradiction in these passages. To believe that Jesus is the Christ, we must believe that he is the "Head of every man."

John ix. 39. "And Jesus said, "For judgment I am come into this world: that they which see not, might see; and that they which see, might be made blind." Chap. xii. 47. "And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world."

J. N. considers these passages contradictory. Rom. xi. 31, 32, will reconcile them. "Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all." See all 25 to 28 verses of the same chapter.

From the (Boston) Universalist Magazine.

ANOTHER VICTIM

TO THE DOCTRINES OF ENDLESS TORTURE.

Messrs. Editors,—By inserting the following communication, with the remarks thereon, in your useful Magazine, from the "Christian Spectator," you will oblige a constant reader.

A FRIEND TO JUSTICE.

"The following statement of a fact, is communicated in the belief that it may be instrumental in saving some from a similar error and catastrophe.

"In my parish lived J. W. an industrious farmer, prosperous in business; single, sober, a good neighbour, and in a worldly view, an estimable man. He lived 56 years. In the early part of his life, and to the age of about 30, he had been an habitual attendant on the public worship of God. For several years his mind had been under serious impressions, and at some seasons his exercises were of a strong character, which led him to inquire "what he must do to be saved," urged him to seek the conversation of his minister, and to be much employed in religious concerns. But he quenched the Spirit. He grew weary under such anxieties, and sought relief by a desperate expedient, viz. by taking shelter under wilful ignorance. He was well apprised that his responsibility must be proportioned to his knowledge, but seemed to have overlooked the truth, that he was accountable for the means of acquisition, and for all his advantages, as well as for the knowledge which he actually possessed. He therefore resolved to envelop himself, as far as possible, in ignorance. He entirely forsook the house of God, and all religious meetings, abandoned every attempt at prayer, shunned his minister, shut up his Bible, and wished to avoid every word and every thought which related to God and religion. To inquiries into the reasons of his conduct, he uniformly replied, that he wished to lighten his condemnation by excluding knowledge; and he would gladly have been changed to a heathen or a beast, as far as religious information was concerned. He refused the remonstrances of faithful friends—his feelings were callous to the entreaties of affection—his ear was

shut against warning—his mind was unassailable by argument. In this state he remained for years. He was retiring, reserved, clouded in his aspect, and, notwithstanding his apparent peace, his mind was probably corroded with habitual discontent.

"I often visited the house, and occasionally found opportunities of addressing him directly. I frequently questioned him respecting his views of religion, but could rarely obtain a reply, and then only as necessity constrained him, for the sake of passing off the conversation. I pressed him with the absurdity of his course, warned him of his danger, urged him by every motive to attend to the public exercises of the Sabbath, and to other duties, but all in vain. He had fixed the principle in his mind, that to avoid all instruction would be the happiest course for him; and although he made no attempt to defend it by argument, he was inflexible.

"Towards the close of his life his mind was greatly distressed, and at length his horror became insupportable. Month after month he appeared more disconsolate, quitted his business, seemed in a deep study, occasioned alarm to his friends, and was a burden to himself. I visited him, though not at his request, for he had no wish to see me. In this interview he was more free in conversation than I had ever known him to be. He was in great agitation and distress of mind, and he wished that God would immediately take him out of the world. I took the Bible, and explained the gospel to him, but he had no ear to hear. I asked him whether he read the Bible, to which he replied in the negative; adding, that he had not read it for a long time, and that he could not endure to read it. I asked him if he prayed; to which his reply was, that he could not pray, and that neither the Bible nor prayer could do him any good. He did not, however, forbid me to pray with him. There *had* been a time, he said, when he might have found the blessings of religion, but that period had long since departed; his fate was now settled, and the sooner he went out of the world the better. I endeavoured to alarm him by presenting a view of the tendency of such sentiments, but without effect. Within a week, he was found in the morning, suspended by the neck, dead.

"I would suggest the following reflections on this melancholy case.

"1. How empty and unsatisfying is the world without God. This man had an abundance. He chose a close retreat for the purpose of destroying himself; and there he hung, a dreadful spectacle, surrounded by his treasures. "A wounded spirit who can bear?" 2. Awakened sinners always resist the Holy Ghost. They see in some measure their condition, but they will not submit to God. Their opposition to the Divine character is the only cause of their distress. What a wonder of mercy that any are conquered and saved! "So then hath he mercy on whom he will have mercy." 3. Men are as certainly accountable for wilful ignorance, as for perverted knowledge. Neglecters of public worship are answerable for all the instructions which they *might* have received from their spiritual watchmen. 4. Those who forsake the house of God, or live in

the neglect of Divine appointments, are likely to ruin their own souls. Yours, &c. B.

"October, 1822.

REMARKS.

We are not informed who this unhappy man was, designated by "J. W." or where he resided. But we are told that he was an industrious farmer, prosperous in his business, sober, a good neighbour, and an estimable man. Neither are we told who Mr. B. was, but presume, by the publication in which the melancholy story is found, he must be a Calvinistic preacher, most likely of the Baptist persuasion. It seems that the poor man had for some years attended seriously to that religion, no doubt with an intention to satisfy his mind, if possible, in that belief. According to the character given, he must have possessed too much good sense to receive the awful absurdities contained in that doctrine, and not a sufficient degree of vanity to presume (much less firmly believe,) he had a right to consider himself one of the favoured few, exclusively appointed to salvation, while the great body of his fellow-beings were doomed to endless woe; and perhaps much less able to see the justice or propriety of the non-elect being eternally damned, for not believing they were of the elect—for it is well known that such preachers boldly declare, that they who are not elected are endlessly damned for unbelief; when they know, and some of them acknowledge, there is nothing they can possibly believe which can save them: and should they have the confidence to believe they had eternal life in Christ, (the fact not being true,) they must perish at last, with a lie in their right hand. It is reasonably to be supposed this unhappy man was, no doubt, wearied and perplexed with a repetition of such inconsistencies, and at length gave himself up to despair of ever obtaining an inheritance among them which are sanctified. And to add to his distress, no doubt he was often reminded of the double condemnation which awaited such as were blessed with the means of grace, and with superior knowledge of divine things, should they not come up to their standard of orthodoxy, of which he had given up all hope. At length he came to a determination to proceed no farther, lest he should still add to the dreadful weight of misery which awaited him, and withdrew from their society. But, alas! he had gone too far. He could not forget the gloomy ideas, early implanted in his breast, of the wrathful, unrelenting, and merciless character of God in a future state, all of which considerations loaded him with such an insupportable weight of distress, that in a fit of despair he is tempted to put a period to his present existence.

Father of mercies, how long wilt thou permit the god of this present world to blind the minds of the children of men, and keep out of their sight the things which belong to their peace? And doth not a just and righteous retribution await those, who, by their hard speeches uttered against thee, have caused a weak brother to perish; for whom Christ died.

A FRIEND TO JUSTICE.

CALVINISTS & HOPKINSIANS AT ISSUE.

The Rev. Hopkinsian Doctor Spring, and his compeers, have excommunicated Mrs. T., as they say, "for persevering disbelief of the doctrine of the everlasting punishment of the wicked." This is the Hopkinsian discipline and mode of conducting things. On the other hand, a certain Reverend Calvinist and his compeers, in this city, not long since, received a member into their church, *knowing* that the member so received, *rejected* the "doctrine of the everlasting (or endless) punishment of the wicked;" and certified that they received the person under these circumstances! We presume Mrs. T. is by this time satisfied with her experience of the preaching of error. If she were not, and wished to become a member of a *Calvinistic* church, it is presumed she could be admitted, Dr. Spring's objections to the contrary notwithstanding. Most assuredly, it would be very uncharitable, to conclude that the Calvinistic church in question, would respect the persons of men, and not receive others on the conditions sanctified by a precedent of their own making.

There is a word, however, which can be said in extenuation of Dr. Spring's apparent severity. The Doctor, when once members of his church, will let them remain, provided they do reject his *beloved* doctrine of the *everlasting* misery of his wicked neighbours, and will "*keep dark!*" They must "*keep it to themselves.*" When they have the *wicked honesty and sincerity*, to declare their *real* sentiments, they become insupportable! So long as they *believe* one thing, and *profess* another, they, we presume to use his favourite expression, "*possess personal holiness!*"

SPECIAL MEETING.

The members of the "Second Society of United Christian Friends," are requested to attend a Special Meeting of the same, on Monday Evening next, April 28th, at half past 7 o'clock, at the House of Worship, in the Village.

A punctual attendance is requested.

ADVERTISEMENT.

Whereas the "Christian Herald," printed in New-York, published, a considerable time since, what was called, an account of the "Conversion of a Universalist," named "Mr. A." in this city, which account has been republished in Philadelphia, in the shape of a Tract; and whereas the publishers of the said conversion have repeatedly been called upon for the name and residence of the said "Mr. A." and no information has been obtained; we, therefore, offer a liberal reward, to any person or persons, who shall produce the name and residence of the said "Mr. A." so that he can speak for himself, and prove the truth of the said account; until when, we shall pronounce it a fabrication and falsehood.

N. B. Numerous and well authenticated accounts, giving names and residences, of persons converted from the errors of Calvinism, Hopkinsianism, and Arminianism, to the faith of Universal Salvation, as preached in the Scriptures, will be gratuitously furnished at short notice; on condition they shall be published in the "Christian Herald;" and the favour shall be reciprocated!

ERRATA.—No. 49, p. 392, col. 1, 3d line from top, for "If Job, for fear," &c. read "If Elihu, Job xxxii. 22, for fear," &c.

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW-YORK, SATURDAY, MAY 3, 1823.

NO. LI.

FRIENDLY EXPOSTULATIONS

With one who had embraced the Doctrine of Universal Salvation.

BY ANDREW FULLER.

My dear friend,—It has afforded me some painful concern to hear of your having embraced the scheme of Universal Salvation. I hope I may presume upon the friendliness of your temper while I expostulate with you on the subject. Let me entreat you to consider the following things:

First. Whether your change of sentiment has not arisen from an idea of endless punishment being in itself *unjust*? If it has, consider *whether* this does not arise from diminutive notions of the evil of sin; *whether* you be not too much infected by sin yourself, to be a proper judge of its demerit; (a company of criminals would be very improper judges of the equity and goodness of a law which condemns them;) *whether* you do not hold a principle, from which it will follow, that millions will be finally happy, who will not be indebted to either the grace of God, or the death of Christ, for their happiness; and consequently must have a heaven to themselves, not being able to join with those who ascribe theirs to God and the Lamb. For, if endless misery be *unjust*, exemption from it must be the sinner's *right*, and can never be attributed to *mercy*; neither could a Mediator be needed, to induce a righteous God to liberate the sinner, when he had suffered his full desert.

Secondly. Consider, *whether the genius of the sentiment in question, be not opposite to that of every other sentiment in the Bible.* The whole tenor of the Scripture saith to the *righteous*, *It shall be well with him; and to the wicked, It shall be ill with him*: but Universalism saith not only to the *righteous*, but to the *wicked*, *It shall be well at last with him.*

REMARKS.

The above is the commencement of Fuller's Tract. It is all we purpose to publish, the Tract being already answered and refuted by another. Indeed, the remainder of this Tract is made up, with very little exception, of passages of Scripture, and parts of verses, detached from their connexions, and *perverted*. If there is any argument, we have it in the extract.

Of Mr. F.'s first division, we remark, that the idea of *endless* punishment being *just*, because Mr. F. is of opinion, that those who reject this impious absurdity, are not proper judges, is the very essence of *priestcraft*! Now we inform all men, that we do not "hold a principle, from which it will follow, that millions will be finally happy, who will not be

indebted to either the *grace of God*, or the death of Christ, for their happiness," &c. But we do hold, that exemption from *endless* misery, (and all misery, that will not produce the sinner's greatest *good*,) is the sinner's *right*. Farther, that man was never exposed to *endless* misery. That Christ never died to save one soul from *endless* misery; but to save all men "*from their sins*." And, that "*salvation is the gift of God*." Mr. F.'s argument, therefore, is puerile and foolish!

Mr. F., in his second division, says, "The whole tenor of the Scriptures saith to the *righteous*, *It shall be well with him*; and to the *wicked*, *It shall be ill with him*." We say so also. Mr. F. should prove that the word "*ill*," means *endless misery*! Then find a loophole for himself to creep out. We are assured, in the Scriptures, that all shall be taught of God, and shall be *righteous*. If Mr. F. will admit that it "*shall be well with the righteous*, then our doctrine, of the salvation of *all men* in Christ Jesus, their Head and Lord, is established!

The numerous petty publications, in the guise of Religious Tracts, which are now deluging the world with absurdity, would be unworthy of any special notice, were mankind generally to search the Scriptures for themselves, and not be led by the nose, by men who would move heaven and earth to make proselytes to priestcraft, and burrow into the *purses*, and, frog-like, into the kneading-toughs of the people. So long as these methods are resorted to, and every means made use of, to *deceive* mankind, and to shun investigation, by avoiding the light of public discussion, so long the public mind will groan under the slavery of interested priests, who are as much like the apostles of the Lord Jesus Christ, as light resembles darkness.

We close with a word to these *good gentlemen*—Please to exhibit our faith as it is, in future, should you say any thing about it; no longer *accuse us falsely*, and *deceive the public*.

TO THE EDITOR OF THE GOSPEL HERALD.

SIR,—A very popular reverend divine, in this neighbourhood, being asked by one of his hearers, What is the *soul* of man? answered, "It is an invisible *thing*, without length, breadth, or substance." Which answer was quite satisfactory to the inquirer. Now, in my opinion, where there is neither length, breadth, nor substance, there can be nothing at all.

In referring to Job xii. 10, it appears, that every living thing has a soul. For my own part, I am induced to believe that *life* is the soul, and the *actions* the spirit. To you, this idea may appear more erroneous than the one above stated; however, I

am anxious to gain information on a subject so important, and shall feel much obliged if you will favour me with your opinion, through the medium of the press, in your next publication of the Gospel Herald.

AN ENGLISHMAN.

April 17, 1823.

ANSWER.

We read, "The soul that sinneth, it shall die. To be carnally minded is death." If our correspondent means by *life*, (which he considers to be the soul,) animal life, then, the soul that sinned would die as an animal. Man's soul possesses a *body*, as an animal. The *possessor*, and the *possessed*, are two. If a distinction is not made between the *life* and the *soul*, we must reason falsely, and say, *The life dies*. Blood is the life of the animal. What is the *life* of the *soul*? Is it *life*? What dies when man becomes *carnally minded*? Not the animal, but the spiritual man. By spirit, used not as a convertible term with the soul, we understand the disposition of the mind in man, whether good or evil. The *actions* are the fruit of the spirit, not the spirit itself, any more than the effect is the cause, which is an impossibility. According to our ideas of things, in this mode of being, we must conceive of the *soul* as an *immaterial* existence. Physically organized and suited to this mode of being, powers of perception and action, greater than we now possess, would be superfluous. Gross matter is now the medium of communication, which is an impenetrable veil, and covers the spiritual world, hiding it from our view.

ENDLESS PUNISHMENT, A DOCTRINE OF PAGAN ORIGIN.

BY WILLIAM PITT SMITH.

I. The doctrine of torment, *strictly* eternal, was generally believed in the pagan world about the time of Jesus Christ.

II. It was inculcated from a *principle of policy*, by philosophers, sceptical even of the soul's immortality.

III. It follows, as an *easy* and obvious consequence, from a *false principle* in pagan theology, anciently held; and which, from its universality among heathens, would almost appear to be natural, to uninstructed reason.

IV. The fashionable opinions of the pagan world, infected, at an early period, the doctrines of the Christian church; *certain circumstances* of which, at the same time, were *peculiarly* favourable to the introduction of this heretical opinion of eternal misery and sin.

First, then, I am to show you, that the doctrine of endless torment, was indeed generally believed in the ancient pagan world. But as you seem yourself to acknowledge this fact, a few proofs will be sufficient to adduce. Lucretius, who died about sixty years before the Christian era, observes, "that if men could be persuaded of a certain termination of misery, they would rid themselves of the terrors of priestcraft; but that *eternal* punishments after death, are truly terrible, and afford them no such opportunity."

Ovid, who died about sixteen years before the crucifixion, declares, "that *no last hour* shall be to the pains, to which the wicked shall be doomed."

Seneca, who was put to death by Nero, in the year 65, in his *Hercules Furens*, makes Amphytrio ask Theseus, if the *common opinion* is actually true, that the guilty are chained in hell to *everlasting* sufferings?

These extracts are fully sufficient to discover the general sense of antiquity, with respect to this subject; if not to show what was the belief of these pagan writers themselves. From the manner in which Celsus speaks upon this topic, we may perceive, how highly politic the ancients conceived its inculcation.

But, as my second proposition leads me to remark, antiquity had her sceptics, among men of superior genius, literature, and spirit. Sceptical, I mean, to the tenets of vulgar opinion; and made so, as infidels are made at this day, by its absurdities. Careful, indeed, were many of them, from principles of patriotism, to conceal their sentiments; but yet, of the fact, the evidences extant are undeniable. Upon examination, however, we find, that, so far from improving their theology, they philosophised themselves out of that most evident and useful truth, with which mankind hath any concern, the immortality of the soul. They were conducted to this destructive conclusion, not only by mistaking its nature, but by mistaking likewise the nature of the Deity. Concerning the latter, having the most obscure and indeterminate ideas, and being unable to abstract or sever *anger* from his justice, or *fondness* from his benevolence, they concluded, that being devoid of all passions, it was impossible he should hurt or punish any one. This opinion was held very universally among them, as we are informed by Cicero, whether they believed in a providence or not. Nay, it even began, at length, to spread among the common people, and induced Lactantius, who set up for a defender of Christianity, to compose his work, *De ira Dei*; from which we find that the principle of *God's not being upon any occasion angry*, so generally embraced by philosophers, opposed the reception of the true religion, and discredited the doctrine of a future judgment, which this revealed. And with respect to the human soul, they were divided in opinion, whether it was to be considered as a *quality*, or as a *substance*. Those who held the former, among whom were Epicurus, Asclepiades, and Galen, were, in natural conclusion, led to believe in its total annihilation at death. Epictetus says, speaking of death, "But whether do you go? Nowhere to your hurt: You return from whence you came, to a friendly consociation with your kindred elements. What there was of fire in your composition, returns to the element of fire; earth to earth; air to air; and water to water. There is neither hell, Acheron, Cocytus, or Pyriphlegithon."—But the generality held it to be a substance, and that it was a *discerped part* of a whole. This *whole*, they taught, was God; unto whom it was again to be resolved. The subject they illustrated by the simile of a bottle filled with

water, swimming in the ocean, the contents of which did, on its breaking, flow in and mingle with the common mass. Much mischief was done, in the early ages of Christianity, from an indiscreet opposition to these errors. Thus, in the work of Lactantius above-mentioned, he labours to show, that there really are in God, *reasonable* human passions; and to make him a proper subject for them, he strongly contends for his having a human form. And thus, in the heat of disputation, Tertullian, Tatian, and some other of the fathers, ran into another extravagance; holding the opposite extreme with respect to the soul; affirming it to be immaterial, and naturally mortal. This mistake led Dodwell into his celebrated metaphysical controversy with Dr. Clarke; well worth the perusal of the inquisitive. But men of better discernment, and more sobriety, have never been wanting to the church to expose the errors of the combatants.

Under the second general proposition, I am to show you, that the doctrine of endless torment was taught by these sceptical philosophers. To do which, after what has been said, little pains will be necessary. Timeus, a very early Pythagorean, and much esteemed by Plato, discoursing upon the remedies of moral evil, commends philosophy to men of good minds; but for those of an ungovernable and perverse disposition, civil society, he says, *was invented*, which keeps them in awe by the *coercions* of law and religion. He therefore applauds the Ionic poet for recording all those torments, and those *endless punishments*, that are said to await the shades of wicked men. Polybius, whose knowledge of mankind and civil society preferred him to the august employment of composing laws for Greece, observes, in speaking of the excellence of the Roman constitution, that superstition, which causes such abuses elsewhere, was the very support of Roman affairs. "If, indeed," says he, "one were to frame a civil policy, only for wise men, it is possible this kind of institution might not be necessary. But, since the multitude is ever fickle and capricious, full of exorbitant passions, and irrational and violent resentments, there is no way left, but by the *terrors of future punishments*, and the *pompous* circumstances that belong to *such kind of fictions*. On which account the ancients acted, in my opinion, with *great judgment* and penetration, when they *contrived* to bring in these *notions* of the gods, and of a future state, into the *popular belief*." Strabo, the great geographer, writes to the same purpose. "The multitude in society are allured to virtue, by the *enticing fables of the poets*; so likewise they are restrained from vice, by the terrors, which *certain dreadful words*, and monstrous forms, imprint upon their minds. For it is impossible to govern women, and the common people, or to keep them virtuous by the precepts of philosophy. *Superstition* is necessary; which is raised and supported by ancient *fictions* and modern *prodigies*.—Therefore the *fables of the thunder* of Jupiter, and of the snakes and torches of the furies, with all the other apparatus of ancient theology, were the engines which the legislator employed as *bugbears*, to

strike a terror in the childish imaginations of the multitude." The proposition thus well supported, fully accounts for this difficult circumstance in antiquity, that the same writer is frequently found to maintain opinions, diametrically opposite to each other. Because, at one time, they wrote their own sceptical sentiments, for the perusal only of the learned; and, at another, from policy, to inculcate vulgar superstition. Zeno, we are informed by Lactantius, taught abroad a future state of rewards and punishments; and yet it was well known, the principle of his school was, that *the soul died with the body*. His follower, Chrysipus, laughs at the opposite opinion, as furnishing the most childish of all terrors. That the *divine* Plato, as he has been called, practised the same, as he thought, justifiable duplicity, not only appears from some of his own writings, but also from various other circumstances. Strabo, speaking of the *Indian Bramins*, says, that they have invented fables in the *manner of Plato*, concerning the soul and a future judgment. And Arnobius, one of the Christian fathers, probably ignorant of Plato's patriotic reason for so doing, accuses him of contradiction, in holding the principle above-mentioned, and yet, at the same time, preaching up a future state of reward and punishment.

I know, the important use to be made of these facts, in favour of Christianity, will excuse me to you, Amyntor, for being so particular under this head. For what stronger proof could possibly be given, to show the necessity of divine instruction, or the utility of the gospel of Jesus Christ, than what is hereby displayed. We shall presently have to remark upon a particular species of error, into which the bulk of mankind seem to be led, by the very circumstances of humanity; and here we have seen the sages of antiquity, with whom all the wisdom of the world was supposed to be deposited, breaking from the shackles of vulgar absurdity, yet involving themselves in clouds, and deviating from the paths of truth into falsehood, if not as gross, as pernicious to society. It is true that, in modern times, many systems of natural religion have been published, which, appearing to disclaim the aid of revelation, have induced some to question, from their excellencies, the necessity of further light. But if we inquire, why these imaginary productions of reason so far exceed the real ones, published by the learned and ingenious of Greece, this plausible pretence falls to the ground: since it can only be, because modern system writers are indebted to a light, they either do not perceive themselves, or are proudly unwilling to acknowledge. From the history of man, with respect to religious sentiment, and from an impartial review of the above-mentioned circumstances, it appears, that although reason is sufficiently capable to perceive and judge of theological truth, and of the necessity of its deductions, when once proposed, it is not, in general, strong enough to discover it, and deduce therefrom the justest conclusions. The true principles of religion, as taught by divine revelation, are so evident, that we are apt to imagine them among our first and clearest ideas: but an honest inquiry into the cir-

cumstances of antiquity, or of the most cultivated heathen nations, will convince any candid mind of the mistake. An ingenious writer illustrates this subject by the following curious fact. A summary of the atomic philosophy is given us by Plato in his *Thætetus*. When this, at the revival of learning, came to be studied, its sense eluded the scrutiny of the most learned men in Europe, and was found altogether unintelligible. But as soon as Des Cartes had revived that philosophy, by excogitating its principles anew, the mist removed; and the celebrated Cudworth demonstrating that Plato, many ages before, had given exact outlines of that admirable physiology. It was once falsely supposed that Des Cartes had borrowed his ideas from this source; when, had it not been for his originality of thought, this passage had remained in lasting obscurity. "Just so," says he, "it was with respect to *human knowledge*: had not revelation discovered the true principles of religion, they had without doubt continued eternally unknown: yet, on discovery, they appeared so consonant to that knowledge, that men were apt to mistake them for the product of it."

(To be continued.)

EXCOMMUNICATION

Of Mrs. Maria Townsend, from the Communion of the Brick Presbyterian Church in Beekman-street, New-York, for Persevering Disbelief of the Doctrine of the Everlasting Punishment of the Wicked: Or, rather, for Believing, with Paul, that God is the Saviour of All men, (as well as) specially of those that Believe. Read, 13th April 1823, before the Society of United Christian Friends worshipping in Duane-street, New-York, by Edward Mitchell.

Before reading the following documents, we beg leave to exonerate Mrs. Maria Townsend from having in any way desired or expressed any wish that they should be made public in this place.

It was the act of your speaker, and he takes the whole responsibility on himself.

While he does this, he will however state, that although Mrs. Townsend is the relative and friend of a very respectable female member of this church, and lived one year the next door neighbour to your speaker, during the time this case was pending before the Session, he observed a scrupulous delicacy not to interfere in the matter. It is true she once invited your speaker to an interview, and stated her difficulties on the subject of the final happiness of all men. Was she to blame for this? She had stated to her own minister, in an interview she had with him, her difficulties on the subject of endless misery; and, above all, she had gone to the Fountain of truth, the Sacred Oracles of God. She has weighed the contending sentiments in the balance of the sanctuary, and the result is, that the terrible doctrine of endless misery is found wanting.

We will now read the documents.

New-York, January 31, 1822.

REV. DR. SPRING,

Sir—Some time has elapsed since our last meet-

ing, which took place at your house, upon the subject of my differing in faith upon some points of doctrine from the church of which I had long been a member. Since that period, I have searched the Scriptures with prayerful attention, I hope with an eye single to the glory of God, and think I feel rather convinced of the truth than fallacy of the doctrine I at that time advocated. I am well aware that as I am not allied by faith, it is not proper for me to remain longer a member of the church over which you preside; and if consistent, would solicit a dismission, rather than submit to a public trial, (which I am informed is expected to take place) and hope my name may be withdrawn, without giving offence, in love.

Although we now differ in some points, we are assured the time is coming, when all shall be taught of God, whom to know is life eternal; when that glorious period arrives, we shall all confess One Lord, One Faith, One Baptism, One God and Father of all. My mind has at times been painfully exercised on the reflection of being denied fellowship, and communion with the church, at a time when my heart was more than ever filled with love and gratitude to my Creator, for the manifestation of his love to man, and anticipated much pleasure in commemorating that love, which led the Father to send his Son to be the Saviour of the world.

Although I was not personally acquainted with any of the members, still I felt an attachment for them as Brethren; but in the midst of these trials, the Lord has graciously supported me. On opening his Word of Truth, he has enabled me to feed by faith upon the bread of life; he has pointed me to the Lamb of God, that taketh away the sin of the world; on him I cast my care, for I know that he careth for me. I lately heard you preach a sermon on the atonement, the most of which was truly consoling. Your reasoning and proofs upon its extent and fulness, were unanswerable; but when you endeavoured to show its limited application, I could not reconcile it with many scripture declarations—such as, "He is the propitiation for our sins, and not for *ours only*, but for the sins of the whole world. Therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of *all men*, (as well as) specially of them that believe. For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a *ransom for all*, to be testified in *due time*. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope: because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth (or every creature) and travaileth in pain together until now; and not only *they*, but ourselves also, which have the first-fruits of the Spirit, (believers) even we ourselves,

groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

These, and many other declarations, I think, go far to show, that the atonement will prove efficacious to all for whom it was intended; and that the purpose for which the Saviour came, will be accomplished. He says, "I came not to judge the world, but to save the world." That he came to "seek and to save that which was lost;" and that he finished the work his Father gave him to do. The apostle tells us, that "while we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life." That "there is no other name given under Heaven, whereby we must be saved, but the name of Jesus. Thou shalt call his name Jesus, because he shall save his people from their sins." Are we not *all* his people by creation and redemption? (though not by faith.) "My people shall be willing in the day of my power. Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. The heaven thine inheritance, and the uttermost parts of the earth thy possession." The Psalmist, when exhorting all the earth to praise the Lord, says, "We are his people, and the sheep of his pasture. He is good to all, and his tender mercies are over all his works." Paul declares, "We are also his offspring." The apostle tells us, that "by the offence of one, judgment came upon all men unto condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. As in Adam all die, even so, in Christ shall all be made alive." It appears from these passages, that the free gift is as extensive as the offence. We read, "The grace of God which bringeth salvation to all men hath appeared, (but not yet to all men) teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."

The question naturally arises, Why are some brought to a knowledge of the truth, whilst others are left to their own blindness, and hardness of heart? Our Saviour was asked by his disciples, why he taught in parables; he replied, "Unto you it is given to know the mysteries of the kingdom of Heaven, but to them it is not," &c.—"Even so Father, for so it seemeth good in thy sight," &c.—As it is written, Behold, I lay in Sion a stumbling stone and rock of offence," &c. But, "have they stumbled that they should fall? God forbid." (I think Romans xi. throws great light on the subject.) "For God hath concluded them *all in unbelief*, that he might have mercy on all." Well might the apostle break out in this rapturous exclamation, "O! the depth of the riches both of the wisdom and knowledge of God; how unsearchable his judgments, and his ways past finding out!" Under these considerations he says, "I beseech you, therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." The apostle to the Ephesians says, "Having made known unto us the mystery of his will, according to his

good pleasure, which he hath purposed in himself; that in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ; in whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that holy spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory."

It appears that the mystery of God's will, is, that he might gather together in one *all* things in Christ, &c. He says, "After that ye heard the word of truth, the gospel of your salvation, ye believed." The gospel of their salvation, was a truth as much *before*, as after they believed it; otherwise, faith creates the object of our belief. The record that God has given of his Son, is, that in him "we have eternal life;" (this is a truth,) if we believe it not, we make God a liar. 1 John v. 11. So long as we disbelieve this truth, we are in a state of condemnation; being ignorant of the things that make for our peace, and strangers from the covenants of promise, having no hope, and without God in the world; and we suffer the misery consequent upon unbelief. "If we believe not, yet he abideth faithful." What if some did not believe? shall their unbelief make the faith of God without effect? God forbid, yea, let God be true, but every man a liar:—no man can say that Jesus is Lord, but by the Holy Ghost:—when the Spirit takes of the things of Jesus, and shows them unto us, we shall believe his testimony. We cannot love the character of God until we *know* him. "He who loveth not, knoweth not God, for God is Love. Herein is love, not that we loved God, but that he loved us. There is no fear in love; but perfect love casteth out fear, because fear hath torment. We love him because he *first* loved us." Thus it appears to me. We read, "Thou hast put all things in subjection under his feet. But now, we see not all things yet put under him; but we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honour, that he by the grace of God should taste death for *every man*. For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage." It appears, those spoken of as being *all* their life-time subject to bondage through fear of death, were *unbelievers*; yet Christ came to deliver them.

I am taught that, "by the deeds of the law shall no flesh be justified." That "had there been a law which could have given life, verily righteousness should have been by the law. We are saved by grace through faith, and that not of ourselves, it is the gift

of God. Not of works, lest any man should boast." That "Christ hath redeemed us from the curse of the law, being made a curse for us." When we all like sheep had gone astray, the "Lord laid upon him the iniquity of us all. That he suffered, the just for the unjust. His soul was made an offering for sin. He was *delivered* for our offences, and was raised again for our justification." Therefore, "being now justified by his blood, we shall be saved from wrath through him." (The knowledge of these facts give us peace; or by faith we have peace with God, through our Lord Jesus Christ.) If I know my own heart, upon this foundation rests my hope,—the sufferings, death, and resurrection of the Redeemer. "Even the righteousness of God, *which is by faith of Jesus Christ, unto all, and upon all them that believe; for there is no difference; for all have sinned and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth, to be a propitiation, through faith in his blood, to declare his righteousness, for the remission of sins that are past, through the forbearance of God; that he might be just, and the justifier of him that believeth in Jesus. Where is boasting then? What God hath cleansed, call not thou common,*" or unclean. Under a realizing sense of these truths, I am constrained to say, with Peter, "For as much then as God hath given unto them (the world,) the like gifts as he has unto us who believe on the Lord, what am I, that I should withstand God? Who hath made me to differ from those that see not the things that make for their peace?"

I know not that it is necessary to say more. What I have written appears to me to be truth. When I hear the *restitution of all things* spoken of by all God's holy prophets, (Acts iii. 21.) and the declaration of Jehovah to Abraham, saying, "In thy seed shall all the nations of the earth be blessed;" and again, "I have sworn by myself, the word is gone out of my mouth, righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, In the Lord have I righteousness and strength, to him shall come," &c.; I am fully persuaded he is able to perform what he has promised, and that he will do all his pleasure. We are told, "*The last enemy shall be destroyed, Death.*" So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, Death is swallowed up in victory. The Lord God will wipe away tears from off all faces. O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death is sin, but thanks be to God who giveth us the victory through our Lord Jesus Christ."

How can I reconcile these consoling declarations with the doctrine of *endless misery*? If these sentiments be erroneous, my *understanding* must be convinced before I can renounce them. I have endeavoured to give a reason of the hope that is in me, I trust, with meekness and fear. M. T.

P. S. Since writing the above, I have received a citation to appear before the Session on Monday,

the 11th inst. which I decline doing, as I have written all I have to say, presuming this will be laid before the Session.

(To be continued.)

YOUNG'S LETTERS.

Universalism & Calvinism Contrasted.

LETTER VI.

TO A FRIEND.

(Concluded from page 395.)

The Universalists affirm, that it is incompatible with the divine love, infinite justice and mercy of the Deity, to create human beings, knowing that the condition into which he brought them, would be as much worse than that in which they were, as a state of eternal, never-ending misery, under the infinite displeasure of an offended God, is worse than a state of non-existence, in which condition they could neither offend the Deity, nor suffer any inconvenience whatever.

They, therefore, believe that the Deity created the whole human race, with a positive determination to make the condition into which he brought them, vastly preferable to a state of non-existence: and that it would be an unprovoked act of cruelty to make it worse, because the materials of which the future being was to consist, could not offend him, before it existed as a moral accountable agent, capable of distinguishing between good and evil, with a free will to choose, and a power of action to do either good or evil, agreeable to the free choice of the will. If, therefore, the Deity foreknew, that any being which he might create, would, by making an improper use of its free agency, become eternally and irrecoverably miserable, he certainly never would force it into existence, which would be a severe unmerited punishment inflicted, prior to the possibility of offence or transgression on the part of the being punished.

To say, that the infinitely gracious and merciful Deity's foreknowledge, that a certain individual non-entity, would, if created, make an improper use of its free agency, and become an incorrigible sinner, had provoked him to drag it into existence, to punish it eternally, not for any evil it had done; but for what he foreknew it would do, is charging him with making an extremely cruel and improper use of his own free agency; not only to do evil, that good might come, but doing evil of the most barbarous kind, for the sake of evil, from which no good could possibly result—which is impossible.

This is not only charging God foolishly, but wickedly. If the devil is not extremely ungrateful indeed, he must have precious rewards in store, for those who use every possible means in their power, to persuade people that the Deity is the greatest tyrant of the two. But the God of justice, love, and mercy, knowing what pains would be taken to traduce his moral character, directed the prophet Ezekiel to record the following oath, to wit, "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way, and live." If we believe what the Deity has sworn in this case, we must disbelieve that he

has ever created one soul, knowing that it would be so obstinately and perseveringly wicked, that infinite wisdom, goodness, and almighty power, could not reform and reclaim it. If it be said that the Deity could not save it, consistently with the plan he had chosen, I answer, that the plan could not have been the production of infinite wisdom, which prevented the Deity from accomplishing his original design, which must have been to make every being which he created, eventually happy.

To affirm that an human being, in a state of extreme, eternal, never-ending misery, is as happy as the Deity intended or designed he should ever be, at the time he created him, is blasphemy. If God intended that all the souls which he created, should be eventually happy, and gave them existence, as a positive blessing, and not as a curse; and notwithstanding many millions are supposed to resist the benevolent designs of the Deity, and baffle all the means that could be employed by the Deity, for their conversion, the question naturally recurs; How can it be possible, that finite folly, weakness, and wickedness, should eternally overpower, baffle, frustrate and defeat the designs and operations of the divine love, infinite wisdom, goodness and almighty power? But the Calvinists, to justify the measure of inflicting an infinite, eternal, never-ending punishment, for temporary crimes, committed, in time, by finite beings, have laboured to persuade us, that every sin is an infinite evil, because it is committed against an infinite being; thence it follows, that if one sin be an infinite evil, two sins are doubly infinite, and three, trebly infinite, which, at best, is egregious nonsense, as infinite admits of no addition; and therefore, if any one sin be an infinite evil, it destroys all degrees of comparison between crimes, and renders the boy, who takes an apple out of his neighbour's orchard, as criminal as the Jews who murdered the Saviour of the world. As there can be no difference, in degree, between things that are infinite, it is therefore demonstrably evident, that no-being, who is not possessed of infinite power, can do or perform any infinite action, either good or bad; therefore, the plea, in justification of inflicting infinite punishments on human beings, to satisfy divine justice, for the commission of crimes, supposed to be infinite, must fall to the ground. A person would naturally conclude, on being told that sinners were to be punished in hell, to satisfy divine justice, that there might be a time, at some future period, when justice might be satisfied, and the sinners released; but they tell us, that justice is vindictive, that is, so revengeful, malicious and spiteful, that it can never be satisfied, and therefore, in this undertaking, as in all the rest, the means are still inadequate to the end; and although good might have been intended, the final consequence is always evil. Yet the Calvinists tell us, it is by this incoherent system of their own fabrication, that the Deity is to display the glory of his divine attributes to all intelligent beings.

The chief objection which the Calvinists oppose to the doctrine of the Universal Restoration, is, that it has a tendency to make people remiss in making

their calling and election sure, in this life, in which case, they may be eternally miserable hereafter, owing to their own neglect; but how inconsistent this objection is, with the doctrine of election and reprobation, any person of common understanding may very easily perceive. For a Calvinist to admonish a reprobate, to work out his own salvation, with fear and trembling, to make his calling and election sure, and to make his peace with God, who had consigned him to endless perdition, by an unchangeable decree, many ages prior to his existence, is, of all things, the most absurd. But others being shocked at the horrid imputation, that God should create human beings, having consigned them to eternal punishment, by an unalterable decree, prior to a possibility of their having offended him, deny that he decreed their eternal misery; but still affirm that the Deity infallibly knew that they would be so, to the endless ages of eternity. Whatever God infallibly foreknew, must as certainly come to pass, as if he had decreed it. So that this miserable shift will neither vindicate the character of the Deity from being guilty of an unprovoked act of cruelty, in creating beings, who had never offended him, infallibly knowing that they would be eternally miserable; neither does it alter the fate of the poor unhappy creature.

For if God infallibly knew, that any individual would be eternally miserable, it is clearly impossible that he should escape, and the conclusion from these premises must be, that the Deity has dragged him into existence, before he had *offended*, on purpose that he should be eternally damned; for it is absurd to suppose, that God would seriously use any means to save a being whom he infallibly knew would be eternally miserable. So that the unhappy creature is supposed to be deserted by the God that made him, and abandoned to the entire conduct of the devil. Therefore, if we admit that the Deity is either just or merciful, we must, in consequence, disbelieve that he ever either decreed or foreknew, that any soul which he created, would be miserable to the endless ages of eternity, and believe that he has benevolence, wisdom, and power sufficient to save them all, otherwise he never would have created them. "The Father loveth the Son, and hath given all things into his hand. All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out. And this is the Father's will, who hath sent me; that of all which he hath given me, I should lose nothing, but should raise it up at the last day."

If the Father hath given all things into the hands of the Son, and all which the Father hath given him shall come to him, then all must come; and he declares he will in no wise cast them out.

"And I, if I be lifted up from the earth, will draw all men unto me." Christ has been lifted up from the earth, first on the cross, and then to heaven; and as I repose entire confidence in what Christ has promised in such plain terms, I sincerely believe that he will draw all men unto him, even those who have made it the business of their lives to traduce his moral character; for if he forgave

the Jews who murdered him, he will doubtless pray for his defamers, saying, "Father, forgive them, for they know not what they do. And so all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

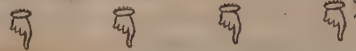
I remain with the most sincere esteem,
Your Friend, &c.

TRAVELS IN MOROCCO.

Passing through a large forest, we came to a small lake on our right and, at sunset, approached the walls of *Laresch*. Having heard that some Spanish friars resided there, I inquired for them, and was soon conducted to their dwelling, a very good house of European construction. The principal friar came out to meet me; and, after I had given a short account of myself in Spanish, said he would lodge me for charity's sake; and then conducted me into a tolerably well furnished room; and, as he had lived in Mogadore, asked me many questions concerning that city, and his old acquaintances there, some of whom I happened to know. He treated me with some wine, which he said was of his own manufacture; it was none of the best, however, and at ten o'clock at night, an excellent supper of fowls and sallads, dressed in the Spanish style, was served up. This Padre, whose name is *Juan Tinaones*, told me that he had lived in Barbary for ten years, four of which he had spent at Mogadore, three at Rabat, and three here, secluded from the civilized world; that the court of Spain allowed a large premium to those Padres, or Fathers, of good character, to be approved of by the Archbishop, who are willing to spend ten years in Barbary as missionaries, and a stipend of three thousand dollars a year, for the remainder of their lives. I asked him of what use he could be in Barbary to the cause of Christianity, since he dare not even attempt to convert a Moor or an Arab, or mention the name of the Saviour, as one of the God-head, to either, or even to a Jew? "None at all," said he, "but still we bear the name of Missionaries, at home, to convert the heathen; our allowance of money is ample; we live well, as you see, (he was indeed fat and in fine order) laugh at the folly of our countrymen, and enjoy the present as well as we can." (The circumstance of there being two young and pretty Jewesses in the house, and plenty of good cheer, did not tend, in any great degree, to discredit his representation.) "When this ten years expire," continued this pious Padre, "we get leave to return to our own country, where we are received as patrons of piety, that have rendered vast services to the Christian world; every respectable house is open to receive us; our company is much sought after; our yearly salary of three thousand dollars affords us many gratifications; and, for these ten years spent in such privations and severe gospel labours, we are allowed absolution for the remainder of our lives, which you will readily believe, we try to make as comfortable as possible." Padre (i. e. father) Tinaones wanted to know if I was a Catholic? To this I answered in the negative. He said it was a pity; and that, unless I came within the pale of the

church, he feared my precious soul would be forever miserable.

Riley's Narrative.



"THEY SAY, AND DO NOT."

A famous Doctor of Divinity in this city, whose salary and perquisites amount to the round sum of *Four Thousand Dollars* per annum, recently, in a missionary meeting, exhorted the people to give to Bible Societies; stating, as a fact, that 13,000 persons, in the western states, were destitute of Bibles. Very good, reverend Sir, and well calculated to operate on *sincere* and honest men, who act from principle,—but, alas! for poor human nature, dignified with titles, and hung round with diplomas; you, Sir, while your exhortation to "give," was effervescing in the minds of others, *refused to pay the paltry sum of six dollars, due from you to a Bible Society!!!!*

From the (Boston) Universalist Magazine.

Br. Ballou—A MRS. SARAH FRENCH, wife of Mr. Amos French, of your society, who was a native of this town, and was down here at her mother's, for her health, died here on the 25th of last month, aged 31 years, of consumption. Mrs. French went to Boston to live when young, and heard the doctrine of Universal Grace and Salvation first from Br. Mitchell, and after him attended the ministry of Br. Dean. After her marriage, she attended your ministry with her husband. Her sickness was long and painful. When I *first* saw her, about three months ago, she was in the last stage of consumption, but perfectly sensible, full of faith, as calm as a morning without clouds, without *any* doubt; without *any* fear; and without a murmur—waiting for her emancipation and possession of the celestial state! Death was *no* terror to her. Her friends and neighbours beheld her with wonder. So she continued to the last. So her "Universalism" did to die by, as well as live by; yea, she felt more than conqueror in death! If you please, take notice of her exit, in any form you please, in the *Universalist Magazine*. Your brother in all affection.

T. JONES.

Gloucester, March 8, 1823.

¶ The Documents containing the account of the Excommunication of Mrs. T. commenced in this Number, was first published in a pamphlet by the Trustees of the Duane-street Church. We republish them for the benefit of our distant subscribers; presuming our readers in the city will have no objection to extending the knowledge of this interesting occurrence to our distant friends.

** The Editor of this Paper has removed to No. 255 Grand-street, one door east of Forsyth-street.

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The Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

BY THE EVANGELICAL ASSOCIATION OF NEW-YORK. EDITED BY HENRY FITZ.

VOL. III.

NEW-YORK, SATURDAY, MAY 10, 1823.

NO. LII.

EXCOMMUNICATION OF MRS. MARIA TOWNSEND,

(Concluded from page 406.)

New-York, February 1, 1822.

MRS. MARIA TOWNSEND,

Dear Madam—It has become our painful duty, as a Committee appointed by the Session of the Brick Presbyterian Church, to cite you, and we do hereby cite you, to appear before the Session of said Church, on Monday, the 11th inst., at four o'clock, P. M. in the Session room of said Church, to answer to the charge of *Persevering disbelief of the doctrine of the Everlasting Punishment of the wicked.*

The testimony to prove the charge, is your own confession. Affectionately yours,

(Signed)

H. W. BULKLEY,
STEPHEN LOCKWOOD, } Committee.

New-York, February 16, 1822.

MRS. MARIA TOWNSEND,

Madam—I am directed by the Session of the Brick Presbyterian Church, to transmit to you the following extract from their minutes.

At a meeting of the Session of the Brick Presbyterian Church, Monday, Feb. 4, 1822.

The moderator laid before the Session a written communication from Mrs. Maria Townsend, dated Jan. 31, 1822, in which she attempted to defend the error she has embraced; acknowledged the receipt of the citation, but declining to appear personally before the Session, observing that in this communication she had expressed to the Session all she had to say. Whereupon,

Resolved, That Mrs. Townsend be, and hereby is, suspended from the sealing ordinances of this Church.

Resolved, That the case of Mrs. Townsend be referred to the Presbytery of New-York, for their advice. I am, Madam, Respectfully,

Your obedient servant,

(Signed) H. W. BULKLEY,
Clerk of Session of B. P. Church, N. Y.

New-York, June 29, 1822.

MRS. MARIA TOWNSEND,

Madam—It has become my duty to transmit to you, the following extract from the minutes of the Session of Brick Presbyterian Church in Beekman-street. Very respectfully, your obed. servant,

(Signed) H. W. BULKLEY,
Clerk of Session.

At a meeting of the Session of the Brick Church, Beekman-street, held in Session Room, Friday, June 28, 1822.

The Committee in the case of Mrs. Maria Townsend, reported, That they had called on Mrs. T. and made a last effort to convince her of her error, and they regret to say, that their efforts were without any salutary effect. Whereupon,

Resolved, That Maria Townsend be excommunicated from this Church, and that the first public announcement of this sentence be made the ensuing Lord's Day.

Ordered, That the following minute be made in the above case.

Whereas Maria Townsend hath been, by sufficient proof, convicted of persevering disbelief of the doctrine of the everlasting punishment of the wicked, and after much admonition and prayer, obstinately refused to hear the Church, and hath manifested no evidence of repentance, therefore, in the name, and by the authority of the Lord Jesus Christ, this Session pronounce her to be excluded from the communion of the Church.

Ordered, That the Clerk furnish Mrs. Townsend with a copy of the above proceedings in her case.

Memorandum taken by a friend of Mrs. Townsend.

The annunciation threatened in letter of 29th June, was made the day following, (Sunday) by Dr. Spring, from the pulpit, as near as my recollection serves me, in the following words—

"It has become my painful duty, to announce that Mrs. Maria Townsend, a member of this Church, has for two years past, persevered in denying the doctrine of the everlasting punishment of the wicked, and has presented her children for dedication, at that place of pretended worship, where the doctrine is taught that the wicked will be saved as well as the righteous."

New-York, Saturday, March 29th, 1823,

REV. DR. SPRING,

Dear Sir—As I am informed that a public excommunication is expected to take place next Sabbath morning, in consequence of my supposed error in faith, and fearing lest I should bring a reproach upon the cause of religion, in the eyes of those who are ignorant of the faith I profess, I feel it my duty to state a brief summary of the doctrine I believe to be taught in the Scriptures, requesting it to be read in the presence of that public before whom I am accused.

I. I believe in the fall, and total depravity of mankind; also in their restoration through the suffer-

ings, death, and resurrection of Jesus Christ, the Saviour of the world,—the “head of every man,” who tasted death for every man, and laid down his life, a ransom for all, to be testified in due time.

II. I cannot, dare not, *limit* the mercy of God; for it is written, I will not contend for ever, lest the spirit should fail before me, and the souls which I have made, &c. Where sin abounds grace did much more abound.

III. I believe that he came to seek and save that which was lost. That the purpose for which the Son was manifested, was, that he might destroy the works of the devil; and I doubt not he will effect his gracious design. To Paul was made known the mystery of his will, that in the dispensation of the fulness of times, he would gather together in one all things in Christ, both which are in heaven and on earth. I as firmly believe as yourself, that none will be happy until they are made *holy*; when sin and unbelief, the source of all our sorrows, ceases, misery, of course, will not exist. I believe “*there is no peace to the wicked.*” With the Psalmist, that “the wicked shall be turned into *hell*, (a state of darkness and suffering of mind, as I understand) and all the nations that *forget* God.” Also, that “all the ends of the world shall *remember* and turn unto the Lord, and all the kindreds of the nations shall worship before him. All nations whom thou hast made, shall come and worship before thee, O Lord, and glorify thy name; for thou art great, and doest wondrous things.”

In these divine testimonies I rejoice, *for which* I am doomed by the Presbytery, to undergo a public excommunication! My name may be excommunicated by *man*, and stigmatized with reproach, in the eyes of the *world*, but the soul, secure beyond their reach, trusting in the promises of its Creator, remains unmoved—to whose unerring wisdom I cheerfully submit my case.

I have no doubt trespassed on your time and patience, but as it is probable this will be my last communication, I hope you will bear with me; and I conclude, by desiring that we may be enabled to see more clearly, and rejoice in the truth as it is in Jesus. With respect,

M. T.

In the letter of the 10th of February, 1822, Mrs. Townsend is charged with “*persevering disbelief of the doctrine of the everlasting punishment of the wicked.*” And in a letter from the Clerk of the Session, dated June 29, 1822, informing her of the intended excommunication, he states, that a minute in the same words is ordered to be made. WE DO MOST SOLEMNLY PROTEST against this *mode of expression*; inasmuch as its tendency is to leave an impression on the mind of the hearer, that we consider *sin* a matter of *less importance* than the *Scriptures represent it to be*; whereas, we have ever zealously maintained, that *sin* is ever followed by a corresponding *misery*, and *holiness* by *happiness*.

Dr. Spring, at the time he excommunicated Mrs. Townsend, was in possession of her last letter, in which she says, “*I as firmly believe as yourself, that*

none will be happy, until they are made holy.” And again, in the same letter, she says, “*I believe there is no peace to the wicked.*” This letter she requested to be read at the time of excommunication, but it was *not done*!

To the legitimate use of the word *everlasting*, (or *age-lasting*), we can have no objection. But when we find that it is used in Scripture to designate the *hills*, which are to be destroyed in the great conflagration, and to the priesthood of Aaron, which, by the determinate purpose of God, came to an *end* nearly eighteen hundred years ago, we cannot believe that it necessarily implies an *endless* duration. It must ever be considered according to the nature of the subject with which it is connected; and we are yet to learn, that there is a single passage in the Bible, which by a fair and honest construction, taking its context in view, will support the doctrine of the *endless* misery of any creature.

In the letter from the Clerk of Session of the 16th of February, 1822, it is “Resolved, that the case of Mrs. Townsend be referred to the Presbytery of New-York for their advice.” Whether this step has been taken or not, we have no evidence.

In the form of government of the Presbyterian Church of the U. S. of America, Book 2d of Discipline, Chap. 1. Sec. 3. we read—“An offence is any thing in the principles or practice of a Church member, which is contrary to the word of God; or which, if it be not in its own nature sinful, may tempt others to sin, or mar their spiritual edification.”

Now the first letter of our excommunicated friend, is principally made up of quotations from Scripture; the remainder is made up of brief, but plain reasoning, which, we think, it would be much better to *refute*, (if it can be refuted,) than to *condemn*.

In the letter of February 16, 1822, from the Clerk of Session, it is “Resolved, that Mrs. Townsend be, and hereby is, suspended from the sealing ordinances of the Church.”

In the form of government, under the head, Directory for Worship, Chap. 10. Sec. 2. it is said, “When any member of the Church shall have been guilty of a *fault* deserving censure, the judicatory shall proceed, &c. And in the 3d Section of the same Chapter, when the sentence of suspension is to be passed, a form is recommended, in which the offence is denominated *sin*. Sin is the transgression of the *law*, and is usually considered as the commission of an immoral act; but, thank God! there is not the shadow of a charge of the slightest impropriety of conduct brought against Mrs. Townsend; and if there had been any ground for such charge, can we suppose it would not have been made!

This accounts for the mild form of expression in some of the letters, respecting what is, no doubt, considered her transgression. It is called an *error*. But the form of government speaks of *offence*, *fault*, *sin*. (Can an error of judgment, (allowing that she is in error,) honestly, and therefore innocently, entertained, be denominated *sin*? If so, then none but those who are infallible, are fit to be

members of the Church : for an error of judgment, however sincerely entertained, is *sin*; and for *sin*, the party must be excommunicated. Mrs. Townsend believes, with the great apostle to the gentiles, that "God is the Saviour of *all* men." And because she so believes, she must be denied the privilege of obeying the commandment of her once despised and crucified, but now triumphant Lord and Saviour, who says, "Do this in remembrance of me." Any authority, that can forbid obedience to one commandment of the Redeemer, may forbid obedience to another, and to every other. Exclusion from the communion, is the greatest punishment that any ecclesiastical court in this country can inflict. Thanks be to God, the laws of our country protect us, in person, property, and character. We do not say that there is any disposition to injure us; where the law protects us. But we repeat, We rejoice, that there is no power; for the history of the world tells a sad story of what men, possessed of great power, have done, under the pretence of zeal for the good of souls; or under the influence of a zeal not according to knowledge.

We next notice the *contemptuous* language used in the annunciation of the 29th of June, where this house is called a "*place of pretended worship*." Who has a right (without evidence,) to call in question the sincerity of another? This is not *argument*, it is *slander*! and the only excuse we can make for the party using it, is, charitably to hope, that it was only the effervescence of the moment, and not the result of calm deliberate thinking. Nay, we will be glad to find satisfactory evidence, that the friend who furnished us with this note, was mistaken in what he heard; and will give the same publicity to correct an error, as we now do to what we have reason to believe is the fact. One word more on this subject, and we have done with it.

Contrast this sentence with the mild and humble language of Mrs. Townsend, in her first letter to Dr. Spring, where she solicits a dismission, and hopes that her name may be withdrawn, *without giving offence, in love*; and then say, in which of these do we find most of the spirit of our Redeemer? Which of these is the best practical comment, on the precept of Christianity, which enjoins upon us to let our moderation be known to all men?

We will now suppose that the party who has innocently entertained an erroneous opinion, doubts the truth of it, and finally thinks it best to give it up, and be restored to the church; How is this to be done? If we are to take the Directory for worship as the rule, we find, chap. x. sect. 7. that in the presence of the congregation, a part of the first question asked of the party desiring to be restored, is, "Do you, from a deep sense of your great wickedness, freely confess your sin, in thus rebelling against God, and in refusing to hear his church?" Now, if the error was innocently entertained, would it not be gross hypocrisy, to acknowledge it as a *great wickedness*, and rebellion against God? This would be the commission of a great sin, for the purpose of being relieved from the consequences of that which is no sin,

The second question is in these words: "Do you now voluntarily profess your sincere repentance, and deep contrition, for your sin and obstinacy; and do you humbly ask the forgiveness of God, and of his Church?" Can any man of common sense, and common honesty, repent of having continued to acknowledge that as true, which he esteemed to be true, though he now finds it to be an error? Sinful obstinacy in matters of faith, we think, must consist in maintaining as *true*, that which we have found to be *false*. Had Mrs. Townsend continued to maintain the doctrine of endless misery as *true*, after she found it to be *false*, she would have been guilty of sinful obstinacy indeed. She has chosen another and a better course.

The third and last question proposed, is, "Do you sincerely promise, through Divine grace, to live in all humbleness of mind and circumspection, and to endeavour to adorn the doctrine of God our Saviour, by having your conversation as becometh the gospel?"

We cannot see how this question will apply to any, but one who has been guilty of immoral conduct, disgraceful to a professor of religion, and neither of the previous questions speak of error in faith; but if they are so intended, why were they not more explicit? If they are not so intended, and members of the church are to be excluded, on account of errors *honestly* entertained, why is there not a form suited to the occasion?

—We will not dishonour the thirty-six names signed to this book, by supposing that they intended, in a covert way, to do what they did not think it expedient to do *openly*; but should the charge be made, and we desired to take up their defence, we should consider it a Herculean labour; we would dread it as a hopeless case.

Lest we should be considered as moved by an unkind feeling, we solemnly and sincerely declare, we believe they were honest; but we think they have been unfortunate in this part of their book, in their mode of expression; and that on the subject of excommunication, their form of discipline, in the hands of men *loving power*, and despising moderation, might be made an instrument of great oppression.

We have dwelt longer on this last subject than we intended; but we fear there are many who unite themselves to a church, without a sufficient knowledge of its doctrines and discipline. Those who have given their bond must fulfil it; but we do hope that those who are yet free, will consider well what they are about, before they bring themselves into a situation, which may expose them to consequences they never thought of.

To conclude, Let us rejoice, that every view of religion, is, in our country, left to stand or fall by its own merits. Of Dr. Spring, the pastor of the church from which Mrs. Townsend has been excommunicated, we know little, but by report; no disrespect is intended to him, or the people of his charge; we have no feeling towards him; or them, but sincere good will. We have heard of his zeal, and we only lament, that his zeal and talents are not exerted

in what we esteem as a better cause, the cause of that God who is the "Saviour of *all* men, as well as, specially of those who believe" this divine truth. We, however, look forward with exultation, to the happy period, when he, and the people among whom he labours, shall with us see eye to eye; when we shall all unite in the praise of God, and of the Lamb, who hath redeemed us to himself by his own blood; when there will be no more collision of sentiment, when there will be one unvaried round of never-ending harmony.

TO THE EDITOR OF THE GOSPEL HERALD.

Sir—On the last page of the enclosed paper, is an article copied from the *WITNESS*, a periodical work, published at NEWBURGH, (N. Y.) It appears that it is several years since the circumstance related took place, as there was then only *one* christian congregation in that place, and now there are *six*.

By publishing the article in the *G. H.* together with your remarks, you will much oblige

A FRIEND TO CONSISTENCY.

A CONTRAST.

The following article is from the "*Witness*," a periodical work, published at Newburgh, (N. Y.) Being ourselves acquainted with some of the circumstances detailed, and being confident, from the character of its author, that entire credit is due to every thing that is stated in the piece, we hesitate not to give it a place. *Christian Spectator.*

In the late reign of infidelity, Newburgh, N. Y. was remarkable for its deism. A blind emissary of infidelity who visited Baltimore and other places, appeared in Newburgh, and preached his abominable doctrines, railing against the Bible and every sacred thing connected with christianity. Through his influence, there was formed there a Druidical Society, named after the heathen Druidical priests in Britain before the introduction of christianity into that island. It had a high priest, and met at stated times. These meetings were held in the true spirit of infidel immorality, for the purpose of rooting out and destroying all true religion. There was at that time one christian organized congregation in Newburgh. Its pastor, the professors, and the friends of Bible religion generally, were openly attacked in the streets, and ridiculed with many vulgar and abusive epithets; and it is said, the pastor was even spit upon. The men who were attached to this infidel club possessed considerable wealth and influence.

On a Sabbath, when the sacrament of the Lord's Supper was dispensing in the christian congregation of the village, a few of the leading members of the Druidical club went to a spring in the neighbourhood, and one of them, with the approbation of the rest, administered the sacrament to dogs. On the same evening, he who had done the impious deed, was attacked with a violent inflammatory disease; his inflamed eyeballs were protruded from their sockets; his tongue was swollen in his mouth; and he died before morning, in great mental and bodily agony. This awful judgment was esteemed a death-blow to deism in Newburgh.

Other infidels have since died in the village, deaths little less alarming. One of them, after a life of intemperance, was attacked by mortification, and carbuncles on his back—into which the surgeons cut deeply. While writhing under the pain of the operation, he begged the operator to abstain, and said "he did not wish to go to hell with his back thus cut to pieces." His infidel associates commonly attended around his death-bed, and shamelessly indulged in boisterous laughter and mirth. When his deistical connexions were not in the room he said, "It was strange that he, who but a few days before had been in health, should now be afflicted so dreadfully; and that if he did not expect to recover, he should be the most miserable man upon earth." On the night of his death, and shortly before it, he, according to the habit of his life, swore in a shockingly profane manner. Some other deists, who formerly occupied a respectable rank in society, and possessed considerable property, are now so degraded, "that no one does them reverence."

There are, at present, five churches and six congregations, within the corporation limits of Newburgh, and a flourishing Bible Society, while deism is so abashed that hardly any one dares to speak in its favour. The population of the village is about 3,000 souls.

REMARKS.

When we say it is *possible* the above narration of events at Newburgh is truth, we say quite as much as reason and common sense will authorize. The fact, however, that "God is merciful and longsuffering," proves to our satisfaction that the account is false; coloured, as it is, with local circumstances of time and place, and arranged after the true style of monkish trumpery. That a deist should have *sore eyes*, and be afflicted with an inflammatory disease, or a carbuncle, is nothing strange; since the really *pious* and *good* disciples of Calvin and Hopkins are afflicted with grievous diseases also. That *intemperance* should destroy the health of a deist, is no more extraordinary than that some of the most *pious* and *holy* people in New-York, and perhaps in other places, should lose their health from the same cause, and present a mournful spectacle of human depravity and imbecility.

Now we give the writer of the Newburgh article credit for consistency in his fable; for his terrible god, whom he worships, is represented in the true character of a tyrannical and revengeful being, quick to anger, of little mercy, and almost empty of compassion. But "our God is the God of *Salvation*." He is "slow to anger, of great mercy, and full of compassion." He never "afflicts willingly, nor grieves the children of men." To Him, therefore, be glory for ever, Amen.

ENDLESS PUNISHMENT,
A DOCTRINE OF PAGAN ORIGIN.

BY WILLIAM PITT SMITH.

(Concluded from page 404.)

Upon the third general proposition above laid down, I am now to show, that the doctrine of an eternal-hell follows as a natural consequence, from

a species of error, into which uninstructed mankind very universally fall; and which was anciently supported by a philosophical sect of great reputation. Much farther back than the time of the great Cyrus, we find Isaiah prophetically directing these words to that famous prince of Persia. "I am the Lord, and there is none else; there is no God besides me: I girded thee, though thou hast not known me; that they may know from the rising of the sun, and from the west, that there is none besides me. I am the Lord, and there is none else. I form the light, and I create darkness; I make peace, and create evil; I the Lord do all these things." These words were doubtless spoken, in reference to the erroneous philosophy of paganism, which I have now particularly in view. For it was taught by the magians in Babylon, who were the most learned of the Persian empire. They held, that there existed two eternal independent principles, *light* and *darkness*, or good and evil. That all created things, with which we are acquainted, are the result of the combination of these two. That they are in continual struggle with each other, and perpetually counteracting each others designs. That where light prevails, there is the greatest happiness and virtue; and where darkness prevails, there the most misery and evil. In very deep antiquity, the former, who was said to conduct the affairs of heaven, was called Orasmasdes, and the latter, presiding over hell, Arimanius. Into this erroneous philosophy, to me it appears, that man in a state of nature is more easily betrayed than into any other. When that strange mixture of moral and natural good and evil, every where to be observed, presents itself to the superficial examination of the uninstructed mind, its partial views and unruly passions, create a strong bias in favour of the sentiment. Nor is this merely theoretical. The grand outlines of this philosophy are found to lead the vulgar belief of many savage nations; especially such as are most in a state of nature, most ignorant, most free, and least influenced by priestcraft. They are found among the uncultivated tribes of Asia and Africa, between whom, no communication of sentiment can be supposed to exist. Among the wild aborigines of this country, are people, who implore the protection and amity of the *evil principle* alone; because, say they, the *good* is ever disposed to befriend us; and therefore prayer to him would be unnecessary. I am disposed to conjecture, so congenial to barbarism appears this philosophy, that it even in some degree affected the mythology of Greece and Rome. In those polite and polished countries, where the fine arts had arrived to a high degree of excellence, religion was the complicated machinery of policy and priestcraft. A catalogue has been made of thirty thousand gods of ancient paganism; as many of whom, if we are to believe heathen writers, possessed dispositions unfriendly to human happiness as otherwise. If they had their *celestial*, they had likewise their *infernal* deities. But, what is more extraordinary, this notion of *two principles* gave rise to that famous heresy among Christians, called the *Manichean*; which you may see defended by the ingenious Mons.

Bayle. Pope Leo used to say, that all heresies belonged to the devil, but that in this he had erected his head quarters. Now let us examine the consequence of this pagan dogma. If there be two independent principles, and it be admitted that an eternal principle of evil hath existed *a parte ante*, as the schools express it, then there must exist an eternal evil *a parte post*. For whatever has existed from eternity, does exist from necessity; and whatever exists from necessity, must continue to exist to eternity. Now as the evil principle must operate to an equal extent with the good principle, mankind will be divided under them, some being made eternally happy, and others eternally miserable. Thus the belief of an endless hell, grounded upon the belief of an eternal principle of evil, is natural and easy. From these false premises, and these only, can it be rationally educed. The pagan, from his first principles, may conclude with reason, that the pains of the wicked will be interminable; but the Christian cannot, because he is taught by divine revelation, that "there is one God over all, by whom, through whom, and to whom are all things, blessed for evermore."

To introduce our fourth general proposition, I would observe, that it is not improbable the prophet Isaiah, foreseeing the destructive tendency of the magian philosophy, might be happy in the above quoted passage, to check its influence upon the religious sentiments of his countrymen. For, however careful they might be of their sacred records, such is human nature, that Judea, making for a long period part of the Babylonish empire, themselves led into captivity, and exposed in its splendid metropolis to the fascinating power of example, to the seductions of the gay and elegant, and to the conversation of the learned and ingenious, a corruption of their theology he might with reason have expected. And if so, circumstances evince his expectation was justified. The Jews, however, had been better taught, than to admit the first principles of this philosophy. The supposition of two first causes is even in itself a contradiction; as indeed the whole scheme has been demonstrated, by the best metaphysical writers, to be as false as it is impious. But the natural and just conclusion from this supposition admitted, which has already been pointed out, viz. *that hell will be eternal*, not being so obviously irrational, or contradictory to the sacred volume, seems to have been adopted by some of the Jews. Probably the highest employments of office in their subjugated country, were often in the hands of men regardless of religion; who, affected, as little minds always are, by the splendour and dignity of their powerful conquerors and neighbours, would be imperceptibly led, or even proud to ape their sentiments, as far as the figurative letter of the Mosaic law would allow them. Accordingly we find, that Philo, an eminent Jew, about the time of Christ, writes, that "the punishment of the wicked person is to live for ever dying, and to be for ever in pains that never cease." But who taught Philo to describe, in this particular and positive manner, the circumstances of hell? Since it was neither Moses

nor the prophets, we may well conclude it to have been the magian sectaries of Alexandria, which was the place of his residence. He was fond of being wise above what was written; and perhaps proud to engraft, upon the sacred vine of Judea, the unfruitful cyons of a borrowed philosophy. But as opinions were various among the Jews at this time, as there were sceptical gentry even among them, who denied the immortality of the soul, let us inquire who they were, that taught this doctrine in particular. It is among the best authenticated facts of antiquity, that they commonly supposed that every Jew, uncorrupted by some heresy, or who acted in obedience to the points mentioned by the Rabbins, would be punished in hell, for other crimes, not above one year. Josephus informs us, that "the Pharisees, in particular, held that the souls of the wicked were to be punished with perpetual punishments, and that there was appointed for them a perpetual prison." And who were the Pharisees? They were the *grande*s of Judea, remarkable for their pride; and therefore, without doubt, as remarkable for their cringing obsequiousness to their pagan superiors. They were of all men most obnoxious to the reproaches of Christ, for their ostentation, irreligion, and those ridiculous traditions and doctrines, whereby they had made void the spirit of the sacred writings.

It remains now to consider the fourth and last proposition—that the fashionable opinions of the pagan world, infected the doctrines of the Christian church; certain circumstances of which, at an early period, were peculiarly favourable to the introduction of the heresy you support. Such was the irresistible force of that external evidence which accompanied primitive Christianity, that many of the most learned of the heathens, were impelled to acknowledge its divine original, and yet continued, all their lives after, blinded to its doctrines by the strong prejudices of education. They no sooner became its converts, than all their ingenuity and learning were employed to bind it into consistency with the tenets they had formerly held, and to which self-conceit and habit had bigoted them. He has paid but little attention to ecclesiastical history, who is ignorant of the monstrous heresies introduced into the church by this very means. I have already mentioned the *Manichean*, and the history of the *Gnostics* furnish many others. Synesius, bishop of Ptolemais, accustomed to the double meaning of Plato, (who, under his popular doctrine of a future state, taught, in allegory, precepts of morality,) and persuaded that his soul was eternal *a parte ante*, being a *discerped part* of the Deity, could never be brought to believe in the Scripture doctrine of the resurrection; but always supposed, that under the whole account of it, there was hidden some sublime and profound mystery. In the Platonic school, *evil habits* had been called *death*, and a *reformation of life*, a *resurrection*. And doubtless it was in this way, that an admiration of the *metaphysics* of Plato and his followers, who taught that Genii, as so many angels or messengers, were employed, under the Supreme Being, in conducting the affairs of men,

introduced the worship of angels and departed saints. Thus it was, that an admiration of the *stoical* morality introduced the austere humour of placing much religion in retiring into deserts and monasteries, in bodily pain, and in doing penance. Thus the *logic*, the distinctions and *subtleties* of Aristotle, introduced all that unintelligible jargon, that rendered the clearest truths subject to the darkest litigation. And thus the doctrine of an *eternal hell* was introduced by the *magian* philosophy, by the *universal prejudice* of paganism, by the *policy* of the most celebrated literati, by the countenance of the *Pharisees*, or *grande*s of Judea, and by the *sanguinary spirit* of the early ages of Christianity. When heathen and Jewish converts, of high rank and reputation, were flocking in, prejudiced to this opinion; when it was found to give a literal signification to some highly figurative passages of Scripture; when the true intention of this was lost in squabbles for infallibility; when Christian humility and benevolence were exchanged for flames and cursing; when bishops engaged against bishops, in the fiercest animosities—when imprisonment, excommunication, banishment, confiscation, murder, massacre and torture, were brought on Christians by each other—when parties appeared to vie, which of them could best wield the arms of the Almighty; and throw about his thunder with the surest destruction—a consignment to eternal perdition and *never-ending pains*, then made a spirited paragraph in a fashionable anathema, came nobly up to the style of persecution, and in return gave a fresh stimulus to the zeal of the pious inditer.

But if among the true followers of Jesus, in the apostolic age, it was believed, that the time would at length come about, when he should conquer all his enemies; when sin, and hell, and death should be no more, might we not expect to find somewhere, the remains of the doctrine; or at least a corrupted vestige of it? Hartley, in his observations on man, makes the following remark: "The doctrine of purgatory, as now taught by the papists, seems to be a corruption of a genuine doctrine, held by the ancient fathers, concerning a purifying fire. It may perhaps be, that the absolute eternity of punishment was not then received, nor till after the introduction of metaphysical subtleties relating to time, eternity, &c. and the ways of expressing them; that is, not till after the pagan philosophy and vain deceit had mingled itself with and corrupted Christianity."

Thus it appears, what I asserted to you in a former letter, that the doctrine of the universal restitution of nature, is a peculiar doctrine of Christianity. *Let there be light*, (the sublimest mandate that was ever uttered,) opens and closes this glorious system alone. The *Schekinah* of God rests only on the sacred ark. And is not this peculiarity an evidence of the divine origin of that religion which discloses it? Suppose an intelligent spirit, from another world, in search of a revelation said to be given from God to man; might he not expect to find the system he taught, distinguished from all others, by some *peculiarity*, or beautiful characteristic? And should he expect further, that some erroneous principle would

perjaded all false religions, diametrically opposed to this, would not the subject before us justify, in both these particulars, his expectation?

Having thus shown the probable source of your dogma, I shall conclude this long epistle, with a few general reflections, to which the inquiry has given occasion. We have seen the pernicious influence of pagan learning, and the chimerical speculations of ancient sages, in tarnishing the beauty of the Christian system. Emphatically might St. Paul say of them, that *professing themselves wise, they became fools*: and well might he caution the primitive Christians of their *vain deceit* and *babblings*. There exists, however, an essential distinction between real learning and a vain philosophy: although this has frequently been overlooked, by men inclined to fanaticism, in considering the effects of literature, upon religious sentiment. Conjecture, mysticism and falsehood, form the basis of the latter; but the knowledge of facts, the arrangement of truth, and the just deductions of reason are genuine science. The cultivation of this, whether in history, physiology or ethics, is as remarkably useful as the other is pernicious. Science is the bane of superstition; it improves the fine arts; refines the taste; elevates the mind; humanizes the heart; and, combined with true religion, exalts human nature to the highest degree of perfection. A comparative view of the present, and a preceding age, will convince an inquisitive mind of its favourable impressions on religious opinion. You will determine for yourself, how far the gross taste, discoverable in the two following instances, must have contributed to rivet the follies of superstition.

In England, so late as the conclusion of the sixteenth century, astonishing exhibitions were made, in the churches, of the Trinity. The Father was represented on one side as an old man, in the habiliments of a Pope, with a triple crown and rays about his head; the Son on the other, as a young man, with a crown and rays in like manner; the virgin was placed between them, and a dove spread over her head, as an emblem of the Holy Ghost. It is said, that a Mahometan having been present, where a piece of a similar kind was much admired, and the painter highly extolled, sought him out, and requested to have the likeness of his great grandfather taken by so excellent a hand. Sir, this is impossible, replied the painter, since I never knew, nor have I ever seen your ancestor. This can be no objection, retorted the honest musselman; or, how durst you pretend to express the likeness of that great Parent of nature, who fills the universe!

In a mystery of the massacre of the holy innocents, a sacred drama, given by the English clergy, at the famous council of Constance, in the fifteenth century, a buffoon of Herod's court, desires of his lord to be dubbed a knight, that he might be qualified to kill the mothers of the children of Bethlehem. These good women attack our knight-errant with their spinning wheels, break his head with their distaffs, abuse him as a coward, as a disgrace to chivalry, and send him back to Herod, as a recreant champion, covered with disgrace. In these myste-

ries were sometimes seen gross and open obscenities. In a play of *The Old and New Testament*, Adam and Eve appeared naked upon the stage: a curious conversation between them very pertinently introduces the next scene, in which they have coverings of fig leaves. This extraordinary spectacle was beheld with the greatest composure by numbers of both sexes. They thought they had Scripture authority, and matters were represented just as found in the third chapter of Genesis. "It would have been absolute heresy, says the judicious historian, to have departed from the sacred text, in personating the primitive appearance of our first parents, whom the spectators so nearly resembled in simplicity. It is in an enlightened age only, that subjects of Scripture history could be supported with proper dignity: but an enlightened age would not have chosen such subjects for theatrical exhibition. It is certain, our ancestors intended no sort of impiety, by these monstrous and unnatural mixtures. Neither the writers nor the spectators, saw the impropriety, nor paid separate attention to the comic, and the serious part of these motley scenes: at least they were persuaded, that the solemnity of the subject covered or excused all incongruities. They had no just idea of decorum, and consequently but little sense of the ridiculous. What appears to us the highest burlesque, would upon them have made no sort of impression. We must not wonder at this, in an age, when courage, devotion and ignorance, composed the character of European manners."

From William Worrall, Pastor of the Universalist Church, John-street, Glasgow, to Mr. Henry Fitz, Editor of the Gospel Herald, New-York.

Dear Brother in the Lord,

Being now, through the kindness of a friend, in possession of the First and Second Volumes of the Gospel Herald, I am authorized by the Churches in our connexion to express the high opinion they entertain, * * * * *

Mr. Van Velsan's challenge, subsequent shuffling, and final disgrace, must have had great influence upon the minds of the reflecting part of the community. Never before was Calvinism so exposed, and put to open shame. Proceed, Sir, as a true and faithful soldier, in the van of the armies under the direction of the "Captain of Salvation." Be instant in season and out of season, in making inroads upon the ramifications of the kingdom of darkness, in the dreary dominions of sin and death; and let the sound of your triumphs, from time to time, cheer and animate the lovers of truth on this side of the Atlantic. We had no idea, until the reception by us of the Gospel Herald, and a benevolent epistle from Mr. Stephen R. Smith, New-Hartford, that we had such a host of friends in the United States; and consequently, the satisfaction communicated by the information is inexpressible. We have lost, by reason of death, our late Pastor, Mr. N. Douglas; truly a loss to us, but great gain to him; he has exchanged earthly suffering for heavenly felicity. Particulars concerning this interesting event, you

will find in the funeral discourse, published on the occasion, a copy of which you are requested to accept.

Theological truth is extending its influence amongst us, in this corner of the vineyard; we only seem to want a few zealous labourers, men of integrity and talent, and great good might be effected. We already hope, that the present intercourse now commencing with our American brethren, will be made instrumental under the great Head of the Church, for the attainment of an object so desirable. Along with this, I have written also to Mr. E. Mitchell, Pastor, New-York, in which I have entered into some particulars which nearly concern us. I have requested the Third Volume of the Gospel Herald, when complete; the whole of the other seven Universalist periodical publications, from the commencement of each, if possible; the Life of Mr. J. Murray, and Rely's Union. Should this be found too troublesome to Mr. Mitchell, would you have the goodness to assist. The brethren here are upon the very tip-toe of expectation. The money will be remitted, or paid here according to order.

Hoping that you may perceive the house of Saul, which is death, tending to decay, and the house of David, which is Love, progressively acquiring strength, I remain, dear Brother, though at a great local distance, your coadjutor in proclaiming glory to God in the highest, on earth peace and good will to men.

WILLIAM WORRALL.

No. 102 Argyle-street, Glasgow.

Feb. 26, 1828.

NOTE.—We recommend to our Brethren, publishing the works wanted by our Brother Worrall, to forward a set of each, *gratuitously*, to this city, with any other publications they may be disposed to present to our foreign Brethren; we will furnish our quota, and, in conjunction with our Brother M., assist in forwarding the whole to their place of destination.

Ed.

TO THE PATRONS OF THE GOSPEL HERALD.

The present Number concludes the *Third Volume* of the GOSPEL HERALD. In reviewing the past, when under the smiles of a beneficent Providence, the guardianship of our Heavenly Father, the mists of error, and the darkness of superstition have fast receded before the dawn of Truth, and the rising of the Sun of the Redeemer's righteousness, shining brilliant with demonstration, proclaiming *peace* and good will toward men, we have joyful felicitation, abundant cause of gratitude, and more than ordinary inducement to look with pleasing anticipation to the future. The great and grand object of man's emancipation from the night of ignorance and wo, and introduction to the day of Gospel light and liberty, rolls onward, in God's dispensation, on the wheels of time, and will continue to roll like the mountain wave, till darkness and error are engulfed in oblivion, and one "unclouded blaze" of life, and light, and love, encircle, in unbounded and eternal effulgence, congregated and admiring worlds.

The Patrons of this Paper, the coadjutors in the

work of *love* and *good will* to man, feeling, we trust, the good of the common cause at heart, will become *Patrons* in word and deed. In a pecuniary point of view, no object is seen or regarded, save the funds necessary to defray the expenses incident to this Establishment. The *Patrons* of this Paper must consider that they retard or accelerate its progress and usefulness, in proportion as they are *punctual* in affording the necessary aid, or are deficient and negligent in fulfilling their engagements. A serious consideration of these things, and the great advantages to result from *punctuality*, with the gloomy reverse, in the aggregate, amounting to serious and uncomfortable embarrassments on the part of those more immediately concerned in conducting this work, should operate as a sufficient inducement with every one to be "instant in season;" independent of the fact, that individual welfare is not advanced by a contrary mode of proceeding!

It is, therefore, not expecting too much, to look with confidence for a *heartly co-operation* from all the Friends of Truth and free investigation, who shall patronize this Paper. Union of sentiment will gladden the heart; union of action will increase the power. Consequently, motives as a stimulus cannot be wanting, when it is known that the Treasurer of this Establishment is in advance some hundreds of dollars, and that the punctuality of Subscribers will balance his books, and give solid anticipations of future assistance. With these weighty considerations full in view, the Patrons of the Fourth Volume of the GOSPEL HERALD, will, with cheerfulness we trust, comply with the Conditions, and pay their Subscription of two dollars, in advance, on the receipt of the *Second Number*.

EDWARD MITCHELL, Pastor of the Universalist Church, New-York, took leave of our citizens in a most animated and feeling discourse at the Theatre, on Saturday night last. During the eight days which Mr. Mitchell has remained among us, he has delivered eleven sermons to the largest congregations ever assembled in Petersburg, and he will doubtless long bear in mind a grateful sense of the affectionate attention received, and the warm interest evinced in his behalf, by many of our most respectable inhabitants.

Peters. Intell.

Subscribers to the Gospel Herald who wish their Volumes Bound, are informed, that by sending them within one week, to the residence of the Editor, No. 255 Grand-street, they can have them bound with leather backs and corners, lettered, &c. for three shillings per volume.

Note. Subscribers who send their volumes to be bound, are requested to arrange their numbers in order, &c. and to write their respective names and residences on the blank leaf preceding the title page. They will be bound, and ready for delivery on the second day of June.

TO CORRESPONDENTS.

Thomas Gambling, on Free Agency is received; but its length, and the room a reply will occupy in our columns, obliges us to omit it until the commencement of another volume. J. B. requesting an exposition of the parable in Matt. xiii. 47—50. is received, and shall be attended to.

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various of the names in
the ministry, on Page 6



